LILLY'S
ASTROLOGY

LONDON
1659

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GULIELMUS LILLIUS Astrologus *Natus Comitat: Leicest: 1° Maÿ 1602.*

Guliel: Marshall sculpsit.

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CHRISTIAN ASTROLOGY MODESTLY Treated of in three Books.

The first containing the use of an *Ephemeris*, the erecting of a Scheam of Heaven; nature of the twelve Signes of the Zodiack, of the Planets; with a most easie Introduction to the whole Art of ASTROLOGY.

The second, by a most Methodicall way Instructeth the Student how to Judge or Resolve all manner of Questions contingent unto Man, *viz.* of Health, Sickness, Riches, Marriage, Preferment, Journies, *&c.* Severall Questions inserted and Judged.

The third, containes an exact Method, whereby to Judge upon Nativities; severall wayes how to rectifie them; How to judge the generall fate of the Native by the twelve Houses of Heaven, according to the naturall influence of the STARS; How his particular and Annuall Accidents, by the Art of Direction, and its exact measure of Time by Profections, Revolutions, Transits. A Nativity Judged by the Method preceding.

The second Edition Corrected, and Amended.

By WILLIAM LILLY Student in Astrology.

Omne meum, nil meum: Nihil dictum, quod non dictum prius.

LONDON,
Printed by JOHN MACOCK, 1659.

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To his most learned and vertuous Friend BOLSTROD WHITLOCK, *Esq; one of the Members of the honorable House of* COMMONS *in this present* PARLIAMENT.

Much honored Sir:

I Hope this Dedicatory Epistle of mine published without your knowledge, shall beget no such siniſter construction in you, but that the fault shall be admitted as a veniall transgression; and this my presumption finde easie remission at your most gentle hands. I am now so well acquainted with your pleasing native Disposition, that in things of this nature where you are not in question, I dare a little offend; for its a fixed naturall Maxime ingraffed in you, to love your friends sincerely, and rarely to take offence upon slight failings.

Pardon this boldness; verily, so many, so number-

less are my engagements unto you, that I could do no less, having no other means remaining whereby to express a gratefull heart, or to acquaint the present and future times, of your ardent and continuall promoting me and my poor labours, since first Divine Providence made me known unto you; so that I do freely acknowledge, next unto Almighty God, your self have been the Instrumentall meanes of inabling me to perform, not onely what is already publique, but also this ensuing Treatise, which now I humbly offer unto your Patronage, as a thankfull testimony of my sincere respects due unto you: for had not you persevered all along a firm and an assured *Mæcenas* unto me, my carkasse and Conceptions had been buried in eternall silence; so that the Students in this Art must acknowledge the Restauration of *Astrologie* unto your goodness. For, Sir, you have countenanced me your self; you have commended me to your Friends; you have never omitted to do me, or my friends for my sake, any civill courtesies: And this I shall adde to your honour, that I no sooner at any time importuned your favour, but I was instantly sensible of your actuall and reall performance of the thing I required.

Should I enumerate your vertues or curtesies in this kinde performed unto many besides my self, the day would faile me of time, and my hand grow weary of writing: but as in private you assist your friends, so have you most faithfully for almost seven yeers served your Countrey in this present Parliament, even to the manifest decay of your health, to my own knowledge, and consumption of many thousand pounds of your Estate: you have refused no paines to benefit this *Commonwealth*; and being ever delegated an honourable *Commissioner*

missioner upon all Treaties for Peace betwixt the King and Parliament, you have demeaned your self with such candour, judgement and integrity in all of them, that the whole Kingdom are satisfied therewith, and we of the Commonalty stand indebted unto you.

Brevity best pleaseth you, few words may become me; yet I cannot rest in quiet untill I deliver those excellent expressions of yours, which my own eares heard from your mouth in 1644. at what time this present Parliament was low, and your self tampered withall to become Turn-coat and renounce this Parliament; *NO, I'le not remove from this present Parliament now sitting at* Westminster, *for unto this place was I called, and hither sent by my Countrey for their service, and if God have so decreed, that his Majesty shall overcome us, yet am I resolved to abide here, and to dye within the wals of that very House; and I will take the same portion which God hath assigned to those honourable Members that shall continue firm in this cause.* These words you have made good even unto this day, to your eternall honour; nor can the black mouthes of the most accursed snarling Curs detract a grain from your worth.

I have now a large Field to walke in, and should I further proceed, I am assured I should move that sweet disposed temper of yours, which is not easily offended; I am silent; onely;

Faveas (precor) primitiis crescentis Indolis, quæ si sub tuo sole adoleverit, & justam tandem maturitatem consequuta fuerit, non indignos fructus retributarum confido.

Sir, I hope you shall have no dishonour to Patronize the Ensuing Work, wherein I lay down the whole naturall grounds of the Art, in a fit Method: that thereby I may undeceive those, who misled by some Pedling Divines,

Divines, have upon no better credit then their bare words, conceived Astrology to consist upon Diabolical Principles: a most scandalous untruth, foysted into both the Nobility and Gentries apprehensions, to deter them from this Study, and to reserve it intire unto their own selves.

Wishing to you and your honourable Consort all happiness, I conclude in these last words, that I am with all my heart.

Your most humble Servant,

Strand 16.
August. 1647

WILLIAM LILLY.

To the Reader.

I *Have oft in my former Works hinted the many feares I had of that danger I was naturally like to be in the yeer* 1647. *as any may read, either in my Epistle before the Conjunction of* Saturn *and* Jupiter, *printed* 1644. *or in page thereof* 108. *or in the Epistle of* Anglicus 1645. *where you shall finde these words:* I have run over more dayes then fifteen thousand five hundred fifty and nine, before I am sixteen thousand four hundred twenty two dayes old, I shall be in great hazard of my life, but that yeer which afflicts me will stagger a Monarch and Kingdom, *&c. What concernes my self, hath almost in full measure proved true, in* 1647. *having in this untoward yeer been molested with palpitation of the Heart, with Hypocondry melancholy, a disaffected Spleen, the Scurvy,&c. and now at this present* viz. August 1647. *when I had almost concluded this Treatise, I am shut up of the Plague, having the fourth of* August *buried one Servant thereof, and on the* 28. *of the same moneth another, my self and remainder of my Family enforced to leave my proper seat, and betake my self to change of ayre; so that if either my present Epistles, or the latter part of the Book it self be any thing defective, as well they may, being written when my Family and self were in such abundant sorrow and perplexity; I desire the Reader to be so civill, as to pass over those slight imperfections (if any be) with a candid censure.*

I thank Almighty God, who hath prolonged my life to this present, and hath been so gracious unto me, as to spare me so long, whereby I have been enabled now at length to perfect that Introduction *so*

oft by me promised, so earnestly desired by many well-wishers unto this learning.

The latter part of my prediction concerning Monarchy, is now upon the stage and the eyes of millions attending what shall become of it: let us leave the event hereof unto God, who is hastening to require a strict accompt of some people entrusted in the Kingdomes affaires; fiat Justitia; vivat Rex; floreat Parliamentum.

The Citizens of London *make small reckoning of* Astrology; *there are in one of those Epistles of mine, words significant, and of which time will make them sensible (that they were not wrote in vain) but now too late,* actum est. *To the work in hand, viz. the Book ensuing, which is divided into three Treatises, the first whereof doth with much facility, and after a new method, instruct the Student how to begin his work, viz. it teacheth him the use of an* Ephemeris, *of the Table of Houses, &c. it acquaints him how to erect a figure of heaven, how therein to place the Planets, how to rectifie their motions to the hour of his Figure; it unfolds the nature of the Houses, of the Planets, of the Signes of the* Zodiack, *their division, and subdivision, their severall properties, terms of Art, and whatever else is fit for the Learner to know before he enter upon judgment: unto whom and every one that will be studious this way, I give these cautions.*

Use of the first Book.

Cautions for young Students.

First, that he be very exact in knowing the use of his Ephemeris, *and in setting a Scheam of Heaven for all the hours of the day or night, and in reducing the motions of the Planets to the hour thereof when need requireth, and to know their characters distinctly and readily.*

Secondly, I would have the Student very perfect in knowing the nature of the Houses, that he may the better discover from what house to require judgment upon the question propounded, lest for want of true understanding he mistake one thing for another.

Thirdly, I would have him ready in, and well to understand the Debilities and Fortitudes of every Planet, both Essentiall and Accidentall.

Fourthly, he must be well versed in discovering the Nature of the Significator, what he signifies naturally, what accidentally, and how to vary his signification, as necessity shall require.

Fiftly, let him well understand the nature of the Signes, their properties and qualities, and what form, shape and conditions they

give

give of themselves naturally, and what by the personall existence of a Planet in any of them.

Sixtly, that he be ready in the, shape and description which every Planet designes, and how to vary their shape as they are posited in Sign and house, or aspected of the Moon *or any other Planet.*

Seventhly, he must oft read the termes of Art, and have them fresh in his memory, and especially the twentieth and one and twentieth Chapters of the first Book.

If God Almighty shall preserve my life, I may hereafter adde many things, and much light unto this Art, and therefore I desire the Students herein, that if they meet with any extraordinary casualty in their practice, they would communicate it unto me.

I have with all uprightnesse and sincerity of heart, plainly and honestly delivered the Art, *and have omitted nothing willingly, which I esteemed convenient or fit, or what might any thing assist the young Students herein; I have refused the Methods of all former Authors, and framed this* De Novo, *which I have ever found so easie and succesfull, that as yet I never undertook the instruction of any, whom I have not abundantly satisfied, and made very capable of the* Art, *in lesse time then any could expect; for although I am not yet six and forty yeers of age compleat, and have studied this* Science *but since* 1632. *and have lived six yeers since that time in the Country, yet I know I have made more Schollers in this Profession, then all that professe this* Art *in* England. *It remaines, that I give every Author his due, and deale plainly, unto which of them I am engaged for such matter as they have assisted me with in the* Introductory part: *verily the Method is my own, it's no translation; yet have I conferred my own notes with* Dariot, Bonatus, Ptolomey, Haly, Etzler, Dietericus, Naibod, Hasfurtus, Zael, Tanstettor, Agrippa, Ferriers, Duret, Maginus, Origanus, Argol.

The second part of this Treatise judging of horary Questions, is very large, and far beyond my first intentions, hath exceeded its just proportion: In building this Work I advised with Bonatus, Haly, Dariot, Leupoldus, Pontanus, Avenezra, Zael: *I examined the Manuscrips of Ancient and Reverend* Professors *in this* Art, *who lived more remote from these corrupt Times, (for unto the vulgar* Professors *now residing in this City, am I no wayes engaged;) and* The second Book.

though it was no small trouble unto me, to see the discrepancy of judgment amongst them and the more ancient printed Authors, yet I have with some trouble reconciled their disagreements, and reformed and corrected what might have led the Reader *into an errour: for indeed the Writings of our Fore-fathers in the Language they did deliver their minds in, was sound and solid, but the simplicity of such as undertook their translations was much and did beget mistakes, whilest they endeavouring to translate the Authors into Latin, or any other Language they thought fit, did not understand the* Art *or the Termes thereof; so that of those their Labours, they rendred an ill accompt unto Posterity, as any may see in the translation of that we call the* Judicium in Novem Judiciis, *&c. and in other pieces of* Alkindus, *one whereof lately a learned Gentleman gave me, guilty of the same deficiency in the translation.*

In this second Book I have omitted nothing which I could devise to be helpfull, and if my own way of judicature please any, it being somewhat different from that of the Ancients, *he may in many Chapters make use of it. I have illustrated every house with one or more Figures, and therein shewed the method of judgment, which I held very convenient for Learners, it being my whole intention to advance this* Art, *and make even a slender wit capable hereof.*

The third Book.

You may in the third Book behold the entire Art of Nativities, *I have made it plain and significant: part of the Method, and much of the matter I had from* Leovitius, *who was the first that methodized the Art of* Nativities, *before his time extreamly defective in that point; where he was not copious, I supplyed my self, or enlarged from* Origanus, Junctine, Pezelius, Naibod, Cardan, Garceus, Schonerus, Albubatur, Montulmo, Judeus, Ptolomey, Lindhold: *Perhaps some will accuse me for dissenting from* Ptolomey; *I confesse I have done so, and that I am not the first, or shall I that have done so, be the last; for I am more led by reason and experience, then by the single authority of any one man,* &c. *I have inserted many judgments of my own, I could have added many more: but who am I? being all errour, that should contradict the sayings of so many wise men, whose learnings and paines I so much esteem and reverence.*

Little did I think this Work of Nativities *would have swollen*

to

to so great a bulk; I assure you it exceeds my first intentions: the paines however hath been mine, and notwithstanding the importunities of some, and they not a few, who desired I should not deliver the Art *in so plain and easie a method; yet I professe, their words rather invited me to discover all I knew, then to conceale one syllable materiall.*

Had I respected my own private lucre, I need not have wrote at all; who could have compelled me? my own fortune is competent: but this thing we call the publick good, was ever, and shall be my maxime to guide me in such like actions: how shall I my self expect truth in any Author, if I my self, being an Author, play the knave in the same kind: Quod non vis tibi, ne facias alteri.

This Art of Astrology *hath many more parts in it then at this present time I have handled, or indeed as yet have leisure to do; yet I know it will be expected I should have wrote of* Elections, *of the Effects of the greater and lesser Conjunctions of the Planets, of* Eclipses, Comets, prodigious Apparitions, *the variation and inclination of the* Weather, De generalibus Accidentibus Mundi, *and by the ingresse of the* Sun *into* Aries, *of every yeers particular* Fate, *of* Monethly Observations, *&c. Verily such things as these may justly be required at my hands; for unto God be the glory, they are all in a large measure known unto me, and I can perform them all, blessed be his name therefore: But as for* Elections, *me thinks he can be no ingenious* Astrologian, *that having studied or well entred into this my Book shall not be able* (ad libitum) *to frame his own Figure of Elections; let the* quere *be what it will.*

He that shall read my Discourse upon the Conjunction of ♄ *and* ♅, *may make himself capable to write of the Major and Minor Conjunctions; I had no president for that, but wrought it out of the fire, at what time I had great leasure. I do write Annually of Eclipses, as they happen in the yeer, of prodigious Appearances twice I have Astrologically wrote, both times to good purpose, so did never any before that I read of.*

Of Commets I have had no occasion as yet, but somewhat I began in that Tract of the ♂ *of* ♄ *and* ♅, *wherein I a little treated of the Commet in* 1618. *Posterity may know by that little, what Method I hold fittest to be followed, in that kinde of judgement. Of Weather, the knowledge thereof is so vulgar, yet withall the true*

Key so difficult, it requires a long time of experience; and besides, Master Booker *hath promised to undertake that burthen; and indeed, he is onely able of all the* English *Nation I know to perform it: I have great hopes of Master* Vincent Wing; *but he is yet more* Mathematicall *then* Astrologicall; *there may be many private men of great judgement therein, but its my unhappinesse I know them not.*

Annuall and Monthly judgements I have not yet digested into a Method, I hope to live and perform it; I am the first of men that ever adventured upon Monethly Observations in such plain language, yet is it my harty desire to communicate hereafter what ever I know unto Posterity. Having been of late traduced by some half-witted fooles, I deliver my self to Posterity who I am, and of what profession; I was born at Dis-worth *in* Leicestershire May 1602. *in an obscure Village, and bred a Grammer Scholler at* Ashby, *and intended for* Cambridge, &c. 1618. *and* 1619. *my Father decayed his Estate so much, that he was not capable of sending me thither; those two yeers I lived in some penury and discontent; in* 1620. *an* Atturney *sent me up unto* London *to wait on a Gentleman, one* Gilbert Wright, *who lived and dyed in the House I now live in; he never was of any Profession, but had sometimes attended the Lord Chancellour* Egerton, *and then lived privately.* 1624. *his wife dyed of a Cancer in her left brest.* 1625. *I lived in* London *where I now do, during all that great Sickneſse, God be praised I had it not.* February 1626. *my Master married again; he dyed* May 22. 1627. *having before setled twenty pounds* per annum *of me during my life, which to this day I thank God I enjoy; nor did I ever live so freely as when I was his servant. Ere the yeer* 1627. *was quite run out, my Mistris was pleased to accept of me for her husband. During some yeers of her life I passed my time privately and with much obscurity, yet we lived exceeding lovingly together; but in* 1632. *I was strangely affected to* Astrology, *and desirous to study it, onely to see if there were any verity in it, there being at that time some Impostors, that set out Bils publiquely what they could do. I met with a Master I confesse, but such a one, as of all was the veriest Knave: This gave me small encouragement; after six weeks I cast him off, nor to this day do we converse together. I was then forced to study hard, for rather then to intangle my self with another*

coxcombe,

coxcombe, I was resolved to lay all aside; but by diligence and hard study, and many times conference with some as ignorant as my self, I at last became capable of knowing truth from falshood, and perceived the vulgar Astrologer *that meerly lived of the Art, was a Knave.*

In September 1633. *my wife dyed, not knowing any one in the World that had affinity unto her; she left me a competent fortune; and this I shall acquaint Posterity with, that having some Lands to dispose of, rather then she would suffer me to be at twenty Nobles charges to convey it unto me, she gave me the whole money, and sold it for* 200 l.

In November 1634. *I married again. In* 1635. *I was oppressed with the* Hypocondryack Melancholly *so sorely, that I was enforced to leave* London, *and removed into* Surrey 1636. *where untill* September 1641. *I lived amongst such whom I may name the most rurall of all men living. I then came for* London, *staggering in my judgement in point of Church-government; and knowing that it is necessary, I ever loved Monarchy, but still thought without a Parliament preserved in their just rights, it would vanish to nothing. I was nothing known then, or taken notice of by any; time produced me acquaintance, and amongst these a good Lady in* 1643. *about* February, *desired I would give judgement upon a most noble Gentlemans Urine a Councellor at Law, who then was not well; I consented, the Urine was brought, my judgement returned; I visited him, whom I no sooner beheld, but I knew there was aboundance of gallantry in the man; for indeed he is all Gentleman and a friend in very great earnest; my visit of him was the happiest day I ever saw in my whole life; for by his alone generosity and countenance, I am what I am, and* Astrology *is in despight of her enemies restored, and must call him her Restaurator.*

Being by his goodnesse admitted to visit thim, I presented him with a small Manuscript of my Astrologicall Judgment *of the yeer* 1644. *wherein I was free in delivering my opinion modestly of that yeers affaires: it pleased him to communicate it, Copies were obtained and dispersed; so that by his alone commendation of that poor Manuscript unto his private friends, this noble* Art *at first had respect amongst our Worthies in the Parliament; since which time, the Judicious of the whole Kingdom had it in a better esteem;*

therefore

therefore let his name live unto Posterity in an honourable esteem, that upon so slender acquaintance with the Author, with the Art, hath been so advantagious unto both.

The Errataes perhaps are many, I desire the Student to correct them before he enter upon the Discourse; I wish they were lesse: but in a work of this nature, it's impossible.

All the Curtesies which either the Authors precedent to this Age, or at present living, have afforded me, I verily beleeve I have mentioned: I am heartily sorry if I have committed any errours, or omitted any corrections.

Corner house over against
Strand-bridge, August
21. 1647.

WILLIAM LILLY.

To his honored Friend the AUTHOR.

WHat! *Persian, Caldee, Arabick,* the *Greek,*
Latin Astrologers, all taught to speak
In English! *Trismegistus, Hercules,*
Pythagoras, Thales, Archimedes,
Great *Ptolomy,* and *Julius Firmicus,*
Albumazar, and *Albategnius,*
Hali, Bonatus, our own *Eschuidus,*
And *Iohn de Regiomonte, Ganivetus,*
Riffe, Leovitius, Michael Nostradame,
Cardan, and *Nabod, Ticho,* men of fame;
All these, and more, are dead, all learned Men;
Were they alive, they might come learn again.
But are they dead? Behold Astrology,
Now *Phœnix* like, reviv'd again in thee!
Questions resolv'd, Nativities, Directions,
Transites, with Revolutions and Profections;
Saturn must lay his sullen prankes aside,
And *Mars* his madness, lest he be descride;
Venus her lusts; his thefts must *Mercury*;
Sol his ambition; *Iove* his jollity:
Luna her fickle and unconstant motion,
Is now notorious to each vulgar notion.
Aske what you will, Would you resolved be?
Observe your time, learn your Nativity:
Were *Picus, Chambers, Perkins, Melton, Geree,*
Vicars, to write again, all men would jeer yee.
You durst not let us know when you were born,
Your ignorance is brought to publick scorn:
Our Latin *Lilly* is for Boyes are young;
Our English *Lilly* is for Men more strong.
The *Sybils* Books were burnt, they are all gone;
I will preserve my choyce, This is that one:
Be you for or against, or will ye, nill ye;
I'm for the Art, and th'Author *William Lilly.*

(b) JOHN BOOKER.

Upon the learned Work of the AUTHOR.

BEhold *Urania* with a *Lilly* deckt,
Presents her self to *Englands* gracious view.
Let Envies square, or opposite aspect
Not dare at her a frowning look to shew;
Lest it be said, for such ungratefull scornes,
A *Lilly* late hath sprung among the thornes.

WILL. ROE.

To the Reader of CHRISTIAN ASTROLOGY.

WOnder you may! the volumes of the Skye
In our own Characters you here descry.
Luna and *Hermes*, *Venus* and the great
Light of the World, and *Mars* in *English* treat
Jove and old *Saturn*; they their influence send;
And their Conjunctions in our Tongue are penn'd
May not *Apollo* then, the sacred Bayes
Let fall upon his head, who casts their Rayes
Into the language of our *Albion* quill?
Loe! he hath taught great *Ptolom's* secret skill.
Learning, that once in brazen piles did stand,
You now may see is Printed in our Land.

R. L. *in Med. Studens &*
Philo-Mathemat.

On this Unparalell'd Peece of Art.

NOt to commend the Author, 'tis the leaſt
Of all my thoughts, this Work will do it beſt;
Nor yet to vex the prying Readers ſence
With bumbaſt words inſtead of Eloquence,
Do I crowd in theſe rude unpoliſht lines:
But rather to inform the giddy times
How much they are his Debtors; what they owe
To him, whoſe Labours freely doth beſtow
On them his Art, his paines, his piercing ſight,
His lampe of life, to give their darkneſs light.
'Tis now a crime, and quite grown out of faſhion,
T'incourage Art amongſt the *Engliſh* Nation.
Tell them of it, or Natures myſteries,
Tuſh, cry they: Ignorance they idolize.
The glorious Stars, they think God doth not uſe them
To do his will: Lord! how do men abuſe them?
Nor will allow the Planets to fulfill
(As inſtruments) Gods high decree or will.
Nay, ſome there are, though letter wiſe, they can
Not yet beleeve that all was made for Man.
Barke black-mouth'd Envy; carpe at what's well done,
This Book ſhall be my choyce companion.

W. W.

Upon this WORK.

THE Author's God, Compoſer and the Setter
Of all his works, and therein every letter.
Heaven is his Book; the Stars both great and ſmall
Are letters Nonperill and Capitall
Diſperſt throughout; therein our learnings dull,
In this thy Work it is compleat and full:
Could man compoſe or ſet Heavens letters right
He would, like Printing, bring to publick ſight
All what was done, nay what was thought upon;
For by this way, I ſee it may be done.

I. P.

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MY Friend; whoever thou art, that with so much ease shalt receive the benefit of my hard *Studies*, and dost intend to proceed in this heavenly knowledge of the Stars, wherein the great and admirable works of the invisible and all-glorious God are so manifestly apparent. In the first place, consider and admire thy *Creator*, and be thankful unto him, be thou humble, and let no natural knowledge, how profound and transcendent soever it be, elate thy minde to neglect that *divine Providence*, by whose all-seeing order and appointment, all things heavenly and earthly, have their constant motion; but the more thy knowledge is enlarged, the more do thou magnifie the power and wisdom of *Almighty God*, and strive to preserve thy self in his favour; being confident, the more holy thou art, and more neer to God, the purer *Judgment* thou shalt give. Beware of pride and self-conceit, and remember how that long ago, no irrational *Creature* durst offend Man, the *Microcosm*; but did faithfully serve and obey him, so long as he was Mr. of his own Reason and Passions, or until he subjected his VVill to the unreasonable part. But alas! when iniquity abounded, and man gave the reins to his own *affection*, and deserted reason, then every *Beast*, *Creature* and outward harmful thing, became rebellious and unserviceable to his command. Stand fast, oh man! to thy *God*, and assured *principles*, then consider thy own nobleness, how all created things, both present and to come, were for thy sake created; nay, for thy sake *God* became *Man*: thou art that *Creature*, who being conversant with *Christ*, livest and raignest above the heavens, and sits above all power and authority. How many *pre-eminences*, *privilodges*, *advantages* hath God bestowed on thee? thou rangest above the heavens by *contemplation*, conceivest the *motion* and *magnitude* of the *Stars*; thou talkest with *Angels*, yea with *God* himself; thou hast all *Creatures* within thy *dominion*, and keepest the *Devils* in subjection: Do not then for shame deface thy *nature*, or make thy self unworthy of such *gifts*, or deprive thy self of that great *power*, *glory* and *blessedness* God hath alotted thee, by casting from thee his fear, for possession of a few imperfect *pleasures*. *Having considered thy God, and what thy self art, during thy being Gods servant; now receive instruction how in thy practice I would have thee carry thy self.* As thou daily converest with the heavens, so instruct and form thy minde according to the image of *Divinity*; learn all the ornaments of *vertue*, be sufficiently instructed therein; be humane, curteous, familiar to all, easie of access, afflict not the *miserable* with terror of a harsh *judgment*; in such cases, let them know their hard fate by degrees; direct them to call on *God* to divert his *judgments* impending over them: be modest, conversant with the *learned*, *civil*, *sober man*, covet not an *estate*; give freely to the *poor*, both *money* and *judgment*: let no wordly wealth procure an *erroneous judgment* from thee, or such as may dishonour the *Art*, or this divine Science: Love good men, cherish those honest men that cordially Study this *Art:* Be sparing in delivering Judgment against the *Common-wealth* thou livest in. Give not judgment of the death of thy Prince; yet I know experimentally, that *Reges subjacent legibus Stellarum:* marry a *wife* of thy own, rejoyce in the number of thy friends, avoid law and controversie: in thy Study, be *totus in illis* that thou maist be *singulus in arte*; be not extravagant or desirous to learn every *Science*, be not *aliquid in omnibus*; be faithful, tenacious, betray no ones secrets, no, no I charge thee never divulge either friend or enemies trust committed to thy faith. Instruct all men to Live well, be a good example thy self, avoid the fashion of the times, love thy own Native *Country:* exprobrate no man, no not an enemy: be not dismaid, if ill spoken of, *Conscientia mille testes*; God suffers no sin unpunished, no lye unrevenged.

JANUARY hath xxxi. dayes.

The daily Motion of the Planets and ☊.

		M	D	M	D	M	A		M	D	M	D				
		♄		♃		♂		☉	♀		☿		☽		☊	
		♈		♊		♍		♍	♓		♒		♏		♌	
1	a	27	48	28 R	12	10	5	21	34	5	7	5	29	21	23	12	34
2	b	27	50	28	6	10	51	22	35	6	17	7	8	3	♐ 17	12	45
3	c	27	52	27	59	11	37	23	36	7	26	8	44	15	8	12	42
4	D	27	54	27	53	12	23	24	37	8	35	10	18	26	59	12	24
5	e	27	56	27	46	13	9	25	38	9	44	11	49	8	♑ 54	11	52
6	f	27	58	27	40	13	55	26	39	10	53	13	18	20	54	11	10
7	g	28	0	27	34	14	41	27	41	12	2	14	45	3	♒ 1	10	24
8	a	28	2	27	28	15	27	28	42	13	10	16	10	15	17	9	24
9	b	28	4	27	22	16	17	29	43	14	18	17	33	27	44	9	9
10	c	28	6	27	17	17	0	0	♒ 44	15	26	18	50	10	♓ 13	8	50
11	D	28	9	27	11	17	4	1	46	16	34	20	2	23	14	8	49
12	e	28	11	27	6	18	32	2	47	17	42	21	7	6	♈ 18	9	6
13	f	28	14	27	1	19	19	3	48	18	50	22	6	19	38	9	36
14	g	28	17	26	56	20	5	4	49	19	57	23	0	3	♉ 15	10	17
15	a	28	20	25	51	20	51	5	50	21	4	23	47	17	9	10	59
16	b	28	23	26	46	21	37	6	51	22	11	24	25	1	♊ 22	11	34
17	c	28	26	26	42	22	2	7	52	23	17	24	47	15	52	11	55
18	D	28	29	26	37	23	10	8	53	24	23	24	57	2	♋ 34	11	54
19	e	28	32	26	33	23	56	9	54	25	29	25	0	15	23	11	29
20	f	28	36	26	29	24	43	10	55	26	35	24 R	53	0	♌ 11	10	44
21	g	28	39	26	24	25	29	11	56	27	41	24	33	14	50	9	49
22	a	28	43	26	21	26	15	12	57	28	47	23	53	29	12	8	58
23	b	28	46	26	17	27	2	13	58	29	52	23	9	13	♍ 18	8	22
24	c	28	50	26	13	27	48	14	58	0	♈ 57	22	21	26	59	8	5
25	D	28	54	26	10	28	35	15	59	2	2	21	29	10	♎ 15	8	8
26	e	28	58	26	7	29	21	16	59	3	6	20	33	23	9	8	27
27	f	29	2	26	4	0	♒ 8	18	0	4	10	19	33	5	♏ 36	8	58
28	g	29	6	26	2	0	54	19	1	5	14	18	26	17	49	9	33
29	a	29	11	25	59	1	41	20	2	6	18	17	14	29	48	10	9
30	b	29	15	25	57	2	28	21	3	7	21	15	58	11	♐ 39	10	38
31	c	29	20	25	55	3	4	22	4	8	24	14	50	23	27	11	1
Iat	1	2	31	0	5	0	47			1	13	1	45				
of	10	2	29	0	4	0	51			0	39	0	26				
pla.	20	2	26	0	2	0	55			0	S 9	2	S 10				

JANUARY 1646.

The Lunar Aſpects.

		♄ Occid.	♃ Occid.	♂ Orient.	☉	♀ Occid.	☿ Occid.
1	a				☌ 0		
2	b					□ 6	△ 9
3	c						
4	☽	△ 2	☌ 2				
5	e			☍ 9		☌ 2	
6	f	□ 14			☍ 11:48		
7	g						☍ 2
8	a		△ 23				
9	b	☌ 0					
10	c			☌ 14		☍ 11	
11	☽		□ 7		☌ 17		
12	e			□ 23			
13	f	☍ 15	☌ 13		□ 25		☌ 5
14	g						
15	a			△ 6	△ 10	☌ 7	□ 12
16	b						
17	c	☌ 20	☍ 17			□ 13	△ 15
18	☽						
19	e	□ 21		☍ 14		△ 18	
20	f				☍ 18		
21	g	△ 23	☌ 19				☍ 15
22	a						
23	b		□ 23				
24	c			△ 1		☍ 8	
25	☽				△ 11		△ 19
26	e	☍ 11	△ 6	□ 13			
27	f				⊡ 3. 15		Orient.
28	g						□ 1
29	a			☌ 4		△ 13	
30	b				☌ 20		☌ 8
31	c	△ 12	☍ 5				

The Planets Mutuall Aſpects.

☌ ♄ ♃ 21
☽ Apog.

[Eclip. ☉
Vc ☉ ♃ SS ♂ ☿
□ ☉ ♄ ♂ ☽ ☊

☿ in Elong. Max

☌ ♂ ♀ 9

SS ♀ ☿ ☽ Perig.
□ ♃ ♀ 22

SS ♄ ♀ ☽ ☊ E-
Vc ♃ ♂ [clip. total

□ ♄ ♂ ☊ ☌ ☉ ♄

☍ ☉ ☿ 17

A Table of Houses for the Latitude of 52. degrees.

☉ in ♈	10 House		11 House		12 House		1 House.		2 House.		3 House.	
Time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min	♈		♉		♊		♋		♌		♍	
0 0	0	0	12	51	28	55	27	2	10	7	4	31
0 4	1	0	14	1	29	46	27	42	16	47	5	17
0 7	2	0	15	11	0 ♋	36	28	22	17	28	6	3
0 11	3	0	16	21	1	26	29	1	18	8	6	50
0 15	4	0	17	29	2	15	29	41	18	48	7	36
0 18	5	0	18	37	3	4	0 ♌	21	19	28	8	23
0 22	6	0	19	44	3	53	1	0	20	8	9	9
0 26	7	0	20	51	4	42	1	39	20	48	9	56
0 29	8	0	21	59	5	29	2	18	21	27	10	42
0 33	9	0	23	6	6	18	2	58	22	8	11	30
0 37	10	0	24	12	7	6	3	38	22	48	12	17
0 40	11	0	25	16	7	53	4	17	23	27	13	3
0 44	12	0	26	22	8	40	4	56	24	8	13	51
0 48	13	0	27	26	9	27	5	35	24	48	14	37
0 52	14	0	28	30	10	12	6	14	25	28	15	24
0 55	15	0	29	34	10	59	6	54	26	9	16	11
0 59	16	0	0 ♊	37	11	45	7	32	26	50	16	59
1 3	17	0	1	38	12	30	8	12	27	30	17	46
1 6	18	0	2	41	13	16	8	52	28	11	18	33
1 10	19	0	3	43	14	1	9	31	28	52	19	21
1 14	20	0	4	45	14	47	10	10	29	33	20	9
1 18	21	0	5	45	15	32	10	49	0 ♍	14	20	57
1 21	22	0	6	46	16	17	11	29	0	55	21	45
1 25	23	0	7	46	17	2	12	8	1	36	22	32
1 29	24	0	8	46	17	46	12	47	2	17	23	20
1 33	25	0	9	46	18	31	13	27	2	58	24	9
1 36	26	0	10	46	19	16	14	7	3	40	24	58
1 40	27	0	11	45	20	1	14	46	4	22	25	46
1 44	28	0	12	45	20	45	15	26	5	3	26	35
1 48	29	0	13	44	21	29	16	5	5	45	27	23
1 52	30	0	14	41	22	13	16	45	6	26	28	12

A Table of Houses for the Latitude of 52. degrees.

☉ in ♉	10 House	11 House	12 House	1 House.	2 House.	3 House.
Time from Noon.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.
Ho. Min.	♉	♊	♋	♌	♍	♎
1 52	0 0	14 41	22 13	16 45	6 26	28 12
1 55	1 0	15 38	22 57	17 25	7 8	29 1
1 59	2 0	16 36	23 42	18 5	7 50	29 50
2 3	3 0	17 33	24 27	18 45	8 33	0 ♏ 40
2 7	4 0	18 29	25 10	19 25	9 14	1 20
2 11	5 0	19 25	25 55	20 5	9 57	2 19
2 15	6 0	20 23	26 38	20 45	10 39	3 8
2 19	7 0	21 20	27 23	21 26	11 23	3 58
2 22	8 0	22 17	28 7	22 7	12 6	4 48
2 26	9 0	23 13	28 51	22 47	12 48	5 38
2 20	10 0	24 9	29 35	23 27	13 31	6 28
2 34	11 0	25 5	0 ♌ 19	24 8	14 14	7 19
2 38	12 0	26 1	1 4	24 49	14 58	8 9
2 42	13 0	26 56	1 47	25 30	15 41	8 59
2 46	14 0	27 51	2 32	26 12	16 25	9 50
2 50	15 0	28 46	3 16	26 53	17 8	10 40
2 54	16 0	29 41	4 1	27 34	17 52	11 32
2 58	17 0	0 ♋ 38	4 46	28 17	18 36	12 24
2 2	18 0	1 32	5 30	28 58	19 21	13 14
3 6	19 0	2 27	6 15	29 40	20 5	14 6
3 10	20 0	3 22	7 0	0 ♍ 23	20 50	14 57
3 14	21 0	4 17	7 45	1 5	21 34	15 49
3 18	22 0	5 11	8 30	1 47	22 19	16 40
3 22	23 0	6 5	9 15	2 29	23 4	17 32
3 26	24 0	6 59	10 0	3 12	23 49	18 24
3 30	25 0	7 53	10 44	3 54	24 35	19 16
3 35	26 0	8 48	11 30	4 37	25 20	20 8
3 39	27 0	9 43	12 15	5 20	26 6	21 1
3 43	28 0	10 36	13 1	6 3	26 51	21 53
3 47	29 0	11 30	13 46	6 46	27 31	22 46
3 51	30 0	12 24	14 31	7 29	28 23	23 38

A Table of Houses for the Latitude of 52. degrees.

☉ in ♊	10 House	11 House	12 House	1 House.	2 House	3 House.
Time from Noon.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min	deg. min
Ho. Min.	♊	♋	♌	♍	♎	♏
2 51	0 0	12 24	14 31	7 29	28 23	23 28
3 55	1 0	13 19	15 17	8 13	29 9	24 31
4 0	2 0	14 14	16 2	8 57	29 55	25 24
4 4	3 0	15 8	16 49	9 41	0 ♏ 42	26 17
4 8	4 0	16 2	17 35	10 25	1 28	27 0
4 12	5 0	16 56	18 21	11 9	2 15	28 2
4 16	6 0	17 50	19 7	11 53	3 1	28 56
4 21	7 0	18 44	19 53	12 37	3 48	29 49
4 25	8 0	19 38	20 40	13 22	4 35	0 ♐ 43
4 29	9 0	20 31	21 25	14 6	5 21	1 36
4 33	10 0	21 25	22 11	14 51	6 9	2 29
4 38	11 0	22 19	22 58	15 35	6 56	3 23
4 42	12 0	23 14	23 45	16 21	7 44	4 17
4 46	13 0	24 8	24 31	17 5	8 31	5 11
4 50	14 0	25 2	25 18	17 50	9 18	6 5
4 55	15 0	25 37	26 5	18 35	10 6	6 59
4 59	16 0	26 51	26 53	19 21	10 54	7 53
5 3	17 0	27 44	27 39	20 6	11 41	8 47
5 8	18 0	28 38	28 27	20 51	12 28	9 40
5 12	19 0	29 42	29 14	21 37	13 16	10 34
5 16	20 0	0 ♌ 2	0 ♍ 2	22 22	14 3	11 28
5 21	21 0	1 21	0 50	23 8	14 51	12 22
5 25	22 0	2 15	1 37	23 53	15 39	13 17
5 29	23 0	3 9	2 24	24 39	16 26	14 11
5 34	24 0	4 4	3 12	25 25	17 14	15 6
5 38	25 0	4 57	4 0	26 10	18 2	15 59
5 42	26 0	5 52	4 47	26 56	18 50	16 53
5 47	27 0	6 47	5 35	27 43	19 38	17 47
5 51	28 0	7 41	6 23	28 28	20 25	18 42
5 56	29 0	8 35	7 10	29 13	21 13	19 36
6 0	30 0	9 29	7 58	0 ♏ 0	22 1	20 30

A Table of Houses for the Latitude of 52. degrees.

☉ in ♉	10 *House*	11 *House*	12 *House*	1 *House.*	2 *House.*	3 *House.*
Time from Noon	*deg. min.*	*deg. min.*	*deg. min.*	*deg. min.*	*deg. min.*	*deg. min.*
Ho. min.	♉	♌	♍	♎	♏	♐
6 0	0 0	9 29	7 58	0 0	22 1	20 30
6 4	1 0	10 24	8 47	0 45	22 50	21 25
6 9	2 0	11 18	9 34	1 22	23 37	22 19
6 13	3 0	12 12	10 22	2 17	24 24	23 12
6 18	4 0	13 7	11 10	3 4	25 12	24 7
6 22	5 0	14 1	11 58	3 49	26 0	25 2
6 26	6 0	14 54	12 45	4 35	26 47	25 56
6 31	7 0	15 49	13 33	5 21	27 35	26 51
6 35	8 0	16 43	14 21	6 7	28 23	27 45
6 39	9 0	17 37	15 9	6 52	29 10	28 39
6 44	10 0	18 32	15 56	7 37	29 58	29 33
6 48	11 0	19 26	16 44	8 23	0 ♏ 45	0 ♑ 27
6 52	12 0	20 20	17 31	9 8	1 33	1 22
6 57	13 0	21 13	18 19	9 54	2 20	2 16
7 1	14 0	22 7	19 6	10 39	3 7	3 9
7 5	15 0	23 1	19 54	11 24	3 55	4 3
7 10	16 0	23 55	20 42	12 10	4 42	4 57
7 14	17 0	24 49	21 28	12 54	5 28	5 51
7 18	18 0	25 42	22 15	13 39	6 15	6 46
7 22	19 0	26 37	23 4	14 24	7 2	7 40
7 27	20 0	27 30	23 51	15 9	7 48	8 35
7 31	21 0	28 24	24 38	15 54	8 35	9 29
7 35	22 0	29 17	25 25	16 37	9 20	10 22
7 39	23 0	0 ♍ 11	26 12	17 22	10 6	11 16
7 44	24 0	1 4	26 58	18 7	10 53	12 10
7 48	25 0	1 57	27 45	18 51	11 39	13 3
7 52	26 0	2 51	28 21	19 35	12 25	13 57
7 56	27 0	3 43	29 18	20 19	13 11	14 51
8 0	28 0	4 36	0 ♎ 4	21 3	13 57	15 46
8 5	29 0	5 29	0 51	21 47	14 43	16 41
8 9	30 0	6 22	1 37	22 31	15 29	17 31

A Table of Houses for the Latitude of 52. degrees.

☉ in ♌	10 House	11 House	12 House	1 House	2 House.	3 House.
Time from Noon.	deg. min.	deg. min.	deg. min	deg. min.	deg. min.	deg. min.
Ho. min.	♌	♍	♎	♏	♐	♑
8 9	0 0	6 22	1 37	22 31	15 29	17 85
8 13	1 0	7 14	2 2[illegible]	23 14	16 14	18 29
8 17	2 0	8 7	3 9	23 57	16 59	19 23
8 21	3 0	8 59	3 54	24 40	17 44	20 17
8 25	4 0	9 51	4 3[illegible]	25 23	18 20	21 12
8 30	5 0	10 44	5 25	26 6	19 15	22 7
8 34	6 0	11 36	6 1[illegible]	26 48	20 0	23 1
8 38	7 0	12 28	6 55	27 31	20 44	23 55
8 42	8 0	13 19	7 41	28 1[illegible]	21 29	24 49
8 46	9 0	14 11	8 25	28 55	22 15	25 43
8 50	10 0	15 2	9 10	29 37	23 0	26 37
8 54	11 0	15 54	9 55	0 ♍ 19	23 45	27 33
8 58	12 0	16 45	10 39	1 1	24 29	28 27
9 2	13 0	17 36	11 23	1 43	25 14	29 22
9 6	14 0	18 28	12 8	2 25	25 59	0 ♒ 18
9 10	15 0	19 20	12 52	3 7	26 44	1 14
9 14	16 0	20 10	13 35	3 48	27 28	2 8
9 18	17 0	21 1	14 19	4 29	28 12	3 4
9 22	18 0	21 51	15 2	5 10	28 56	3 59
9 26	19 0	22 41	15 45	5 51	29 40	4 54
9 30	20 0	23 32	16 28	6 32	0 ♑ 25	5 50
9 34	21 0	24 2[illegible]	17 12	7 13	1 9	6 46
9 38	22 0	25 1[illegible]	17 54	7 53	1 52	7 42
9 41	23 0	26 2	18 37	8 34	2 37	8 40
9 45	24 0	26 51	19 20	9 15	3 22	9 37
9 49	25 0	27 41	20 3	9 55	4 5	10 33
9 53	26 0	28 31	20 45	10 25	4 49	11 30
9 57	27 0	29 20	21 27	11 14	5 33	12 26
10 1	28 0	♎ 9	22 9	11 55	6 18	13 24
10 5	29 0	0 59	22 52	12 35	7 2	14 22
10 8	30 0	1 48	23 33	13 14	7 47	15 19

A Table of Houſes for the Latitude of 52. degrees.

☉ in ♍	10 House	11 House	12 House	1 House.	2 House	3 House.
Time from Noon.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min	deg. min
Ho. Min.	♍	♎	♎	♏	♐	♑
10 8	0 0	1 48	23 33	13 14	7 47	15 9
10 12	1 0	2 37	24 15	13 54	8 31	16 10
10 16	2 0	3 25	24 56	14 34	9 15	17 15
10 20	3 0	4 13	25 36	15 14	9 59	18 14
10 24	4 0	5 2	26 20	15 53	10 44	19 14
10 27	5 0	5 50	27 1	16 33	11 28	20 14
10 31	6 0	6 39	27 42	17 12	12 12	21 14
10 35	7 0	7 27	28 23	17 51	12 57	22 14
10 39	8 0	8 15	29 4	18 31	13 42	23 14
10 42	9 0	9 3	29 46	19 10	14 28	24 15
10 46	10 0	9 51	0 ♍ 27	19 49	15 13	25 15
10 50	11 0	10 38	1 8	20 29	15 58	26 17
10 54	12 0	11 26	1 49	21 8	16 44	27 19
10 57	13 0	12 14	2 30	21 48	17 29	28 21
11 1	14 0	13 1	3 10	22 27	18 15	29 22
11 5	15 0	13 49	3 51	23 6	19 1	0 ♒ 26
11 8	16 0	14 36	4 32	23 45	19 47	1 30
11 12	17 0	15 23	5 12	24 25	20 33	2 33
11 16	18 0	16 9	5 52	25 3	21 19	3 37
11 20	19 0	16 57	6 32	25 43	22 7	4 42
11 23	20 0	17 43	7 12	26 22	22 54	5 48
11 27	21 0	18 30	7 52	27 1	23 42	6 54
11 31	22 0	19 18	8 22	27 41	24 30	8 1
11 34	23 0	20 4	9 12	28 21	25 18	9 8
11 38	24 0	20 51	9 52	29 0	26 7	10 16
11 42	25 0	21 37	10 32	29 39	26 56	11 23
11 45	26 0	22 24	11 12	0 ♐ 19	27 45	12 31
11 49	27 0	23 10	11 52	0 58	28 34	13 39
11 53	28 0	23 57	12 23	1 38	29 23	14 48
11 56	29 0	24 42	13 12	2 18	0 ♑ 14	15 59
12 0	30 0	25 29	13 53	2 58	1 5	17 9

A Table of Houses for the Latitude of 52. degrees.

☉ in ♎	10 House		11 House		12 House		1 House.		2 House.		3 House.	
Time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho Min	♎		♏		♐		♑		♒		♓	
12 0	0	0	25	29	13	53	2	58	1	5	17	9
12 4	1	0	26	15	14	33	3	37	1	56	18	25
12 7	2	0	27	1	15	13	4	17	2	48	19	32
12 11	3	0	27	47	15	53	4	58	3	40	20	45
12 15	4	0	28	34	16	37	5	28	4	33	21	57
12 18	5	0	29	20	17	13	6	10	5	26	23	11
12 22	6	0	0	♐ 6	17	53	7	1	6	20	24	24
12 26	7	0	0	52	18	33	7	41	7	15	25	38
12 29	8	0	1	38	19	14	8	22	8	10	26	53
12 33	9	0	2	25	19	55	9	4	9	6	28	11
12 37	10	0	3	12	20	35	9	45	10	2	29	26
12 40	11	0	3	57	21	15	10	27	10	59	0	♓ 43
12 44	12	0	4	44	21	57	11	10	11	58	2	1
12 48	13	0	5	30	22	38	11	51	12	57	3	19
12 52	14	0	6	17	23	18	12	34	13	56	4	37
12 55	15	0	7	3	24	0	13	17	14	57	5	57
12 59	16	0	7	50	24	41	14	1	15	58	7	17
13 3	17	0	8	36	25	22	14	44	16	59	8	37
13 6	18	0	9	22	26	4	15	27	18	2	9	58
13 10	19	0	10	8	26	45	15	12	19	7	11	19
13 14	20	0	10	55	27	27	16	55	20	13	12	42
13 18	21	0	11	42	28	9	17	41	21	20	14	4
13 21	22	0	12	29	28	51	18	27	22	29	15	29
13 25	23	0	13	16	29	33	19	12	23	37	16	52
13 29	24	0	14	2	0	♑ 15	19	57	24	45	18	16
13 33	25	0	14	50	0	58	20	44	25	56	19	40
13 36	26	0	15	37	1	40	21	32	27	9	21	6
13 40	27	0	16	24	2	23	22	19	28	23	22	31
13 44	28	0	17	11	3	7	23	7	29	33	23	57
13 48	29	0	17	58	3	49	23	56	0	♓ 55	25	22
13 52	30	0	18	46	4	32	24	44	2	12	26	49

A Table of Houses for the Latitude of 52. degrees.

⊙ in ♏	10 House	11 House	12 House	1 House.	2 House.	3 House.
Time from Noon.	deg. min	deg min	d g. min.	deg. min.	deg. min.	deg. min.
Ho. Min.	♏	♏	♐	♐	♒	♓
13 52	0 0	18 46	4 32	24 44	2 12	26 49
13 55	1 0	19 33	5 16	25 34	3 32	28 15
13 59	2 0	20 21	6 1	26 25	4 54	29 43
14 3	3 0	21 9	6 45	27 16	6 19	1 ♈ 11
14 7	4 0	21 57	7 29	28 7	7 42	2 37
14 11	5 0	22 44	8 14	28 59	9 7	4 6
14 15	6 0	23 32	8 59	29 52	10 25	5 33
14 19	7 0	24 22	9 45	0 ♑ 46	12 6	7 1
14 22	8 0	25 11	10 31	1 41	13 38	8 30
14 26	9 0	25 59	11 16	2 36	15 10	9 57
14 30	10 0	26 48	12 2	3 32	16 45	11 25
14 34	11 0	27 38	12 49	4 29	18 23	12 52
14 28	12 0	28 27	13 37	5 26	20 2	14 20
14 42	13 0	29 16	14 24	6 25	21 45	15 48
14 46	14 0	0 ♐ 6	15 12	7 25	23 30	17 16
14 50	15 0	0 55	16 0	8 26	25 14	18 44
14 54	16 0	1 45	16 48	9 28	27 2	20 10
14 58	17 0	2 36	17 38	10 23	28 54	21 38
15 2	18 0	3 26	18 28	11 38	0 ♓ 45	23 6
15 6	19 0	4 16	19 17	12 43	2 37	24 31
15 10	20 0	5 7	20 8	13 51	4 33	25 58
15 14	21 0	5 58	20 59	15 0	6 31	27 24
15 18	22 0	6 50	21 51	16 10	8 31	28 50
15 22	23 0	7 41	22 43	17 21	10 32	0 ♉ 15
15 26	4 0	8 32	23 35	18 33	12 35	1 39
15 30	25 0	9 24	24 29	19 48	14 39	3 4
15 25	26 0	10 17	25 23	21 5	16 47	4 28
15 39	27 0	11 9	26 17	22 23	18 56	5 52
15 4	28 0	12 2	27 12	23 42	21 4 7	15
15 47	29 0	12 54	28 8	25 5	23 12	8 36
15 51	30 0	13 47	29 3	26 30	25 21	9 [illegible]

A Table of Houses for the Latitude of 52. degrees.

☉ in ♐	10 House		11 House		12 House		1 House.		2 House.		3 House.	
Time from Noon	deg.	min	deg	min.	d.	g. min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min	♐		♐		♐		♍		♑		♉	
15 51	0	0	13	47	29	3	26	20	25	21	9	59
15 55	1	0	14	41	0	♍ 1	27	57	27	33	11	21
16 0	2	0	15	25	0	59	29	26	29	49	12	43
16 4	3	0	16	30	1	58	0	♒ 57	2	♈ 2	14	4
16 8	4	0	17	25	2	57	2	21	4	14	15	24
16 12	5	0	18	20	3	57	4	♉	6	26	16	43
16 16	6	0	19	15	4	58	5	46	8	35	18	1
16 21	7	0	20	10	6	1	7	29	10	47	19	19
16 25	8	0	21	7	7	4	9	13	13	0	20	38
16 29	9	0	22	2	8	7	11	0	15	10	21	55
16 23	10	0	22	50	9	11	12	51	17	21	23	12
16 38	11	0	23	56	10	16	14	42	19	30	24	28
16 42	12	0	24	52	11	24	16	41	21	39	25	45
16 46	13	0	25	50	12	32	18	41	23	44	27	0
16 50	14	0	26	47	13	41	20	44	25	48	28	14
16 55	15	0	27	46	14	51	22	52	27	52	29	28
16 59	16	0	28	45	16	2	25	0	29	52	0	♊ 41
17 3	17	0	29	44	17	1	27	12	1	♉ 49	1	53
17 8	18	0	0	♍ 44	18	28	29	28	3	47	3	5
17 12	19	0	1	44	19	4	1	♑ 49	5	44	4	17
17 16	20	0	2	44	21	1	4	11	7	28	5	28
17 21	21	0	3	45	22	19	6	35	9	31	6	34
17 25	22	0	4	46	23	28	9	2	11	22	7	47
17 29	23	0	5	47	24	57	11	32	13	10	8	57
17 24	24	0	6	50	26	20	14	7	14	57	10	6
17 38	25	0	7	53	27	44	16	42	16	38	11	14
17 42	26	0	8	56	29	11	19	21	18	21	12	23
17 47	27	0	10	0	0	♒ 37	21	57	20	1	13	30
17 51	28	0	11	4	2	5	24	37	21	38	14	36
17 56	29	0	12	8	3	36	27	17	23	13	15	41
18 0	30	0	13	13	5	10	0	♈ 0	24	50	16	47

A Table of Houses for the Latitude of 52. degrees.

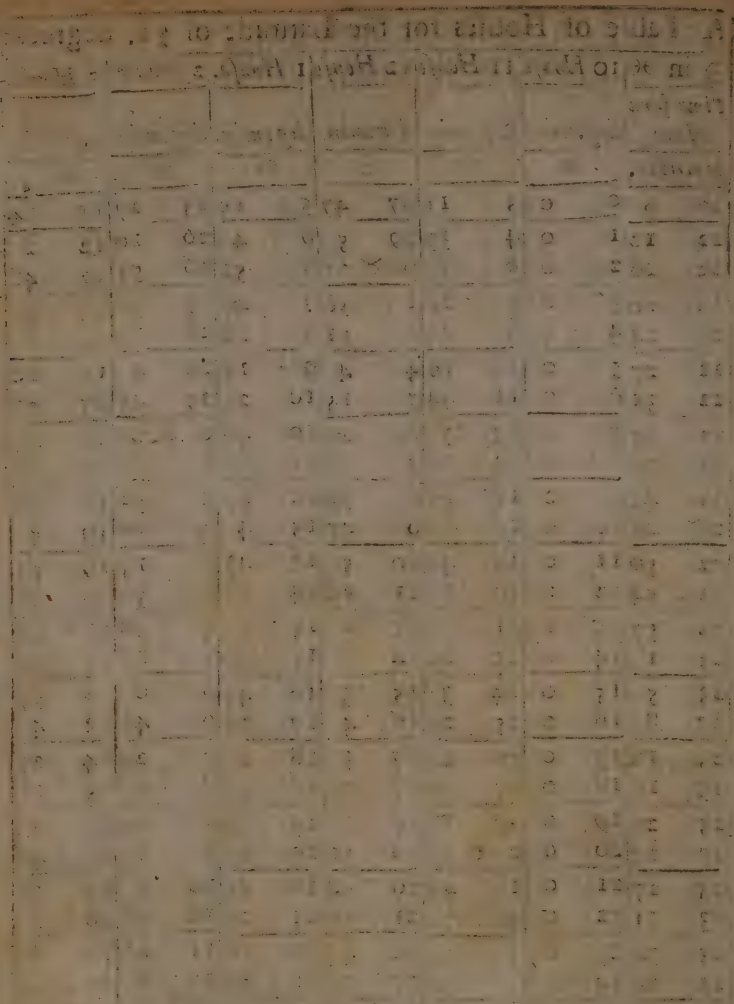
☉ in ♍	10 House		11 House		12 House		1 House		2 House.		3 House.	
Time from Noon	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. min.	♍		♍		♒		♈		♊		♉	
18 0	0	0	13	13	5	10	0	0	24	50	16	47
18 4	1	0	14	19	6	47	2	42	26	24	17	52
18 9	2	0	15	26	8	23	5	22	27	54	18	56
18 13	3	0	16	29	9	58	3	2	29	23	20	0
18 18	4	0	17	38	11	40	10	40	0	♊ 51	21	4
18 22	5	0	18	45	13	21	13	17	2	16	22	7
18 26	6	0	19	54	15	7	15	52	3	39	23	9
18 31	7	0	21	3	16	56	18	28	5	2	24	12
18 35	8	0	22	13	18	38	20	58	6	21	25	14
18 39	9	0	23	22	20	29	23	24	7	40	26	15
18 44	10	0	24	32	22	22	25	49	8	59	27	16
18 48	11	0	25	42	24	16	28	11	10	15	28	16
18 52	12	0	26	54	26	12	0	♉ 32	11	22	29	16
18 57	13	0	28	7	28	♋ 11	3	47	12	46	0	♋ 16
19 1	14	0	29	19	0	♓ 7	5	0	13	58	1	14
19 5	15	0	0	♒ 31	2	8	7	8	15	9	2	13
19 10	16	0	1	46	4	11	9	15	16	19	3	12
19 14	17	0	3	0	6	15	11	19	17	28	4	10
19 18	18	0	4	15	8	21	13	19	18	36	5	7
19 22	19	0	5	32	10	30	15	17	19	43	6	4
19 27	20	0	6	48	12	39	17	9	20	49	7	1
19 31	21	0	8	5	14	49	19	0	21	53	7	50
19 35	22	0	9	22	17	0	20	47	22	56	8	53
19 39	23	0	10	40	19	12	22	31	23	59	9	50
19 44	24	0	11	59	21	25	24	14	25	2	10	45
19 48	25	0	13	17	23	34	25	52	26	3	11	40
19 52	26	0	14	36	25	45	27	28	27	2	12	35
19 56	27	0	15	16	27	58	29	3	28	2	13	29
20 0	28	0	17	17	0	♈ 12	0	♊ 34	29	1	14	24
20 5	29	0	18	39	2	27	2	3	29	59	15	19
20 9	30	0	0	1	4	39	3	30	0	♋ 56	16	13

A Table of Houses for the Latitude of 52. degrees.

☉ ♏ ♒	10 House	11 House	12 House	1 House	2 House.	3 House.
Time from Noon.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.
Ho. min.	♒	♒	♈	♊	♋	♌
20 9	0 0	20 1	4 39	3 30	0 56	16 13
20 13	1 0	21 23	6 48	4 54	1 52	17 6
20 17	2 0	22 45	8 56	6 17	2 49	17 58
20 21	3 0	24 8	11 4	7 37	3 43	18 51
20 25	4 0	25 31	13 12	8 55	4 37	19 43
20 30	5 0	26 56	15 21	10 12	5 31	20 35
20 34	6 0	28 20	17 29	11 26	6 24	21 27
20 38	7 0	29 45	19 28	12 39	7 17	22 18
20 42	8 0	1 ♓ 1	21 29	13 49	8 9	23 10
20 46	9 0	2 36	23 29	15 0	9 1	24 2
20 50	10 0	4 1	25 27	16 9	9 52	24 53
20 54	11 0	5 28	27 22	17 16	10 42	25 44
20 58	12 0	6 54	29 15	18 22	11 32	26 34
21 2	13 0	8 21	1 ♉ 5	19 27	12 21	27 24
21 6	14 0	9 50	2 56	20 31	13 11	28 15
21 10	15 0	11 16	4 45	21 34	14 0	29 5
21 14	16 0	12 48	6 30	22 34	14 48	29 54
21 18	17 0	14 12	8 14	23 35	15 36	0 ♍ 44
21 22	18 0	15 39	9 56	24 38	16 23	1 33
21 26	19 0	17 7	11 37	25 31	17 10	2 22
21 30	20 0	18 35	13 14	26 27	17 56	3 12
21 34	21 0	20 3	14 50	27 23	18 43	4 1
21 38	22 0	21 30	16 21	28 19	19 29	4 48
21 41	23 0	22 58	17 54	29 14	20 15	5 38
21 45	24 0	24 27	19 24	0 ♋ 8	21 1	6 27
21 49	25 0	25 52	20 52	1 1	21 45	7 15
21 53	25 0	27 22	22 17	1 52	22 20	8 3
21 57	27 0	28 49	23 41	2 44	23 14	8 51
22 1	28 0	0 ♈ 16	25 6	3 35	23 59	9 31
22 5	29 0	1 44	26 28	4 26	24 44	10 27
22 8	30 0	3 1	27 47	5 15	25 27	11 14

A Table of Houses for the Latitude of 52. degrees.

☉ in ♓	10 House		11 House		12 House		1 House.		2 House.		3 House.	
Time from Noon.	deg.	min.	deg.	min	deg.	min.	deg.	min.	deg.	min	deg.	min.
Ho. Mir.	♓		♈		♉		♊		♊		♌	
22 8	0	0	3	11	27	47	5	15	25	27	11	14
22 12	1	0	4	37	29	5	6	4	26	10	12	1
22 16	2	0	6	3	0	♉ 21	6	52	26	53	12	48
22 20	3	0	7	28	1	36	7	40	27	36	13	36
22 24	4	0	8	54	2	51	8	28	28	19	14	2
22 27	5	0	10	19	4	4	9	15	29	2	15	10
22 31	6	0	11	44	5	15	10	2	29	45	15	57
22 35	7	0	13	7	6	23	10	48	0	♌ 27	16	44
22 39	8	0	14	31	7	30	11	33	1	9	17	31
22 42	9	0	15	55	8	39	12	19	1	51	18	18
22 46	10	0	17	18	9	47	13	4	2	33	19	5
22 50	11	0	18	41	10	53	13	47	3	15	19	52
22 54	12	0	20	1	11	58	14	31	3	56	20	38
22 57	13	0	21	23	13	1	15	16	4	38	21	24
23 1	14	0	22	42	14	2	15	59	5	18	22	10
23 5	15	0	24	3	15	3	16	43	6	0	22	57
23 8	16	0	25	23	16	4	17	26	6	41	23	43
23 12	17	0	26	40	17	3	18	8	7	22	24	29
23 16	18	0	27	58	18	2	18	50	8	3	25	16
23 20	19	0	29	17	19	1	19	32	1	44	26	2
23 23	20	0	0	♉ 33	19	50	20	14	9	25	26	48
23 27	21	0	1	49	20	54	20	55	10	5	27	35
23 31	22	0	3	7	21	50	21	37	10	46	28	22
23 34	23	0	4	22	22	44	22	18	11	26	29	7
23 38	24	0	5	36	23	39	22	59	12	6	29	54
23 42	25	0	6	49	24	33	23	40	12	47	0	♍ 40
23 45	26	0	8	2	25	27	24	21	13	27	1	26
23 49	27	0	9	15	26	20	25	2	14	7	2	13
23 53	28	0	10	27	27	12	25	42	14	47	2	52
23 56	29	0	11	39	28	4	26	22	15	27	3	45
24 0	30	0	12	51	28	55	27	2	16	7	4	31



AN INTRODUCTION TO ASTROLOGY.

CHAP. I.

The number of Planets, Signes, Aspects, with their severall Names and Characters.

IN the first place you must know that there are seven Planets, so called and charactered. *Saturn* ♄, *Jupiter* ♃, *Mars* ♂, *Sol* ☉, *Venus* ♀, *Mercury* ☿, *Luna* ☽: there is also the *Head of the Dragon*, thus noted ☊; and the *Tayle* ☋. ☊ and ☋ are not Planets but Nodes.

There be also twelve Signes: *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo* ♍, *Libra* ♎, *Scorpio* ♏, *Sagittarius* ♐, *Capricornus* ♑, *Aquarius* ♒, *Pisces* ♓: Through these twelve Signes the Planets continually move, and are ever in one or other degree of them. It's necessary you can perfectly distinguish the character of every Planet and Signe, before you proceed to any part of this study; and also the characters of these Aspects that follow, *viz.* ✶ □ △ ☍ ☌.

You must know, every Signe containes in longitude thirty degrees, and every degree sixty minutes, &c. the beginning is from ♈, and so in order one Signe after another: so the whole Zodiack containes 360. degrees, the second degree of ♉ is the two and thirtieth degree of the Zodiack, the tenth of ♉ is the fortieth, and so in order all throughout the twelve Signes; yet you must ever account the Aspects from that degree of the Zodiack wherein the Planet is, as if ♄ be in ten degrees of ♊, and I would know to what degree of the Ecliptick he casteth his sinister Sextil Aspect; rekoning from ♈ to the tenth degree of ♊, I find ♄ to be in the seventieth degree of the Zodiack, according to his longitude; if I adde sixty degrees more to seventy, they make one hundred and thirty, which answers to the tenth degree of the Signe ♌, to which ♄ casteth his ✶ Aspect, or to any Planet in that degree.

When two Planets are equally distant one from each other, sixty degrees, we say they are in a *Sextill* Aspect, and note it with this character ✶.

When two Planets are ninety degrees distant one from another, we call that Aspect a *Quartill* Aspect, and write it thus, □.

When Planets are one hundred and twenty degrees distant, we say they are in a *Trine* Aspect, and we write it thus △.

When two Planets are one hundred and eighty degrees distant, we call that Aspect an *Opposition*, and character the Aspect thus ☍.

When two Planets are in one and the same degree and minute of any Signe, we say they are in *Conjunction*, and write it thus ☌.

So then if you find ♄ in the first degree of ♈, and ☽ or any other Planet in the first degree of ♊, you shall say they are in a *Sextill* Aspect, for they are distant one from another sixty degrees, and this Aspect is indifferent good.

If ♄ or any other Planet be in the first degree of ♈, and another Planet in the first degree of ♎, you must say they are in a □ Aspect, because there is ninety degrees of the Zodiack betwixt them: this Aspect is of emnity and not good.

If ♄ be in the first degree of ♈, and any Planet in the first degree

degree of ♌, there being now the distance of an hundred and twenty degrees, they behold each other with a *Trine* Aspect; and this doth denote Unity, Concord and Friendship.

If you find ♄ in the first degree of ♈, and any Planet in the first degree of ♎, they being now an hundred and eighty degrees each from other, are said to be in *Opposition*: A bad Aspect: and you must be mindfull to know what Signes are opposite each to other, for without it you cannot erect the Figure.

When ♄ is in the first degree of ♈, and any Planet is in the same degree, they are then said to be in *Conjunction*: And this Aspect is good or ill, according to the nature of the question demanded.

Signes Opposite to one another are

♈ ♉ ♊ ♋ ♌ ♍

♎ ♏ ♐ ♑ ♒ ♓

That is ♈ is opposite to ♎, and ♎ to ♈; ♉ to ♏, ♏ to ♉: and so in order as they stand.

I would have all men well and readily apprehend what precedes, and then they will most easily understand the Ephemeris; which is no other thing, then a book containing the true places of the Planets, in degrees and minutes, in every of the twelve Signes both in longitude and latitude, every day of the yeer at noon, and every hour of the day, by correction and equation. Ephemeris, what, and its use.

I have inserted an Ephemeris of the moneth of *January* 1646 and after it a Table of Houses for the latitude of 52. degrees, which will serve in a manner, all the Kingdom of *England* on this side *Newark* upon *Trent*, without sensible errour; and this I have done of purpose to teach by them, the use of an Ephemeris, and the manner and means of erecting a Figure of Heaven, without which nothing can be known or made use of in Astrology.

CHAP. II.

Of the use of the Ephemeris.

THe first line on the left-hand page, tels you, *January* hath 31. dayes.

In the second line you find, The daily motions of the Planets and the Dragons head.

In the third line and over the character of ♄ you have M. D. M. signifying *Meridionall*, D. *Descending*; that is, ♄ hath Meridionall latitude, and is Descending.

In the next column you find M. D. and underneath ♃; that is, *Jupiter* hath South or Meridionall latitude, and is descending.

In the third column you find M. A. and under those letters ♂; that is, ♂ hath Meridionall latitude, and is ascending.

The ☉ hath never any latitude.

In the next column to the ☉ you find ♀ and then ☿, with the title of their latitude: Now if over any of the Planets you find S. A. or D. it tels you that Planet hath *Septentrionall* or North latitude, and is either ascending or descending, as the letters A. or D. do manifest.

In the fourth line you see ♄ ♃ ♂ ☉ ♀ ☿ ☽ ☊; now you must observe ever, the ☊ is in the opposite Signe and degree to the ☋, though he is never placed in the Ephemeris.

In the fifth line you have ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐: Over ♈ you have ♄, that is to acquaint you, that ♄ is in the Signe of ♈: Over ♉ you have ♃, *viz.* ♃ is in the Signe of ♉: And so over ♋ stands ♂: And so of all the rest one after another.

In the sixt line you have the figure 1. telling of you it's the first day of *January*, and so underneath it to the lower end, you have the day of the moneth.

Next to the Figure *one*, you have the letter A; which is the letter of the day of the week; and if you run down under that column, you see the great letter to be D, which is the Sunday or Dominicall letter of the yeer 1646.

Over against the first day of *January* under the character of ♄ you find 27. 48. over those figures you see ♈; the meaning is, ♄ is the first day of *January* in 27. degrees and 48. minutes of ♈: now you must observe, sixty minutes make one degree, and that when any Planet hath passed thirty degrees in a Signe, he goeth orderly into the next; as out of ♈ into ♉, out of ♉ into ♊, &c.

In

In the fourth column, over against the first of the moneth, you find 28 R 12, over them ♊, and over it ♃; that is, ♃ the first of *January* is in 28 degrees of ♊ and 12 minutes: The letter R. tels you that he is Retrograde; had you found Di. or D. it had told you he was then come to be Direct in motion. Of all these termes hereafter by themselves.

In the fifth column you find 10, 5, over those figures ♍ ♂, *viz.* ♂ is the first of *January* in the tenth degree and five minutes of ♍.

And so by this order you find the ☉ to be in 21 degrees, and 34 minutes of ♒; and ☿ in 5 degr. 7 min. of ♑; ♀ in 5 degr. and 29 min. of ♒; the ☽ in 21 23 of ♏; ☊ in 12 deg. and 34 min. of ♌.

So that you see on the left-hand page, there are ten severall columns; the first containing the day of the moneth; the second, the week-day letter; the third, the degree and minutes of ♄; the fourth containes the degrees and minntes ♃ is in; and so every column the like for the rest of the Planets.

Over against the tenth of *January*, under the column of the ☉, you find 0 ♒ 44 minutes; which onely sheweth you the ☉ to be that day at Noon, in 0 degrees and 44 minutes of ♒, &c.

In the lower end of the left-side page, after the 31 of *January* you find Lat. of Pla. that is, the Latitude of the Planets.

Under the letter C you find 1 10 20.

Under the column of ♄ over against 1, you find 2. 31. then continuing your eye, you have under ♃ 0, 5; under ♂ 0, 47; under ☿ 1 13; under ♀ 1 45. The meaning hereof is, that the first day of *January* ♄ hath 2 degr: and 31 min: of latitude; ♃ 0 degr: 5 min: ♂ 0 degr: 47 min: ☿ 1 degr: 13 min: ♀ 1 degr: 45 min: of latitude: To know whether it is North or South, cast your eye to the upper column, and you may see over the character of ♄ stands M. D. that is, Meridionall Descending, or South latitude; where you find S. it tels you the latitude is North; if you find A. the Planet is Ascending in his latitude; if D. then Descending.

CHAP. III.

The right-hand page of the Ephemeris unfolded.

THere are eight columns: the first contains the dayes of the moneth; the six next containes the manner, quality and name of those Aspects the ☽ hath to the Planets; as also, the hour of the day or night when they perfectly meet in Aspect; the eighth column hath onely those Aspects which ♄ ♅ ♂ ☉ ♀ ☿ make to each other, and the time of the day or night when.

In the fourth line under ♄ you find *Occid.* that is, ♄ is *Occidentall* of the ☉, or sets after him; and so of ♅, or where you find *Occid.* it noteth as much.

Under ♂ you find *Orient.* that is, ♂ is *Orientall*, or riseth before the ☉. And so at any time.

For better understanding the true time when the ☽ comes to the Aspect of any Planet, you are to observe, that all those that write *Ephemerides*, compute the motion of the Planets for the noon time, or just at twelve: And you must know, we and they ever begin our day at Noon, and so reckon 24 hours from the noon of one day to the noon of the next, and after this manner you must reckon in the Aspects. As for example:

Over against the first of *January* 1646. which is Thursday, and under the column appropriate to the ☉, you find ✶ ☉. The meaning whereof is, that the ☽ is in ✶ aspect with the ☉ that first day of *January* at noon, or no hours P.M. or *Post Meridiem.*

Over against Friday the second of *January*, you find under the column of ♀ □ 6. and on the right hand over against the same day, under ☿ ✶ 9. which is no more then this, *viz.* the second of *January* at six a clock after noon, the ☽ comes to the □ or Quartill aspect of ♀; and at nine of clock she meets with the ✶ of ☿.

Over against the sixt day of *January*, being Tuesday, under ♄ you find □ 14. that is, fourteen hours after noon of that day, the ☽ comes to the □ of ♄: now you may easily find, that the four-

teenth

teenth hour after noon of Tuesday, is two of clock in the morning on Wednesday.

Again, over against the 6 day, under the column of the ☉ you find ☌ 11 48 which is no more but this, the ☽ comes to ☌ with the ☉ at 48 minutes after eleven of clock at night: Now you must know the ☽ her ☌ with the ☉ is her change, her next □ after ☌ with the ☉ is the first quarter, her ☍ with the ☉ is full ☽, her □ after ☍ is her last quarter.

If you understand but this, that thirteen hours is one of clock the day subsequent, fourteen hours two of clock, fifteen hours three of clock in the morning, sixteen is four of clock, seventeen hours is five in the morning, eighteen is six of clock, nineteen hours is seven of clock, twenty hours is eight in the morning, twenty one hours is nine of clock, twenty two hours after noon is ten of clock the next day, twenty three hours is eleven of clock, *&c.* Now we never say twenty four hours after noon, for then it's just noon, and if we say 00. 00. after noon that is just at noon, or then it's full twelve of clock: Understanding this and you cannot erre.

In that column under the Planets mutuall Aspects, over against the third of *Ianuary* being Saturday, you find ✶ ♄ ♅ 21 that is ♄ and ♅ are in ✶ aspect 21 hours after noon of the Saturday; and that is, at nine of clock on the Sunday morning following.

Over against the fourth day you find ☽ *Apogæum*, that is, she is then remotest from the earth: over against the eighteenth day in the outmost column you find ☽ *Perigæon*, that is, the ☽ is then neareſt unto the earth.

Over against the twelfth day, in the same outmost column, you find ☿ *in Elong. Max.* it should be ☿ *in Maxima Elongatione*; or that day ☿ is in his greatest elongation or distance from the ☉.

Over against the sixt of *Ianuary*, you find in the outside column Vc ☉ ♅ SS ☌ ☿; that is, the ☉ and ♅ are in a *Quincunx* aspect that day; now that aspect consisteth of five Signes, or 150 degrees.

SS is a *Semisextil*, and tels you, that day ☌ and ☿ are in *Semisextil* to each other: this aspect consisteth of 30 degrees.

Over

Over against the 25 of *January*, you find in the outmost column □ ♄ ♂ 11, and ☌ ☉ ♄: The meaning is, that at eleven of clock after noon, ♄ and ♂ are in a Quartill aspect; and ☌ ☉ ♄ tels you, the ☉ and ♄ have a Quintill aspect ro each other that day: A Quintill consists of two Signes twelve degrees, or when Planets are distant 72 degrees from each other: we seldom use more aspects then the ☌ ✶ □ △ ☍: to these of late one KEPLER, a learned man, hath added some new ones, as follow, *viz.*

A Semisextill, charactered SS, *consisting of thirty degrees.*
A Quintil ☌ *consisting of seventy two degrees.*
A Tredecile Td *consisting of* 108 *degrees.*
A Biquintill Bq *consisting of* 144 *degrees.*
A Quincunx Vc *consisting of* 150 *degrees.*

I only acquaint you with these, that finding them any where you may apprehend their meaning.

After those two sides of an Ephemeris, followeth in order, A Table of Houses; for without a present Ephemeris and Table of Houses, it's impossible to instruct you to set a Figure, without which we can give no judgment, or perform any thing in this Art.

The use of the Table of houses.

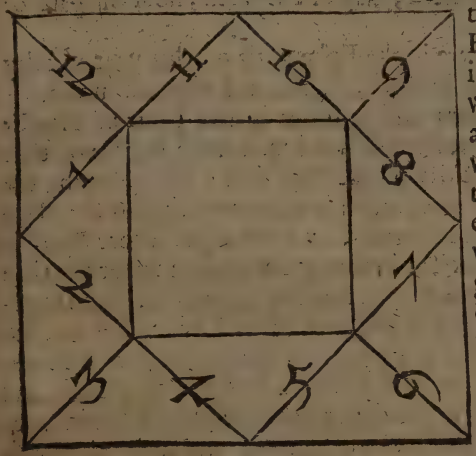
As there are twelve Signes in the Zodiack, through which the ☉ and all the Planets make their daily motion, so are there as you may see twelve severall great pages; and as ♈ is the first Signe of the Zodiack, so in the first line of the first great page doe you find ☉ in ♈; in the second grand page and first line you find ☉ in ♉; in the third page and first line ☉ in ♊; and so in order according to the succession of Signes one after another through the twelve pages: By help of these Tables we frame a Figure, as I shall now acquaint you.

CHAP.

CHAP. IV.

How to Erect a Figure of Heaven by the Ephemeris and Table of Houses, aforesaid.

IN the first place you are to draw the Figure thus; and to know that those twelve empty spaces are by us called the



twelve Houses of Heaven, that square in the middle is to write the day, yeer, and hour of the day when we set a figure: the first house begins ever upon that line where you see the figure 1 placed, the second house where you see the figure of 2 stand, the third house where you see the figure 3, the fourth house begins where you find the figure of 4, the fifth house where you see the figure 5, the sixth house where you see the figure 6, the seventh house where you find the figure 7, the eighth house where you find the figure 8, the ninth house where you find the figure 9, the 10th house where you find the figure 10, the eleventh where you find the figure 11, the twelfth house where you find the figure 12: what space is contained between the figure one to the figure two, is of the first house, or what Planet you shall find to be in that space, you shall say he is in the first house; yet if he be within five degrees of the Cusp of any house, his vertue shal be assigned to that house to whose Cusp he is neerest, &c. but of this hereafter. The Cusp or very entrance of any house, or first beginning, is upon the line where you see the figures placed; upon which line you must ever place the Signe and degree of the Zodiack, as you find it in the Table of Houses, as if you find

find 10 degrees of ♈ for the tenth house, you must place the number 10 and Signe of ♈ upon the line of the tenth house, and that same tenth degree is the Cusp or beginning of that house, and so in the rest.

In erecting or setting your Figure, whether of a Question or Nativity, you are to consider these three things.

First, the yeer, moneth, day of the week, hour or part of the hour of that day.

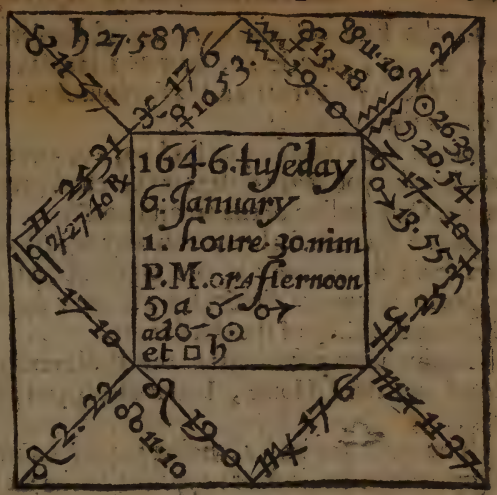
Secondly, to observe in the Ephemeris of that yeer and day the true place of the ☉ in Signe, degree and minute at noon.

Thirdly, what hours and minutes in the Table of Houses doe answer or stand on the left hand against the degree of that Signe the ☉ is in the day of the Question; for by adding the hour of the day, and hours and minutes answering to the place of the ☉, your Figure is made, and this Signe where the ☉ is you must alwayes look for in that great column under the title of the tenth house, where you find the ☉ and that Signe together; as if upon any day of the yeer when I set my Figure, the ☉ is in ♈, then the first great page or side serveth, for there you find ☉ in ♈; if the ☉ be in ♉, then the second page serveth, and so in order: and as in the uppermost line you find ☉ in ♈ ♉ ♊, &c. so underneath those characters, and under the tenth house, you see 0 1 2 3 4 5 6, and so all along to 30 degrees; so that let the ☉ be in what degree he will, you have it exactly to degrees in the second lesse column, under the title of the tenth house, if any minutes adhere to the place of the ☉ as alwayes there doth, if those minutes exceeds thirty, take the hours and minutes adhering to the next greater degree the ☉ is in; if lesse minutes then thirty belong to the ☉, take the same you find him with, for you must know it breeds no error in an Horary Question.

Example by the Figure following.

I would erect a Figure of Heaven the sixt of *January*, being Tuesday, 1646. one hour thirty minutes afternoon, or *P. M.* that is, *Post Meridiem*: First, I look in the Ephemeris over against the sixth of *January*, for the true place of the ☉, and I find it to be 26 39 ♑; then I look in the Table of Houses untill I find ☉ in ♑, which I doe in the tenth great page; and under the number 10, which signifieth the tenth house, I find ♑; I

♒; I enter with the degree of the ☉ which being 26 39 I look for 27, and on the left hand against it, I find 19 h 56 m; in the head of the Table over them H. M. signifying Houres and Minutes: These houres and minutes *viz.* 19,56, I adde to the time of day in my Question, *viz.* 1, 30 (and so I must alwayes in every Question adde both numbers together, and if they make more then 24 hours, I must cast away 24 hours, and enter the Table of Houses, under the title of time from noon, seeking for the remainder, or the neerest number to it, and on the right hand over against it, under the severall columns, you shall have the Cusps of the tenth, eleventh, twelfth, first, second, third, fourth houses: but to my former purpose) I add 19,56 to 1,30 and they produce 21 hours, 26 minutes; which number I seek for in that column, entituled *Time from noon*, or Hours, minutes, and which number I find precisely in the eleventh great page, under the ☉ in ♒; and over against 21,26 on the right hand under the column of the tenth house, I find 19, and over its head upward, the Signe of ♒, so then I put the 19 degree of ♒ upon the Cusp of the tenth house.



Tenth house.

In the third column, over against 21,26 I find 17,6, over it the Signe of ♓, above ♓ the number 11, which appoints you 17 degrees, and 6 minutes of ♓ for the Cuspe of the eleventh house.

Eleventh house.

In the 4th column you find over against the former number 11,37, over that the character ♉, at the upper end 12, which tels you, that 18,37 degrees of ♉ must be placed on the Cusp of the twelfth house.

Twelft house.

First house. In the fifth column over against the former number, you have 25, 31, over it ♊, over ♊ 1 House, and directs you to place the 25 degrees and 31 minutes of ♊ upon the line or Cusp of the first house.

Second house. In the sixth column you find 17, 10, over that ♉, 2 House, which tels you 17, 10 degrees of the Signe ♉ must be placed on the Cusp or line of the second house.

Third house. In the seventh little column over against the former number you have 2, 22, over it the Signe ♌, and in the upper line 3 House; so you are directed to put the 2 deg. and 22 minutes of ♌ upon the Cusp of the third house.

Having now perfected the tenth, eleventh, twelfth, first, second and third House, I must direct you how to perform the rest.

You must for understanding hereof know, that the first six Signes of the Zodiack are opposite to the six last, as formerly I told you.

♈ ♉ ♊ ♋ ♌ ♍
♎ ♏ ♐ ♑ ♒ ♓

Viz. ♈ is opposite to ♎, and ♎ to ♈; to ♉ to ♏, and ♏ to ♉; and so all the rest in order.

The twelve Houses also are opposite each to other: as thus

10 11 12 1 2 3
4 5 6 7 8 9

So that the tenth house is opposite to the fourth, the fourth to the tenth; the eleventh to the fifth, the fifth to the eleventh, and so all the rest as you find placed: The use you are to make of it is this, That if on the Cusp of the tenth house you find the Signe ♈, then must you place on the Cusp of the fourth the Signe ♎; and look what degree and minute possesseth the Signe of the tenth house, the same degree and minute of the opposite Signe must be placed on the Cusp of the fourth house, and so of all the other Signes and Cusps of houses; and this is generall, and ever holdeth true; without which rule observed, you cannot erect the Figure aright.

In our former Figure you see 19 ♒ on the Cusp of the tenth house,

house, ☊ is opposite to ♒, and the fourth house to the tenth; so then I place the 19 degree of ☊ upon the Cuspe of that house.

Upon the line or Cusp of the eleventh house you see ♓ 17,6, ♍ is the Signe opposite to ♓, and the fifth house to the eleventh; so that I place the 17 degree and 6 minutes of ♍ upon the Cusp of the fifth house.

The Cusp of the twelfth house is the 11; 37 of ♉, I see ♏ is opposite to ♉, and the sixth house to the twelfth; I therefore put the 11 degree and 37 minutes of ♏ on the Cusp of the sixth house.

I doe so in the rest of the houses, and by this means I have framed the twelve houses, and placed the severall Signs of the Zodiack upon the Cusps as they ought to be.

Having finished your twelve Houses by the Method preceding, you must now learn to place the Planets therein; which you must doe by observing in the Ephemeris, the exact place of the Planet in Sign and Degree at noon the day of the Figure, and in what House you shall finde the Sign wherein the Planet is, in that House must you place the Planet, within the House if the Planet be in more Degrees then the Cuspe of the House; without the House, if his Degrees be lesse then those of the Cusp of the Houses.

Over against the sixt day of *January* aforesaid, I finde ♄ to be in 27. 58. of ♈: I look for ♈ in the Figure, but find it not; I find ♓ on the Cuspe of the eleventh, and ♉ on the Cuspe of the twelfth House; so I conclude that the Signe ♈ is intercepted; for so we say when a Signe is not upon any of the Cuspes of Houses, but is included betwixt one House and another: I therefore place ♄ in the 11 House, as you may see.

In the next place I finde the place of ♃ to be 27.40.♊. I find 25.31. ♊ to be on the Cuspe of the first House, because the Degrees adhering to ♃ are greater then the Cuspe, I place ♃ within the House. And because he is noted Retrograde I place the letter R, the better to informe my judgement.

In the fifth column of the Ephemeris I find ♂ the sixth of *January* to be in the 13. 55. ♌; which Signe in the figure is the Cusp of the eighth House: I therefore place ♂ as neer the Cusp

as I can, but his Degrees in the Signe being lesse then the Cuspe of the House, I place him without the House.

I finde the ☉ the sixth day of *January* to be in 26.39.♍ whom I place beyond the Cuspe of the eighth House, because the Degrees of the ☉ in ♍ are more then the Cuspe of the House.

In the same line, and over against the sixt of *January*, I finde ☿ to be in 10. Degrees, and 53 minuts of ♓.

I finde the Signe of ♓ on the Cuspe of the eleventh House, and there I put ☿ in the tenth House, neer the Cuspe of the eleventh House, but not in the House, because the Degrees of the Signe she is in are not equivalent to the Degrees of the Cuspe of the eleventh House, but are short of them.

In the eight Column I finde under the Caracter of ☿ 13. 18. above it ♒. I therefore place ☿ neer the Cuspe of the tenth House, but not in the House; for you may see he is neerer in Degrees to the Cuspe of the tenth House then the ninth; for by how much neerer he is in Degrees to the Cuspe of any House, having the same Signe, by so much the neerer he ought to be placed to the Cuspe of that House.

In the ninth Column, under the Column of the ☽ I finde over against the sixth of *January* 20. 54. and over the Figures ♍: so then I place the ☽ very neer the ☉ in the eighth House, and betwixt the Cuspe of the house and the ☉; for you may see the ☽ hath not so many Degrees as may put her beyond the ☉; nor hath she so few to be without the eighth House. How to reduce the motion of the ☽ and other Planets to any houre of the day, you shall be instructed hereafter.

In the tenth column I find over against my said day, 10.10.0- ver against it ♌ and ♋: so you see the ♋ is in 11.deg.10.min.of ♌; which I place in the middle of the third house, because ten degrees are very near as nigh the Cusp of the third house as fourth; the ♑ being alwayes in the opposite Signe and degree to the ♋, I place in the ninth house, *viz.* in 11 degrees 10 minutes of ♒, This being done, I must observe how the ☽ seperates and applies the same day; I find the sixt of *January* on the right-hand page of the Book, that the ☽ did last seperate from a ☌ of ♂ and now is applying to a ☌ of ☉ at 11,48., that is, at eleven of clook and 48 minutes after at night, then to a □

of

of ♄ at fourteen hours after noon, or at two of clock the next morning.

Thus have you one Figure of Heaven erected, and the Planets therein placed, though not rectified to the hour of the day, for how to reduce their motion to any hour I shall shew hereafter: But because I have by experience found, that many Learners have been much stumbled for want of sufficient directions in former Introductions to set a Sheame of Heaven, I shall be a little more copious, and shew an example or two more.

I would erect a Figure on Saturday the 17 of *January* 1646. for eleven of clock and twenty after noon: the ☉ that day at noon is in 7 degrees and 52 of ♒: in the eleventh page of the Table of Houses I find ☉ in ♒; under the column of the tenth house I look for the eighth degree of ♒, because 52 minutes want but little of a degree; over against the eighth degree on the left hand, under the title of *Time from noon*, I find 20 42, *viz.* 20 hours 42 minutes; so then I work thus,

Time of the day is 11 20.

20 42

hours and minutes answering to the eighth degree of ♒, there being 62 min. *viz.* two min. more then one hour, I take that hour and adde both numbers together,

hou.	min.
and they make	32 02

From 32 hours and 2 min. I subduct 24 hours, as I must ever doe, if there be more then 24 hours, and then there remaines as you see, 8 hours and 2 min. which I find not precisely in the Table of Houses, but I find 8 0, which is neer my number, and which serves very well; over against 8 ♄ and 0 ♒ I find 28 0, and in the upper part I find ♉, and over it the tenth house, so then I have 28 degrees, 0 min. of ♉ for the Cusp of my tenth house: in the same line, on the right hand to this 28 degr. of ♉, you shall find 4 36, over it ♌, in the upper part the eleventh house: so then 4 degr. 36 min. of ♌ are the Cusp of the eleventh house; then have you over against the said number of 8 hours 0 min. in the fourth

32	02
24	*Subducted.*
8	2 *Remaines.*

column

column, o ♎ 4, over its head the twelfth house, this tels you the Cusp of the twelfth house is o degr. 4 min. of ♎: in the fifth column over against the said former number, you have 21.3, over them figures at the top of the page, ♎, and then the first house; which signifies, that you must place the 21 deg. and 3 min. of ♎ on the Cusp of the first house: adjoyning to the 21. degr. and 3 min. of ♎ in the sixth column, I find 13.57, over it the Signe ♏, in the upper part the second house, by which I know, that 13 degr. and 57 min. of ♏ must be placed on the Cusp of the second house. In the seventh and utmost column over against my foresaid number of 8 hours and o min. I find 15. 46, over them the Signe ♐, in the upper column over their head the third house, pointing out 15 degr. 46 min. of ♐ for the Cusp of the third house; so then your Cusps of houses stand thus:

Tenth house 28 ♉.
Eleventh house 4.36 ♍.
Twelfth house o. 4 ♎.
First house 21. 3 ♎.
Second house 13.57 ♏.
Third house 15. 46 ♐.

The Cusps of the other houses are found out by the opposite Signes and houses, as I formerly directed, *viz.* the fourth house being opposite ever to the tenth, and the Signe ♈ to ♉, I place the 28 degr. of ♈ on the Cusp of the fourth house: the fifth is opposite to the eleventh, and ♓ is the opposite Signe to ♍, I therefore place the 4 degr. 36 min. of ♓ for the Cusp of the fifth: the twelfth house is opposite to the sixth, so is ♈ opposite to ♎, therefore I place o degr. 4 min. of ♈ on the Cusp of the sixth house: the seventh house is opposite to the first house, and ♈ to ♎, I therefore place the 21 degr. and 3 min. of ♈, the opposite Signe to ♎, on the Cusp of the seventh house: the eighth house is opposite to the second, and ♉ to ♏, I therefore place the 13 degr. and 57 min. of ♉ on the Cusp of the eighth house: the ninth house is opposite to the third, and ♊ to ♐, I therefore make the 15 degr. and 46 of ♊ the Cusp of the ninth house: The Planets are to be placed in the Figure

gure as formerly directed; nor let it trouble you, if you find sometimes two Signs in one house, or almost three, or sometimes one Sign to be on the Cusps of three houses, ever place your Planets orderly as neer the degree of the house, as the number of degrees your Planet is in will permit.

You must ever remember that if your hour of the day be in the morning, or as we say *Ante Meridiem*, or before noon, you must reckon the time, as from the noon of the day preceding: As for example.

I would erect a Figure the 26. day of *January* 1646. being Munday, for 9. of the clock and 45 min. before noon.

My time stands thus: 9 ho. 45 min.

To this I adde 12. hours, because it is properly in our account, the 21. hour and 45 minutes after noon of the Sunday preceding: so then you may say thus; the Figure is set for 9. hours and 45. minutes *ante meridiem*, or before noon of the Monday.

Or else 25. of *January*, being Sunday, 21 hours and 45 min. *post meridiem*, or after noon, which is all one with the former time.

I find the ☉ at noon the same 26 day, to be in 16 degr. and 59 min. of ♒; I look in the Table of Houses what hours and min. correspond to the 17 degrees of ♒ in the tenth house; in the eleventh page I find the Sign ♒, and along in the colum of the tenth 17 degr. 0 min. on the left hand I find over against them, 31 hours 18 min. to these I add the hours and min. of the day, *viz.* 21. 45; added together, they make $43^h\ 03^m$ from which in regard they are more then 24 hours, I substract 24.

	43	03
	24	
Rests	19	03

With my 19 hours and 3 min. I enter the Table of Houses, and under the title of hours and minutes, or Time from noon, I seek my number, In the tenth page I find 19 hours and 1 min. which is the next number unto my desire, over against it I see 14. 0, and in the upper part ♈ and tenth house, signifying the 14 degr. of the Sign ♈ is to be placed on the Cusp of the

tenth house, the rest of the houses are found out in order as they stand in the Table of Houses over against my number of 19 hours and 1 min. I hope these examples will be sufficient for all young Learners; but that they may presently consider whether they have set their Figure right yea or no, let them take this general rule, that if the Figure be erected from noon to Sun set, the ☉ will be in the ninth, eighth or seventh house; if it be erected from Sun set till midnight, he shal find the ☉ in the sixt, fift or fourth house; if it be set from midnight till ☉ rise, he shall find the ☉ in the third, second or first house; if the Figure be set from ☉ rise till noon, then he shall find the ☉ in the twelfth, eleventh or tenth house, &c.

CHAP. V.

Of the daily motion of the Planets, and how to reduce their motion to any houre of the day, and to the Meridian of London.

WE have seldom occasion to erect a Scheam of Heaven just at noon; to which time the motions of the Planets are exactly calculated, and need not any rectification; but usually all Questions are made either some hours before, or after noon; therefore it is needfull you know how to take their diurnall or daily motion, or how many degrees or min. they move in 24 hours, that thereby you may have a proportion to adde to the place of your Planets according to the hour of the day or night when you set your Figure: And although in horary Questions, it occasioneth no error (except in the motion of the ☽) yet I thought fit to instruct the Learner herewith, that so he may know how to doe his work handsomely. *Example.*

You must set down the place of your Planet in Signe, degree and minute as you find him at noon; and if your Planet be direct, you must substract him in degree and minute from the place he is in the day subsequent: but when a Planet is retrograde, you must doe the contrary, *viz.* substract the motion of your Planet the day subsequent from the day going before.

Example

Example:

January 7. at noon, ♄ is 28, 0 ♈. *Daily motion is* 2. *min.*
January 6. at noon, ♄ is 27, 58

Here you see the daily motion of ♄ is onely two minutes.

Jan. 6. ♃ R 27, 40 ♊ *Daily motion is* 6. *min.*
Jan. 7. ♃ 27, 34

Jan. 7. ♂ is in 14, 41 ♍
Jan. 6. ♂ is in 13, 55
46

So the diurnall motion of ♂ is 46. min.

Jan. 7. ☉ is in 27, 40 ♑
Jan. 6. ☉ is in 26, 39
1 01

The daily motion of the ☉ is one degr. and one min.

Jan. 7. ♀ is in 12, 2 ♓
Jan. 6. ♀ is in 10, 53
1 9

The daily motion of ♀ is 1. degr. and 9. min.

Jan. 7. ☿ is in 14 45 ♒
Jan. 6. ☿ is in 13 18
1 27

So the diurnall motion of ☿ is 1. degr. 27. min.

Jan. 7. ☽ is in 3 1 ♒
Jan. 6. ☽ is in 20 54 ♍

Substract 20. degr. 54. min. of ♍ from 30. degr. the complement of a Signe, and there rest 9. degr. 6. min. which added to 3. degr. 1. min. of ♒, make the diurnall motion of the ☽ to be 12 degr. and 7. min. The work had been easier, but that the ☽ was removed into another Signe before the day subsequent at noon.

Jan. 6. ☊ is in 11. 10 ♌
Jan. 7. ☊ is in 10. 24

46

The motion of the ☊ is 46. min. whom you must carefully observe, for he sometimes moves forward in the Sign; sometimes backward, which you may easily perceive by the Ephemeris, without further instruction.

How to find the quantity of the hourly motion of any Planet by the Table following.

IN every Figure you set, the place of the Planets ought to be rectified to the hour of the setting the Figure, especially the place of the ☽, because of her swift motion; in the Planets you need not be scrupulous, but take whole degrees without sensible error, or indeed any at all: this I mean in Questions; but in Nativities, you are to have the places of them exactly to degrees and minutes; and above all, the motion of the Sun to minutes and seconds, because by his motion we set the yeerly revolutions of Nativities.

I shall onely deliver the practice of two or three Examples, and leave the rest to the diligence of every Learner. The Table followeth.

de.	*mi*	*sec*	*th.*
mi	*sec*	*th.*	4h
1	0	2	30
2	0	5	0
3	0	7	30
4	0	10	0
5	0	12	30
6	0	15	0
7	0	17	30
8	0	20	0
9	0	22	30
10	0	25	0
11	0	27	30
12	0	30	0
13	0	32	30
14	0	35	0
15	0	37	30
16	0	40	0
17	0	42	30
18	0	45	0
19	0	47	30
20	0	50	0
21	0	52	30

de	*mi*	*sec*	*th.*
mi	*sec*	*th.*	4h
22	0	55	0
23	0	57	30
24	1	0	0
25	1	2	30
26	1	5	0
27	1	7	30
28	1	10	0
29	1	12	30
30	1	15	0
31	1	17	30
32	1	20	0
33	1	22	30
34	1	25	0
35	1	27	30
36	1	30	0
37	1	32	30
38	1	35	0
39	1	37	30
40	1	40	0
41	1	42	30
42	1	45	0

de.	*mi*	*sec*	*th.*
mi	*sec*	*th.*	4h
43	1	47	30
44	1	50	0
45	1	42	30
46	1	55	0
47	1	57	30
48	2	0	0
49	2	2	30
50	2	5	0
51	2	7	30
52	2	10	0
53	2	12	30
54	2	15	0
55	2	17	30
56	2	20	0
57	2	22	30
58	2	25	0
59	2	27	30
60	2	30	0
61	2	32	30

In the preceding Scheam of the sixt of *Jan.* you find the diurnall motion of the Sun to be 61 min. or one deg. one min. in the very last line of this Table I find 61, over the head of it *deg. min.* but over against 61 to the right hand, I find 2, 32, 30, which tels you, that the hourly motion of the Sun is 2 min. 32 seconds, and thirty thirds, as you may see in the upper part of the column over the heads of the figures.

The daily motion of ☌ is 46 min. in the Figure abovenamed;

I enter down the first column, and find 46, against it I find 1 min. 55 seconds to be one hours motion of ♂, when in 24 hours he moves 46 min.

You must note, if you enter with minutes, you must have minutes, if with seconds, seconds; and so in the rest: This in the motion of ♄ ♃ ♂ ☉ ♀ ☿; with the ☽ otherwayes.

If the motion of your Planet be above 61 min. *viz.* 70 or 75 or 80 min. then enter the Table twice: as for example.

The motion of ☿ is, as you perceive, 1 degr. and 27 min. I would know what his hourly motion is, I enter first with 60 min. against which I find 2, 30, *viz.* 2 min. 30 seconds, then I enter with 27, against which I find 1, 7, 30, *viz.* 1 min. 7 seconds, thirty thirds, which I cast away, and adde the two former summes together thus,

	2	30
	1	7
	3	37

added together they make 3 min. 37 seconds, and so much is the hourly motion of ☿; when his diurnall motion is 87 minutes.

The daily motion of the ☽ you see is 12 degr. and 7 min.

I enter down the first column with 12, against it I find 0 30 0, *viz.* 0 degr, 30 min. 0 seconds.

I enter with 7, over against it I find 0 17 30

I adde the number to it 30 0 0

they produce 30 min. 17 seconds, and 30 thirds for the hourly motion of the ☽ in our figure: you may in her operation reject the seconds and thirds.

By this rule I would know where the true place of the ☉ is at that hour when we erected the Figure.

The hour of the day is 1 30, the time admitted by *Eichstadius* for reducing his Ephemeris to the *Meridian of London*, is 50 min. of an hour in motion; for they being more East then we, the ☉ comes sooner to them at their noon, then to us that are more West-ward, by so much time: I adde 50 min. to my former time, *viz.* 1. 30, the whole is then 2 hours 20 min. now if the motion of the ☉ in one hour be 2 min. 32 seconds, then in two hours it will be 2 min. 32 seconds more:

added together they are 5 min. 4 seconds:

Which

Which being added to the place of the ☉ at noon, make the true place of the ☉ at time of erection of the Figure, 26 deg. 44 min. and 4 sec. of ♍; there is 20 min. of one hour more; but because they produce nothing of consequence, I omit further trouble herein.

The place of the ☽ the same day at noon is 20 54; if you adde her motion in two hours, you shall see it will be twice 30 min. *viz.* one whole degr. and then her true place will be 21 54 ♍.

We that set many Figures, never care for this exactnesse, but use this generall rule; In the motion of the ☉ ♀ and ☿, if the Figure be set six or seven hours after noon, we adde about 15 min. to their places at noon, and so allowing for every six hours 15 min. motion.

Because the ☽ goeth 12, 13 or 14 degr. in on day, we constantly adde to her place at noon 3 degr. for every six hours, and some min. over; doe so with the other Planets according to their diurne motion: He that would doe them more exact, may work them by multiplication and division, or procure some old Ephemeris, wherein there is usually large proportionall Tables concerning this businesse.

Now as I have acquainted you, that in motion of the Planets you must in a Nativity or Question, if you please, allow the Planets so much to be added unto their place at noon as can be got in 50 min. of an hour, so you must observe the contrary in the Aspects: As for example: The sixt of *January* you find ☽ in □ ♄ 14 P. M. *viz.* the ☽ comes to the □ aspect of ♄ at 14 hours after the noon of the sixt day of *January*, or at two of the clock the next morning on the seventh day: now you must subduct 50 min. of an hour from 14 hours, and then the true time of the ☽ her perfect □ to ♄ with us at *London*, is at 13 hours and 10 min. after noon: doe so in all the Aspects &c.

CHAP. VI.

Of the twelve Houses of Heaven, and some Names or Termes of Astrologie.

THe whole Spheare of Heaven is divided into four equall parts by the *Meridian* and *Horizon*, and again into four Quadrants,

Quadrants, and every Quadrant again into three parts, according to other Circles drawn by points of Sections of the aforesaid Meridian and Horizon; so the whole Heaven is divided into twelve equall parts, which the Astrologers call Houses or Mansions, taking their beginning from the East.

The first Quadrant is described from the East to the Mid-heaven, or from the line of the first house to the line of the tenth house, and containes the twelfth, eleventh and tenth houses, it's called the *Orientall, Vernall, Masculine, Sanguine, Infant quarter.*

The second Quadrant is from the Cusp of the Mid-heaven to the Cusp of the seventh house, containing the ninth, eighth and seventh houses, and is called the *Meridian, Estivall, Feminine, Youthfull, Cholerick quarter.*

The third Quadrant is from the Cusp of the seventh house to the Cusp of the fourth house, and contains the sixth, fifth and fourth houses, is called *Occidentall, Autumnall, Masculine, Melancholique, Manhood, cold and dry.*

The fourth Quadrant is from the Cusp of the fourth to the Cusp of the first house, and contains the third, second and first house, is *Northern, Feminine Old age, of the nature of Winter, Phlegmatique.*

The first, tenth, seventh and fourth houses hereof are called, *Angles*, the eleventh, second, eight & fift are called *Succedants*, the third, twelfth, ninth and sixth, are tearmed *Cadents*: the Angles are most powerfull, the Succedants are next in vertue, the Cadents poor, and of little efficacy: the Succedant houses follow the Angles, the Cadents come next the Succedants; in force and vertue they stand so in order:

1 10 7 4 11 5 9 3 2 8 6 12

The meaning whereof is this, that two Planets equally dignified, the one in the Ascendant, the other in the tenth house, you shall judge the Planet in the Ascendant somewhat of more power to effect what he is Significator of, then he that is in the tenth: doe so in the rest as they stand in order, remembring that Planets in Angles doe more forcibly shew their effects.

When we name the Lord of the Ascendant, or Significator

of

of the Querent, or thing quesited; we mean no other thing then that Planet who is Lord of that Sign which ascends, or Lord of that Sign from which house the thing demanded is required; as if from the seventh house, the Lord of that Sign descending on the Cusp is Significator, and so in the rest: but of this in the ensuing Judgments.

Cosignificator is when you find another Planet in aspect or conjunction with that Planet who is the principall Significator; this said Planet shall have signification more or lesse, and either, assist or not, in effecting the thing desired, and so hath something to doe in the Judgment, and ought to be considered: if a friendly Planet, he notes good; if an infortune the contrary, *viz.* either the destruction of the thing, or disturbance in it.

Almuten, of any house is that Planet who hath most dignities in the Sign ascending or descending upon the Cusp of any house, whereon, or from whence, you require your judgment.

Almuten of a Figure, is that Planet who in Essentiall and Accidentall dignities, is most powerfull in the whole Scheam of Heaven.

The Dragons Head we sometimes call *Anabibazon.*

The Dragons Taile *Catabibazon.*

The *Longitude* of a Planet is his distance from the beginning of *Aries*, numbred according to the succession of Signs, unto the place of the Planet.

Latitude is the distance of a Planet from the Ecliptick, either towards the North or South, by which means we come to say, a Planet hath either Septentrionall or Meridionall Latitude, when either he recedes from the Ecliptick towards the North or South.

Onely the Sun continually moveth in the Ecliptick, and never hath any latitude.

Declination of a Planet is his distance from the *Æquator*, and as he declines from thence either Northward or Southward, so is his declination nominated either North or South.

CHAP. VII.

Of the twelve Houses, their Nature and significations.

AS before we have said there are twelve Signs, and also twelve Houses of Heaven, so now we are come to relate the nature of these twelve Houses; the exact knowledge whereof is so requisite, that he who shall learn the nature of the Planets and Signs without exact judgment of the Houses, is like an improvident man, that furnisheth himself with variety of Houshold-stuffe, having no place wherein to bestow them.

There is nothing appertaining to the life of man in this world, which in one way or other hath not relation to one of the twelve Houses of Heaven; and as the twelve Signes are appropriate to the particular members of mans body; so also doe the twelve houses represent not onely the severall parts of man, but his actions, quality of life and living, and the curiosity and judgment of our Fore-fathers in Astrology, was such, as they have alotted to every house a particular signification, and so distinguished humane accidents throughout the whole twelve houses, as he that understands the Questions appertaining to each of them, shall not want sufficient grounds wheron to judge or give a rationall answer upon any contingent accident, and succesſe thereof.

Of the first House and its signification.

The first house, which containeth all that part of Heaven from the line where the figure one standeth, untill the figure two, where the second house beginneth.

It hath signification of the life of man, of the stature, colour, complexion, form and shape of him that propounds the Question, or is born; in Eclipses and great Conjunctions, and upon the ☉ his annuall ingresse into ♈; it signifieth the common people, or generall State of that Kingdom where the Figure is erected.

And as it is the first house, it represents the head and face of man, so that if either ♄ ♂ or ☋ be in this house, either at the time of a Question, or at the time of birth, you shall observe some

some blemish in the face, or in that member appropriate to the Signe that then is upon the cusp of the house; as if ♈ be in the Ascendant, the mark, mole, or scarre is without faile in the head or face; and if few degrees of the Signe ascend, the mark is in the upper part of the head; if the middle of the Sign be on the cusp, the mole, mark or scar is in the middle of the face, or neer it; if the later degrees ascend, the face is blemished neer the chin, towards the neck: This I have found true in hundreds of examples.

Of colours, it hath the White; that is, if a Planet be in this house that hath signification of white, the complexion of the Party is more pale, white or wan; or if you enquire after the colour of the cloaths of any man, if his significator be in the first house, and in a Signe corresponding, the parties apparell is white or gray, or somewhat neer that colour, so also if the Question be for Cattle, when their Significators are found in this house, it denotes them to be of that colour or neer it: The house is Masculine.

The Consignificators of this house are ♈ and ♄; for as this house is the first house, so is ♈ the first Signe, and ♄ the first of the Planets, and therefore when ♄ is but moderately well fortified, in this house, and in any beneuolent aspect of ♃ ♀ ☉ or ☽, it promiseth a good sober constitution of body, and usually long life: ☿ doth also joy in this house, because it represents the Head, and he the Tongue, Fancy and Memory: when he is well dignified and posited in this house, he produceth good *Orators*: it is called the Ascendant, because when the ☉ commeth to the cusp of this house, he ascends, or then ariseth, and is visible in our Horizon.

Questions concerning the second Houses.

From this house is required judgment concerning the estate or fortune of him that asks the Question, of his Wealth or Poverty, of all moveable Goods, Money lent, of Profit or gaine, losse or damage; in suits of Law, it signifies a mans Friends or Assistants; in private Duels, the Querents second; in an Eclips or great Conjunction, the Poverty or Wealth of

the people: in the ☉ his entrance into ♈, it represents the Ammunition, Allies and support the Common-wealth shall have; it imports their Magazines.

It represents in man the neck, and hinder part of it towards the shoulders, of colours, the green.

So that if one make demand concerning any thing specified above in this house, you must look for signification from hence: It's a Feminine house and Succedant, called in some Latin Authors *Anaphora.*

It hath Consignificators ♃ and ♉; for if ♃ be placed in this house, or be Lord hereof, it's an argument of an estate or fortune; ☉ and ♂ are never well placed in this house, either of them shew dispersion of substance, according to the capacity and quality of him that is either born or asks the questions.

The third House.

Hath signification of Brethren, Sisters, Cozens or Kindred, Neighbours, small Journeys, or inland-Journeys, oft removing from one place to another, Epistles, Letters, Rumours, Messengers: It doth rule the Shoulders, Armes, Hands and Fingers.

Of Colours, it governeth the Red and Yellow, or Croceall, or Sorrell colour: It hath Consignificators, of the Signs ♊, of the Planets ♂; which is one reason why ♂ in this house, unlesse joyned with ♄ is not very unfortunate, it is a Cadent house, and is the joy of the ☽; for if she be profited therein, especially in a moveable Sign, it's an argument of much travell, trotting and trudging, or of being seldom quiet: The house is Masculine.

The fourth House.

Giveth Judgment of Fathers in generall, & ever of his Father that enquires, or that is born; of Lands, Houses, Tenements, Inheritances, Tillage of the earth, Treasures hidden, the determination or end of any thing; Towns, Cities or Castles, besieged or not besieged; all ancient Dwellings, Gardens, Fields, Pastures, Orchards; the quality and nature of the grounds

grounds one purchaseth, whether Vineyards, Cornfields, &c. whether the ground be Wooddy, Stony or barren.

The Sign of the fourth denoteth the Town, the Lord thereof, the Governour: It ruleth the Breast, Lungs.

Of Colours, the Red: It's Consignificator is ♉, and of Planets the ☉; we call it the Angle of the Earth, or *Imum Cœli*; it is Feminine, and the North Angle: In Nativities or Questions, this fourth house represents Fathers, so doth the ☉ by day and ♄ by night; yet if the ☉ be herein placed, he is not ill, but rather shews the Father to be of a noble disposition, &c.

The fifth House.

By this house we judge of Children, of Embassadours, of the state of a Woman with child, of Banquets, of Ale-houses, Tavernes, Playes, Messengers or Agents for Republick; of the Wealth of the Father, the Ammunition of a Town besieged; if the Woman with child shall bring forth male or female; of the health or sickness of his Son or Daughter that asks the Question.

It ruleth the Stomack, Liver, Heart, Sides and Back, and is masculine.

Of Colours, Black and White, or Honey-colour, and is a Succedant house: it's Consignificators are ♌ and ♀, who doth joy in this house, in regard it's the house of Pleasure, Delight and Merriment; it's wholly unfortunate by ♂ or ♄, and they therein shew disobedient children and untoward.

The sixth House.

It concerneth Men and Maid-servants, Gallislaves, Hogges, Sheep, Goats, Hares, Connies, all manner of lesser Cattle, and profit or losse got thereby; Sickness, its quality and cause, principall humor offending, curable or not curable, whether the disease be short or long; Day-Labourers, Tenants, Farmers, Shepherds, Hogheards, Neatherds, Warriners; and it signifieth Unkles, or the Fathers Brothers and Sisters.

It ruleth the inferiour part of the Belly, and intestines even

to the Arse: this house is a Feminine and Cadent house, unfortunate, as having no aspect to the Ascendant.

Of Colours, black colour, ♂ rejoyceth in this house, but his Consignificator is of the Signes ♍, of Planets ☿; we usually find that ♂ and ☿ in Conjunction in this house, are arguments of a good Physitian.

The seventh House.

It giveth judgement of Marriage, and describes the person inquired after, whether it be Man or Woman, all manner of Love questions, our publique enemies; the Defendant in a Lawsuit, in Warre the opposing party; all Quarrels, Duels, Lawsuits; in Astrology the Artist himself; in Physick the Physitian; Theeves and Thests; the person stealing, whether Man or Woman, Wives, Sweetharts; their shape, description, condition, Nobly or ignobly born: in an Annuall ingresse, whether Warre or Peace may be expected: of Victory, who overcomes, and who worsted; Fugitives or run-awayes; Banished and Out-lawed-men.

It hath consignificator ♎ and ☽, ♄ or ♂ unfortunate herein, shew ill in Marriage.

Of colour, a darke Blacke colour.

It ruleth the Haunches, and the Navill to the Buttocks; and is called the Angle of the West: and is Masculine.

The eighth House.

The Estate of Men deceased, Death, its quality and nature; the Wills, Legacies and Testaments of Men deceased; Dowry of the Wife, Portion of the Maid, whether much or little, easie to be obtained or with difficulty. In Duels it represents the Adversaries Second; in Lawsuits the Defendants friends. What kinde of Death a Man shall dye., it signifies fear and anguish of Minde. Who shall enjoy or be heir to the Deceased.

It rules the Privy-parts: Of colours, the Green and Black.

Of Signes it hath ♏ for consignificator, and ♄, the Hemoroids, the Stone, Strangury, Poysons, and Bladder are ruled by

by this House; and is a succedant House, and Feminine.

The ninth House.

By this House we give judgement of Voyages or long journies beyond Seas of Religiousmen, or Clergy of any kinde, whether Bishops or inferiour Ministers; Dreames, Visions, forraign Countries, of Books, Learning, Church Livings, or Benefices, Advowsions; of the kindred of ones Wife, *& sic è contrario.*

Of colours it hath the Green and White.

Of mans body it ruleth the Fundament, the Hippes and Thighes, ♐ and ♃ are consignificators of this House; for if ♃ be herein placed, it naturally signifies a devout man in his Religion, or one modestly given; I have oft observed when the Dragons tayle, or ♂ or ♄ have been infortunately placed in this House; the Querent hath either been little better then an Atheist or a desperate Sectarist: the ☉ rejoyceth to be in this House, which is Masculine, and Cadent.

The tenth House.

Commonly it personateth Kings, Princes, Dukes, Earles, Judges, prime Officers, Commanders in chief, whether in Armies or Towns; all sorts of Magistracy and Officers in Authority, Mothers, Honour, Preferment, Dignity, Office, Lawyers; the profession or Trade any one useth; it signifies Kingdoms, Empires, Dukedoms, Countries.

It hath of colours Red and White, and ruleth the knees and Hammes.

Its called the *Medium Cœli*, or Mid-heaven, and is Feminine. Its consignificators are ♍ and ♂; either ♃ or the ☉ doe much Fortunate this House when they are posited therein, ♄ or ☊ usually deny honour, as to persons of quality, or but little esteem in the world to a vulgar person, not much joy in his Profession, Trade or Mystery, if a Mechanick.

The

The eleventh House.

It doth naturally represent Friends and Friendship, Hope, Trust, Confidence, the Praise, or Dispraise of any one; the Fidelity or falseness of Friends; as to Kings it personates their Favourites, Councellours, Servants, their Associates or Allyes, their Money, Exchequer or Treasure; in Warre, their Amunition and Souldiery; it represents Courtiers, &c. in a Common-wealth governed by a few of the Nobles and Commons, it personates their assistance in Councell: as in *London* the tenth House represents the Lord Major; the eleventh the Common-Councell; the Ascendant the generality of the Commoners of the said City.

Of members it ruleth the Legs to the Ancles.

Of colours, it ruleth the Saffron or Yellow.

It hath of the Signs ♒, and ☉ of the Planets, for consignificators ♃ doth especially rejoyce in this House; its a succedant House, and masculine, and in vertue is equivalent either to the seventh or fourth Houses.

The twelth House.

It hath signification of private Enemies, of Witches, great Cattle, as Horses, Oxen, Elephants, &c. Sorrow, Tribulation, Imprisonments, all manner of affliction, self-undoing, &c. and of such men as maliciously undermine their neighbours, or inform secretly against them.

It hath consignificators ♓ and ♀; *Saturn* doth much joy in that House, For naturally *Saturn* is author of mischief; and it ruleth in Mans body the Feet.

In colour it presents the Green.

Its a Cadent House, Feminine, and vulgarly sometimes called *Cataphora*, as all Cadent Houses may be. This is the true Caracter of the severall Houses, according to the *Ptolomeian* Doctrine, and the experience my self have had for some yeers: I must confesse the *Arabians* have made severall other divisions of the Houses, but I could never in my practise finde any verity in them, wherefore I say nothing of them.

Of

CHAP. VIII.

Of the Planet Saturn, *and his signification.*

HE is called usally *Saturn*, but in some Authors *Chronos Phœnon, Falcifer.* *Names.*

He is the supreamest or highest of all the Planets; is placed betwixt *Jupiter* and the Firmament, he is not very bright or glorious, or doth he twinckle or sparkle, but is of a Pale, Wan or Leaden, Ashy colour slow in Motion, finishing his Course through the twelve Signs of the Zodiack in 29 yeers, 157 dayes, or thereabouts; his middle motion is two minutes and one second; his diurnall motion sometimes is three, four, five, or six minutes, or seldom more; his greatest North latitude from the Ecliptick is two degrees 48 minutes; his South latitude from the Ecliptick is two degrees 49 minutes; and more then this he hath not. *Colour.* *Motion.* *Latitude.*

In the Zodiack he hath two of the twelve Signs for his Houses, *viz.* *Capricorne* ♑ his Night-house, *Aquarius* ♒ his Day-house; he has his Exaltation in ♎, he receives his Fall in ♈; he rejoyceth in the Sign *Aquarius.* *Houses.*

He governeth the Aiery Triplicity by day, which is composed of these Signs; ♊ ♎ ♒; in all the twelve Signs he hath these degrees for his Terms, allotted him by *Ptolomy.* *Triplicity.* *Terme.*

In ♈, 27 28 29 30.
In ♉, 23 24 25 26.
In ♊, 22 23 24 25.
In ♋, 28 29 30.
In ♌, 1 2 3 4 5 6.
In ♍, 19 20 21 22 23 24.
In ♎, 1 2 3 4 5 6.
In ♏, 28 29 30.
In ♐, 21 22 23 24 25.
In ♑, 26 27 28 29 30.
In ♒, 1 2 3 4 5 6.
In ♓, 27 28 29 30.

The meaning whereof is, that if ♄ in any Question be in *Face.*

any of these degrees wherein he hath a Term, he cannot be said to be peregrine, or void of essentiall dignities; or if he be in any of those degrees allotted him for his Face or Decanate, he cannot then be said to be peregrine: understand this in all the other Planets.

He hath also these for his Face or Decanate.

In ♉, 21 22 23 24 25 26 27 28 29 30.
In ♌, 1 2 3 4 5 6 7 8 9 10.
In ♎, 11 12 13 14 15 16 17 18 19 20.
In ♐, 21 22 23 24 25 26 27 28 29 30.
In ♓, 1 2 3 4 5 6 7 8 9 10.

He continueth Retrograde 140 dayes.

He is five dayes in his first station before Retrogradation, and so many in his second station before Direction.

Nature. He is a Diurnall Planet, Cold and Dry (being far removed from the heat of the Sun) and moyst Vapours, Melancholick, Earthly, Masculine, the greater Infortune, author of Solitarinesse, Malevolent, &c.

Manners & Actions, when well dignified. Then he is profound in Imagination, in his Acts severe, in words reserved, in speaking and giving very spare, in labour patient, in arguing or disputing grave, in obtaining the goods of this life studious and solicitous, in all manner of actions austere.

When ill. Then he is envious, covetous, jealous and mistrustfull, timorus, sordid, outwardly dissembling, sluggish, suspitious, stubborn, a contemner of women, a close lyar, malicious, murmuring, never contented, ever repining.

Corporature. Most part his Body more cold and dry, of a middle stature; his complexion pale, swartish or muddy, his Eyes little and black, looking downward, a broad Forehead, black or sad Hair, and it hard or rugged, great Eares; hanging, lowring Eye-brows, thick Lips and Nose, a rare or thin Beard, a lumpish, unpleasant Countenance, either holding his Head forward or stooping, his Shoulders broad and large, and many times crooked, his Belly somewhat short and lank, his Thighs spare; lean and not long; his Knees and Feet indecent, many times

times shoveling or hitting one against another, &c.

You must observe, if *Saturn* be Orientall of the *Sun*, the stature is more short, but decent and well composed. ♄ *Orientall.*

The man is more black and lean, and fewer Hairs; and again, if he want latitude, the body is more lean, if he have great latitude, the body is more fat or fleshy; if the latitude be Meridionall or South, more fleshy, but quick in motion. *Occidentall.*

If the latitude be North, hairy and much flesh.

♄ in his first station, a little fat.

In his second station, fat, ill favoured Bodies, and weak; and this observe constantly in all the other Planets.

In generall he signifieth Husbandmen, Clowns, Beggars, Day-labourers, Old-men, Fathers, Grand-fathers, Monks, Jesuits, Sectarists. *Quality of men.*

Curriers, Night-farmers, Miners under ground, Tinners, Potters, Broom-men, Plummers, Brick-makers, Mallsters, Chimney-sweepers, Sextons of Churches, Bearers of dead corps, Scavengers, Hostlers, Colliers, Carters, Gardiners, Ditchers, Chandlers, Diers of Black Cloth, an Herdsman, Shepheard or Cow-keeper. *Professions.*

All Impediments in the right Eare, Teeth, all quartan Agues proceeding of cold, dry and melancholly Distempers, Leprosies, Rheumes, Consumptions, black Jaundies, Palsies, Tremblings, vain Feares, Fantasies, Dropsie, the Hand and Foot-gout, Apoplexies, Dog-hunger, too much flux of the Hemoroids, Ruptures if in *Scorpio* or *Leo*, in any ill aspect with *Venus*. *Sicknesses.*

Sower, Bitter, Sharp, in mans body he principally ruleth the Spleen. *Savours.*

He governeth Bearsfoot, Starwort, Woolf-bane, Hemlock, Ferne, Hellebor the white and black, Henbane, Ceterach or Finger-ferne, Clotbur or Burdock, Parsnip, Dragon, Pulse, Vervine, Mandrake, Poppy, Mosse, Nightshade, Bythwind, Angelica, Sage, Box, Tutsan, Orage or golden Hearb, Spinach, Shepheards Purse, Cummin, Horstaile, Fumitory. *Hearbs.*

Tamarisk, Savine, Sene, Capers, Rue or Hearbgrace, Polipody, Willow or Sallow Tree, Yew-tree, Cypresse-tree, Hemp, Pine-tree. *Plants and Trees.*

Beasts, &c. The Asse, Cat, Hare, Mouse, Mole, Elephant, Beare, Dog, Wolf, Basilisk, Crocodile, Scorpion, Toad, Serpent, Adder, Hog, all manner of creeping Creatures breeding of putrifaction, either in the Earth, Water or Ruines of Houses.

Fishes. The Eele, Tortoise, Shel-fishes.

Birds, &c. The Bat or Blude-black, Crow, Lapwing, Owle, Gnat, Crane, Peacock, Grashopper, Thrush, Blackbird, Ostritch, Cuckoo.

Places. He delights in Deserts, Woods, obscure Vallies, Caves, Dens, Holes, Mountaines, or where men have been buried, Church-yards, &c. Ruinous Buildings, Cole-mines, Sinks, Dirty or Stinking Muddy Places, Wells and Houses of Offices, &c.

Minerals. He ruleth over Lead, the Load-stone, the Drosse of all Mettals, as also, the Dust and Rubbidge of every thing.

Stones. Saphire, Lapis Lazuli, all black, ugly Country Stones not polishable, and of a sad, ashy or black colour.

Weather. He causeth Cloudy, Dark, obscure Ayre, cold and hurtfull, thick, black and cadense Clouds: but of this more particularly in a Treatise by it self.

Winds. He delighteth in the East quarter of Heaven, and causeth Eastern Winds, at the time of gathering any Plant belonging to him, the Ancients did observe to turn their faces towards the East in his hour, and he, if possible, in an Angle, either in the Ascendant, or tenth, or eleventh house, the ☽ applying by a △ or ✶ to him.

Orbe. His Orbe is nine degrees before and after; that is, his influence begins to work, when either he applies, or any Planet applies to him, and is within nine degrees of his aspect, and continueth in force until he is seperate nine degrees from that aspect.

In Generation he ruleth the first and eighth moneth after Conception.

Yeers. The greatest yeers he signifies—465.
His greater—57.
His mean yeers—43 *and a half.*
His least—30.
The meaning wherof is this; Admit we frame a new Building,

ding, erect a Town or City, or Family, or principality is begun when *Saturn* is essentially and accidentally strong, the Astrologer may probably conjecture the Family, Principality, &c. may continue 465 yeers in honour &c. without any sensible alteration: Again, if in ones Nativity *Saturn* is wel dignified, is Lord of the Geniture, &c. then according to nature he may live 57 yeers, if he be meanly dignified, then the Native but 43; if he be Lord of the Nativity, and yet weak, the child may live 30 yeers, hardly any more; for the nature of *Saturn* is cold and dry, and those qualities are destructive to man, &c.

As to Age, he relates to decreped old men, Fathers, Grandfathers, the like in Plants, Trees, and all living Creatures.

Late Authors say he ruleth over *Bavaria, Saxony, Stiria, Romandi, Ravenna, Constantia, Ingoldstad.* *Countries.*

Is *Cassiel*, alias *Captiel.* *Angel.*

His Friends are ♄ ☉ and ☿, his enemies ♂ and ♀.

We call *Saturday* his day, for then he begins to rule at ☉ rise, and ruleth the first hour and eighth of that day.

CHAP. IX.

Of the Planet Jupiter, *and his signification.*

Jupiter is placed next to *Saturn* (amongst the Ancients) you shal sometimes finde him called *Zeus*, or *Phaeton*: He is the greatest in appearance to our eyes of all the Planets (the ☉ ☽ and ♀ excerted:) in his Colour he is bright, cleer, and of an Azure colour. *Colour.* In his Motion he exceeds *Saturn*, finishing his course through the twelve Signes in twelve yeers: his midle motion is 4 min. 59 seconds: his Diurnal motion is 8, 10, 12, or 14 min. hardly any more. *Motion.*

His greatest North latitude is 1 38. *Latitude.*

His greatest South latitude is 1 40

He hath two of the twelve Signs of the Zodiack for his houses, *viz.* ♐ his Day-house, and ♓ his Night-house. *Houses.*

He receives Detriment in ♊ and ♍: He is Exalted in ♋, hath his Fall in ♑.

Triplicity. He ruleth the Fiery Triplicity by night, *viz.* ♂ ☉ ♃.

Terms. He hath also these degrees allotted for his Tearmes, *viz.*

In ♈, 1 2 3 4 5 6.
In ♉, 16 17 18 19 20 21 22.
In ♊, 8 9 10 11 12 13 14.
In ♋, 7 8 9 10 11 12 13.
In ♌, 20 21 22 23 24 25.
In ♍, 14 15 16 17 18.
In ♎, 12 13 14 15 16 17 18 19.
In ♏, 7 8 9 10 11 12 13 14.
In ♐, 1 2 3 4 5 6 7 8.
In ♑, 13 14 15 16 17 18 19.
In ♒, 21 22 23 24 25.
In ♓, 9 10 11 12 13 14.

He hath assigned him for his Face or Decanate,

Of ♊, 1 2 3 4 5 6 7 8 9 10.
Of ♌, 11 12 13 14 15 16 17 18 19 20.
Of ♎, 21 22 23 24 25 26 27 28 29 30.
Of ♑, 1 2 3 4 5 6 7 8 9 10.
Of ♓, 11 12 13 14 15 16 17 18 19 20.

He is Retrograde about 120 dayes, is five dayes in his first station before retrogradation, and four dayes stationary before Direction.

Nature. He is a Diurnall, Masculine Planet, Temperately Hot and Moyst, Aiery, Sanguine, the greater Fortune, author of Temperance, Modesty, Sobriety, Justice.

Manners & Actions when well placed. Then is he Magnanimous, Faithfull, Bashfull, Aspiring in an honourable way at high matters, in all his actions a Lover of fair Dealing, desiring to benefit all men, doing Glorious things, Honourable and Religious, of sweet and affable Conversation, wonderfully indulgent to his Wife and Children, reverencing Aged men, a great Reliever of the Poor, full of Charity and Godlinesse, Liberal, hating all Sordid actions, Just, Wise, Prudent, Thankfull, Vertuous: so that when you find

♃ the Significator of any man in a Question, or Lord of his Ascendant in a Nativity, and well dignified, you may judge him qualified as aboveſaid.

When ♃ is unfortunate, then he waſtes his Patrimony, ſuffers every one to cozen him, is Hypocritically Religious, Tenacious, and ſtiffe in maintaining falſe Tenents in Religion; he is Ignorant, Careleſſe, nothing Delightfull in the love of his Friends; of a groſſe, dull Capacity, Schiſmaticall, abaſing himſelf in all Companies, crooching and ſtooping where no neceſſity is. *When ill.*

He ſignifies an upright, ſtraight and tall Stature; brown, ruddy and lovely Complexion; of an ovall or long Viſage, and it full or fleſhy; high Forehead; large gray Eyes; his Hair ſoft, and a kind of aburn brown; much Beard; a large, deep Belly: ſtrong proportioned Thighs and Legs; his Feet long, being the moſt indecent parts of his whole Body; in his Speech he is ſober, and of grave Diſcourſe. *Corporat.*

The skin more cleer, his Complexion Honey-colour, or betwixt a white and red, ſanguine, ruddy Colour; great Eyes, the Body more fleſhy, uſually ſome Mole or Scarre in the right Foot. *Orientall.*

A pure and lovely Complexion, the Stature more ſhort, the Hair a light Brown, or near a dark Flaxen; ſmooth, bald about the Temple or Forehead. *Occidentall.*

He ſignifies Judges, Senators, Councellours, Eccleſiaſticall men, Biſhops, Prieſts, Miniſters, Cardinals, Chancellours, Doctors of the Civill Law, young Schollers and Students in an Univerſity or Colledge, Lawyers. *Men & their quality in generall.*

Clothiers, Wollen-Drapers.

Plurifies, all Infirmities in the Liver, left Eare, Apoplexies, Inflamation of the Lungs, Palpitation and Trembling of the Heart, Cramps, pain in the Back-bone, all Diſeaſes lying in the Vaines or Ribs, and proceeding from corruption of Blood, Squinzies, Windineſſe, all Putrifaction in the Blood, or Feavers proceeding from too great abundance thereof. *Diſeaſes.*

He governeth the Sweet or well ſented Odours; or that Odour which in ſmell is no way extream or offenſive. *Savours.*

Sea-green or Blew, Purple, Aſh-colour, a mixt Yellow and Green. *Colours.*

Cloves

Hearbs and Drugs. Cloves and Clove-Sugar, Mace, Nutmeg, Gilly-flower, the Straw-bury, the herb Balsam, Bettony, Centory, Flax, Ars-smart, Fumitory, Lung-wort, Pimpernel, Walwort, Organy or Wild Majorane, Rubbar, b Self-heale, Borage, Bugloſſe, Wheat, Willow-hearb, Thorough-Leafe, Violets, Laskwort, Liverwort, Bazil, Pomegranets, Pyony, Liquoriſh, Mynt, Maſtix, the dazy, Feverfend, Saffron.

Plants, Treees. Cherry-tree, Birch-tree, Mulbury-tree, Corall-tree, the Oae, Barburies, Olive, Goosburies, Almond-tree, the Jvy, Manna, Mace, the Vine, the Fig-tree, the Aſh, the Pear-tree, the Hazle, the Beech-tree, the Pyne, Rayſons.

Beaſts. The Sheep, the Heart or Stag, the Doe, the Oxe, Elephant, Dragon, Tygar, Unicorne, thoſe Beaſts which are Mild and Gentle, and yet of great benefit to Mankind, are appropriate to him.

Birds. The Stork, the Snipe, the Lark, the Eagle, the Stock-dove, the Partridge, Bees, Pheaſant, Peacock, the Hen.

Fiſhes. The Dolphin the Whale, Serpent, Sheath-fiſh or River-Whale.

Places. He delighteth in or neer Altars of Churches, in publick Conventions, Synods, Convocations, in Places neat, ſweet, in Wardrobes, Courts of Juſtice, Oratorie.

Minerall. Tyn.

Precious Stones. Amethiſt, the Saphire, the Smarage or Emrald, Hyacinth, Topaz, Chryſtal, Bezoar, Marble, and that which in *England* we call the Free-ſtone.

Wheather. He uſually produceth ſerenity, pleaſant and healthful North Winds, and by his gentle Beams allayes the ill weather of any former Malignant Planet.

Winds. He governeth the North Wind, that part which tendeth to the Eaſt.

Orbe. His Radiation or Orbe, is nine degrees before and after any of his aſpect.

Generation. He governeth the ſecond and tenth Moneth; his proper ſeat in man is the Liver; and in the Elements he ruleth the Ayre.

Yeers. His greateſt yeers are 428. his greater 79. his mean 45. leaſt 12.

Age. Men of middle age, or of a full Judgment and Diſcretion.

He

He governeth the second Climate. *Climate.*
Babylon, Persia, Hungaria, Spain, Cullen. *Countries.*
The number of three is attributed to him. *Number.*
Zadkiel. *Angel.*
Thursday, and rules the first hour after ☉ rise, and the eighth; the length of the Planetary hour you must know by the rising of the ☉, and a Table hereafter following. *Day of the week.*

All the Planets except ♂ are friends to ♃. In gathering any Hearb appropriated to ♃, see that he be very powerfull either in Essential or Accidental Dignities, and the ☽ in some manner in good aspect with him, and if possible, let her be in some of his Dignities, &c.

CHAP. X.

Of the Planet Mars, *and his severall significations:*

MARS doth in order succeed *Jupiter*, whom the Ancients sometimes called *Mavors*, *Aris*, *Pyrois*, *Gradivus*; he is lesse in body then *Jupiter* or *Venus*, and appeareth to our sight of a shining, fiery, sparkling colour, he finisheth his course in the Zodiack in one yeer 321 dayes, or thereabous; his greatest latitude North is 4, 31 min. his South is 6 degr. and 47. *Colour in the Element.* *Latitude.*

His mean motion is 31 min. 27 seconds.

His diurnal motion is sometimes 32. 34. 36. 38. 40. 42. 44. min. a day, seldom more. *Motion.*

He hath ♈ for his Day-house, and ♏ for his Night-house; he is exalted in 28 degr. of ♑, and is depressed in 28 ♎, he receiveth detriment in ♎ and ♉; he is retrograde 80 dayes; stationary before he be retrograde, two or three dayes, &c. He is stationary before direction two dayes; after, but one day.

He governeth wholly the Watry Triplicity, *viz.* ♋ ♏ ♓. *Triplicity.*

In the whole twelve Signs, *Ptolomy* assigneth him these degrees for Terms, *viz.* *Terms.*

In ♈, 22 23 24 25 26.
In ♉, 27 28 29 30.
In ♊, 26 27 28 29 30.
In ♋, 1 2 3 4 5 6.
In ♌, 26 27 28 29 30.
In ♍, 25 26 27 28 29 30.
In ♎, 25 26 27 28 29 30.
In ♏, 1 2 3 4 5 6.
In ♐, 26 27 28 29 30.
In ♑, 20 21 22 23 24 25.
In ♒, 26 27 28 29 30.
In ♓, 21 22 23 24 25 26.

He hath alotted him for his Face these degrees.

In ♈, 1 2 3 4 5 6 7 8 9 10.
In ♊, 11 12 13 14 15 16 17 18 19 20.
In ♌, 21 22 23 24 25 26 27 28 29 30.
In ♍, 1 2 3 4 5 6 7 8 9 10.
In ♑, 11 12 13 14 15 16 17 18 19 20.
In ♓, 21 22 23 24 25 26 27 28 29 30.

Nature. He is a Masculine, Nocturnall Planet, in nature hot and dry, cholerick and fiery, the lesser Infortune, author of Quarrels, Strifes, Contentions.

Manners when well dignified. In feats of Warre and Courage invincible, scorning any should exceed him, subject to no Reason, Bold, Confident Immoveable, Contentious, challenging all Honour to themselves, Valiant, lovers of Warre and things pertaining thereunto, hazarding himself to all Perils, willingly will obey no body, nor submit to any; a large Reporter of his own Acts, one that slights all things in comparison of Victory, and yet of prudent behaviour in his own affaires.

When ill placed. Then he is a Pratler without modesty or honesty, a lover of Slaughter and Quarrels, Murder, Theevery, a promoter of Sedition, Frayes and Commotions; an High way-Theef, as wavering as the Wind, a Traytor, of turbulent Spirit, Perjured, Obscene, Rash, Inhumane, neither fearing God or caring for man, Unthankful, Trecherous, Oppressors, Ravenous, Cheaters, Furious, Violent.

Gene-

Generally Martialists have this forme; they are but of middle Stature, their Bodies strong, and their Bones big, rather leane then fat; their Complexion of a brown, ruddy colour, or of an high colour, their Visage round, their Hair red or sandy flaxen, and many times crisping or curling, sharp hazle Eyes, and they piercing, a bold confident countenance, and the man active and fearlesse. *Corporature.*

When ♂ is Orientall, he signifies Valiant men, some white mixed with their rednesse, a decent talnesse of Body, hairy of his Body. *Orientall.*

Very ruddy Complexion'd, but mean in Stature, little Head, a smooth Body, and not hairy; yellow Hair, stiffe, the natural humours generally more dry. *Occidentall.*

Ruling by Tyranny and Oppression, or Tyrants, Usurpers, new Conquerours. *Princes.*

Generals of Armies, Colonels, Captaines, or any Souldiers having command in Armies, all manner of Souldiers, Physitians, Apothecaries, Chirurgions, Alchimists, Gunners, Butchers, Marshals, Sergeants, Bailiffs, Hang-men, Theeves, Smiths, Bakers, Armourers, Watch-makers, Botchers, Tailors, Cutlers of Swords and Knives, Barbers, Dyers, Cooks, Carpenters, Gamesters, Bear-wards, Tanners, Carriers. *Qualities of men and profession.*

The Gall, the left Eare, tertian Feavers, pestilent burning Feavers, Megrams in the Head, Carbunckles, the Plague and all Plague-sores, Burnings, Ring-wormes, Blisters Phrensies, mad sudden distempers in the Head, Yellow-jaundies, Bloody-flux, Fistulaes, all Wounds and Diseases in mens Genitories, the Stone both in the Reins and Bladder, Scars or smal Pocks in the Face, all hurts by Iron, the Shingles, and such other Diseases as arise by abundance of too much Choller, Anger or Passion. *Diseases.*

He delighteth in Red colour, or Yellow, fiery and shining like Saffron; and in those Savours which are bitter, sharp and burn the Tongue; of Humours, Choller. *Colour and Savours.*

The Hearbs which we attribute to ♂ are such as come near to a rednesse, whose leaves are pointed and sharp, whose taste is costick and burning, love to grow on dry places, are corosive and penetrating the Flesh and Bones with a most subtil heat: They are as followeth. The Nettle, all manner of Thi- *Hearbs.*

ſtles, Reſt-harrow or Cammock, Devils-milk or Petty ſpurge, the white and red Brambles, the white called vulgarly by the Hearbaliſts Ramme, Lingwort, Onions, Scommony, Garlick, Muſtard-ſeed, Pepper, Ginger, Leeks, Ditander, Hore-hound, Hemlock, red Sanders, Tamarindes, all Hearbs attracting or drawing choller by Sympathy, Raddiſh, Caſtoreum, Arſmart, Aſſarum, Carduus, Benedictus, Cantharides.

Trees. All Trees which are prickly, as the Thorn, Cheſnut.

Beaſts and Animals. Panther, Tygar, Maſtiffe, Vulture, Fox; of living creatures, thoſe that are Warlike, Ravenous and Bold, the Caſtor, Horſe, Mule, Oſtritch, the Goat, the Wolf, the Leopard, the wild Aſſe, the Gnats, Flyes, Lapwing, Cockatrice, the Griffon, Bear.

Fiſhes. The Pike, the Shark, the Barbel, the Fork-fiſh, all ſtinking Worms, Scorpions.

Birds. The Hawke, the Vultur, the Kite or Glead, (all ravenous Fowle) the Raven, Cormorant, the Owle, (ſome ſay the Eagle) the Crow, the Pye.

Places. Smiths, Shops, Furnaces, Slaughter-houſes, places where Bricks or Charcoales are burned, or have been burned, Chimneys, Forges.

Minerals. Iron, Antimony, Arſenick, Brimſton, Ocre.

Stones. Adamant, Loadſtone, Blood-ſtone, Jaſper, the many coloured Amatheiſt, the Touch-ſtone, red Lead or Vermilion.

Weather. Red Clouds, Thunder, Lightning, Fiery impreſſions, and peſtilent Airs; which uſually appear after a long time of drineſſe and fair Wheather, by improper and unwholeſome Myſts.

Winds. He ſtirreth up the Weſtern Winds.

Orbe. His Orbe is onely ſeven degrees before and after any of his aſpects.

Yeers. In man he governeth the flouriſhing time of Youth, and from 41 to 56; his greateſt yeers are 264, greater 66, mean 40, leſſe 15.

Countries. *Saromatia, Lumbardy, Batavia, Ferraria, Gothland,* and the third Climate.

Day of the week. He governeth Tueſday, and therein the firſt hour and eighth from ☉ riſe, and in Conception the third moneth.

Angel. *Samael.* His Friends are onely ♀; Enemies all the other Planets.

CHAP.

CHAP. XI.

Of the Sun, *and his generall and particular significations.*

THe *Sun* is placed in the middle of all the Planets, and is called amongst the Ancients, both Poets and Historians, *Sol, Titan, Ilios, Phebus, Apollo, Peon, Osyris, Diespiter*: It's needlesse to mention his Colour, being so continually visible to all mortal men: He passeth through all the twelve Signs of the Zodiack in one yeer, or in 365 dayes and certain hours: His mean motion is 59 min. 8 seconds, yet his diurnal motion is sometimes 57^m 16 seconds, sometimes more, never exceeding 61 minutes and six seconds. *Sol.* *Motion.*

He alwayes moves in the Ecliptick, and is ever voyd of latitude, so that it is very improper in any Astrologian to speak of the ☉ his latitude.

He hath onely the Sign of ♌ for his House, and ♒ for his Detriment. *House.*

He is Exalted in the 19 degree of ♈, and receives his Fal in 19 ♎.

The *Sun* governeth the fiery Triplicity, *viz.* ♈, ♌, ♐ by day. *Triplicity.*

He hath no degrees of the twelve Signs admitted him for his Terms, though some affirm, if he be in the six Northern Signs; *viz.* ♈, ♉, ♊, ♋, ♌, ♍, he shal be said to be in his Terms, but because there is no reason for it, I leave it as Idle. *Terms.*

In the twelve Signs he hath these degrees for his Decanate or Faces.

In ♈, the 11 12 13 14 15 16 17 18 19 20.
In ♊, the 21 22 23 24 25 26 27 28 29 30.
In ♎, the 1 2 3 4 5 6 7 8 9 10.
In ♏, the 11 12 13 14 15 16 17 18 19 20.
In ♑, the 21 22 23 24 25 26 27 28 29 30.

The ☉ is alwayes direct, and never can be said to be Retrograd; it's true, he moveth more slowly at one time then another;

Nature. He is naturally Hot, Dry, but more temperate then ♂; is a Masculine, Diurnall Planet, Equivalent, if well dignified to a Fortune.

Manners when well dignified. Very faithfull, keeping their Promises with all punctuality, a kind of itching desire to Rule and Sway where he comes: Prudent, and of incomparable Judgment; of great Majesty and Statelinesse, Industrious to acquire Honour and a large Patrimony, yet as willingly departing therewith again; the Solar man usually speaks with gravity, but not many words, and those with great confidence and command of his own affection; full of Thought, Secret, Trusty, speaks deliberately, and notwithstanding his great Heart, yet is he Affable, Tractable, and very humane to all people; one loving Sumptuousnesse and Magnificence, and whatever is honourable; no sordid thoughts can enter his heart, &c.

When ill dignified. Then the Solar man is Arrogant and Proud, disdaining all men, cracking of his Pedegree, he is Pur-blind in Sight and Judgment, restlesse, troublesome, domineering, a meer vapour, expentive, foolish, endued with no gravity in words, or soberneſſe in Actions, a Spend-thrift, wasting his Patrimony, and hanging after an other mens charity, yet thinks all men are bound to him, because a Gentleman born.

Corporature. Usually the ☉ presents a man of a good, large and strong Corporature, a yellow, saffron Complexion, a round, large Forehead: goggle Eyes or large, sharp and piercing; a Body strong and well composed, not so beautifull as lovely, full of health, their hair yellowish, and therefore quickly bald, much Hair on their Beard, and usually an high ruddy Complexion, and their bodies fleshy, in conditions they are very bountifull honest, sincere, wel-minded, of great and large Heart, High-minded, of healthfull Constitution, very humane; yet sufficiently Spirited, not Loquacious.

In the ☉, we can onely say he is Orientall in the Figure, or in the Orientall quarter of the Figure, or Occidentall, &c. all other Planets are either Orientall when they rise, appear before him in the morning.

Occidentall, when they are seen above the Earth after he is set.

He

He signifieth Kings, Princes, Emperours, &c. Dukes, Marqueſſes, Earles, Barons, Lieutenants, Deputy-Lieutenants of Counties, Magiſtrates, Gentlemen in generall, Courtiers, deſirers of Honour and preferment, Juſtices of Peace, Majors, High-Sheriffs, High-Conſtables, great Huntſmen, Lieutenants, Deputy-Lieutenants, Stewards of Noble-mens houſes, the principall Magiſtrate of any City, Town, Caſtle or Country-Village, yea, though a petty Conſtable, where no better, or greater Officer is; Goldſmiths, Braſiers, Pewterers, Copper-ſmiths, Minters of Money. *Quality of men and their profeſſions.*

Pimples in the Face, Palpitation or Trembling, or any Diſeaſes of the Brain or Heart, Timpanies Infirmities of the Eyes, Cramps, ſudden ſwoonings, Diſeaſes of the Mouth, and ſtinking Breaths, Catars, rotten Feavers; principally in man he governeth the Heart, the Brain and right Eye, and vitall Spirit, in Women the left Eye. *Sickneſſe.*

Of Colours he ruleth the Yellow, the colour of Gold, the Scarlet or the cleer Red, ſome ſay Purple: In Savours, he liketh wel a mixture of Sower and Sweet together, or the Aromatical ſavour, being a little Bitter and Stiptical, but withal Confortative and a little ſharp. *Colours and Savours.*

Thoſe Plants which are ſubject to the ☉ doe ſmell pleaſantly, are of good ſavour, their Flowers are yellow or reddiſh, are in growth of Majeſtical form, they love open and Sunſhine places, their principal Vertue is to ſtrengthen the Heart, and comfort the Vitals, to cleer the Eye-ſight, reſiſt Poyſon, or to diſſolve any Witchery, or Malignant Planetary Influences; and they are Saffron, the Lawrel, the Pomecitron, the Vine, Enula Campana, Saint Johns-wort, Ambre, Muſk, Ginger, Hearb grace, Balm, Marigold, Roſemary, Roſaſolis, Cinamon, Celendine, Eye-bright, Pyony, Barley, Cinquefoile Spikenard, Lignum Aloes, Arſnick. *Hearbs and Plants.*

Aſh-tree, Palm, Lawrel-tree, the Myrrhe-tree, Frankinſence, the Cane-tree or Planet, the Cedar, Heletrepion, the Orange and Lemon-tree. *Trees.*

The Lyon, the Horſe, the Ram, the Crocodile, the Bul, Goat, Night-wormes or Glow-wormes. *Beaſts.*

The Sea-Calf or Sea-Fox, the Crabfiſh, the Starfiſh. *Fiſhes.*

The

Birds. The Eagle, the Cock, the Phœnix, Nightingale, Pecock, the Swan, the Buzzard, the flye Cantharis, the Goshawke.

Places. Houses, Courts of Princes, Pallaces, Theators, all magnificent Structures being clear and decent, Hals, Dining-Rooms.

Minerals or Mettals. Amongst the Elements ☉ hath dominion of fire and cleer shining flames, over mettals, he ruleth Gold.

Stones. The Hyacinth, Chrisolite, Adamant, Carbuncle, the Etites stone found in Eagles nests, the Pantaure, if such a stone be, the Ruby.

Weather. He produceth wheather according to the season; in the Spring gentle moysting Showers; in the Summer heat in extremity if with ♂: in Autum mists; in Winter small Rain.

Winds. He loves the East part of the World; and that winde which proceeds from that quarter.

Orbe. Is 15. degrees before any aspect; and so many after separation.

Yeers. In age he ruleth youth, or when one is at the strongest; his greatest yeers are 1460. greater 120. mean 69. least 19.

Countries. Italy, Sicilia, Bohemia; and the fourth Climate, Phœnicia, Chaldea.

Angel. Michael.

Day of the week. He ruleth Sunday the first hour thereof, and the eight; and in numbers the first and fourth; and in conceptions the fourth moneth: His Friends are all the Planets except ♄, who is his Enemy.

CHAP. XII.

Of the Planet Venus *and her severall significations and nature.*

Name. AFter the Sun succeedeth Venus; who is sometimes called *Cytherea, Aphrodite, Phosphoros, Vesperugo, Ericina.*

Colour in the Element. She is of a bright shining colour, and is well known amongst the vulgar by the name of the evening Starre or *Hesperus*; and that is when she appeares after the Sun is set: common people call her the morning Starre, and the learned *Lucifer*, when she is seen long before the rising of the Sun: her mean motion is 59. min. and 8. seconds: her diurnall motion is sometimes

times 62. min. a day 64.65.66. or 70.74.76. minutes; but 82. min. she never exceedeth; her greatest North or South latitude is nine degr. and two min. in *February* 1643. she had eight degr. and 36 min. for her North latitude. *Latitude.*

She hath ♉ and ♎ for her houses, she is exalted in 27 ♓, she receiveth detriment in ♈ and ♍, and hath her fal in 27 ♍. *Houses.*

She governeth the Earthly Triplicity by day *viz.* ♉ ♍ ♑; she is two dayes stationary before retrogradation, and so many before direction, and doth usually continue retrograde 42 dayes. *Triplicity.*

She hath these degrees in every Sign for her Terms. *Her Terms.*

In ♈, 7 8 9 10 11 12 13 14.
In ♉, 1 2 3 4 5 6 7 8.
In ♊, 15 16 17 18 19 20.
In ♋, 21 22 23 24 25 26 27.
In ♌, 14 15 16 17 18 19.
In ♍, 8 9 10 11 12 13.
In ♎, 7 8 9 10 11.
In ♏, 15 16 17 18 19 20 21.
In ♐, 9 10 11 12 13 14.
In ♑, 1 2 3 4 5 6.
In ♒, 13 14 15 16 17 18 19 20.
In ♓, 1 2 3 4 5 6 7 8.

These degrees are allowed for her Face.

In ♈, 21 22 23 24 25 26 27 28 29 30.
In ♋, 1 2 3 4 5 6 7 8 9 10.
In ♍, 11 12 13 15 16 17 18 19 20.
In ♏, 21 22 23 24 25 26 28 29 30.
In ♓, 1 2 3 4 5 6 7 8 9 10.

She is a Feminine Planet, temperately Cold and Moyst, Nocturnal, the lesser Fortune, author of Mirth and Jolity; the Elements, the Ayre and Water are Venerial; in the Humours, Flegme with Blood, with the Spirit and Genital seed. *Element. Nature.*

She signifies a quiet man, not given to Law, Quarrel or Wrangling, not Vitious, Pleasant, Neat and Spruce, loving Mirth, *Manners & quality when well placed*

Mirth in his words and actions, cleanly in Apparel, rather Drinking much then Gluttonous, prone to Venery, oft entangled in Love-matters, Zealous in their affections, Musical, delighting in Baths, and all honest merry Meetings, or Maskes and Stage-playes, easie of Belief, and not given to Labour, or take any Pains, a Company-keeper, Cheerful, nothing Mistrustful, a right vertuous Man or Woman, oft had in some Jealousie, yet no cause for it.

When ill. Then he is Riotous, Expensive, wholly given to Loosnesse and Lewd companies of Women, nothing regarding his Reputation, coveting unlawful Beds, Incestuous, an Adulterer, Fantastical, a meer Skip-jack, of no Faith, no Repute, no Credit; spending his Means in Ale-houses, Taverns, and amongst Scandalous, Loose people; a meer Lazy companion, nothing careful of the things of this Life, or any thing Religious; a meer Atheist and narural man.

Corporature. A man of fair, but not tall Stature, his Complexion being white, tending to a little darknesse, which makes him more Lovely; very fair Lovely Eyes, and a little black; a round Face, and not large, fair Hair, smooth, and plenty of it, and it usually of a light brown colour, a lovely Mouth and cherry Lips, the Face pretty fleshy, a rolling wandring Eye, a Body very delightful, lovely and exceeding wel shaped, one desirous of Trimming and making himself neat and compleat both in Cloaths and Body, a love dimple in his Cheeks, a stedfast Eye, and ful amarous enticements.

Orientall. When Oriental the Body inclines to talnesse, or a kind of upright straightnesse in Person, not corpulent or very tal, but neatly composed. A right Venerian person, is such as we say, is a pretty, compleat, handsome Man or Woman.

Occidentall. When she is Occidental; the Man is of more short stature, yet very decent and comely in Shape and Form, wel liked of all.

Qualities of men and professions. Musitions, Gamesters, Silk-men, Mercers, Linnen-Drapers, Painters, Jewellers, Players, Lapidaries, Embroiderers, Women-tailors, Wives, Mothers, Virgins, Choristers, Fidlers, Pipers, when joyned with the ☽ Ballad-singers, Perfumers, Semsters, Picture-drawers, Gravers, Upholsters, Limners, Glovers, all such as sell

sell those Commodities which adorn Women either, in Body (as Cloaths) or in Face, (as Complexion-waters.)

Diseases by her signified, are principally in the Matrix and members of Generation; in the reines, belly, back, navil and those parts; the Genorrea or running of the Reines, French or Spanish Pox; any disease arising by inordinate lust. Priapisme, impotency in generation, Hernias, &c. the Diabetes or pissing disease. *Sickness.*

In colours she signifieth White, or milky Skie-colour mixed with brown, or a little Green. In Savours she delights in that which is pleasant and toothsome; usually in moyst and sweet, or what is very delectable; in smels what is unctious and Aromatical, and incites to wantonnesse. *Savours and Colours.*

Myrtle alwayes green; all hearbs which she governeth have a sweet savour, a pleasant smel, a white flower; of a gentle humour, whose leaves are smooth and not jagged. She governeth the Lilly white and yellow, and the Lilly of the valley, and of the water. The Satyrion or Cuckoe-pintle, Maiden-hair, Violet; the white and yellow Daffadil. *Hearbs and Plants.*

Sweet Apples, the white Rose, the Fig, the white Sycamore; wilde Ash, Turpentine-tree, Olive, sweet Oringes, Mugwort, Ladies-mantle, Sanicle, Balm, Vervin, Walnuts, Almonds, Millet, Valerian, Thyme, Ambre, Ladanum, Civet or Musk, Coriander, French Wheat, Peaches, Apricocks, Plums, Raisons. *Trees.*

The Hart, the Panther, smal cattle, Coney, the Calf, the Goat. *Beasts.*

Stockdove, Wagtayle, the Sparrow, Hen, the Nightingale, the Thrush, Pellican, Partridge, Ficedula, a little Bird Feeding on Grapes; the Wren, Eagles, the Swan, the Swallow, the Owsel or Black bird, the Pye. *Birds.*

The Dolphin. *Fishes.*

Gardens, Fountains, Bride-chambers, fair lodgings, Beds, Hangings, Dancing-Schooles, Wardrobes. *Places.*

Copper, especially the Corinthian and White; Brasse, all Latten ware. *Mettals and Minerals.*

Cornelian, the Sky-colour'd Saphyre, white and red Coral, Margasite, Alablaster, *Lapis lazuli* because it expels Melancholy, the Beril, Chrisolite. *Stones.*

Winde and Weather. She governeth the South-winde being hot and moyst; in the temperament of the Ayre, she ruleth the *Eteſiæ*; she foretelleth in Summer, Serenity or cleer weather; in Winter, rain or snow.

Orbe. Her Orbe is 7. before and after any aspect of hers.

Yeers. Her greatest yeers are 151. her greater 82. her mean 45. her least 8. In Man she governeth Youth from 14. to 28.

Countries. *Arabia, Austria, Campania, Vienna, Polonia* the greater, *Turing, Parthia, Media, Cyprus,* and the six climate.

Angel. Her Angel is *Anael.*

Day of the week. Her day of the week Friday, of which she rules the first and eight houre; and in conception the fift Month. Her Friends are all the Planets except ♄.

CHAP. XIII.

Of Mercury, *and his signification, nature and property.*

Name. HE is called *Hermes, Stilbon, Cyllenius, Archas.*

Colour. *Mercury* is the least of all the Planets, never distant from the Sun above 27. degrees; by which reason he is seldom visible to our sight: He is of a dusky silver colour; his mean motion is 59. min. and 8. seconds; but he is sometimes so swift that he moveth one degree and 40. min. in a day, never more; so that you are not to marvaile if you finde him sometimes goe 66. 68. 70. 80. 86. or 100. in a day: he is Stationary one day, and retrograde 24. dayes.

Latitude. His greatest South Latitude is 3. degr. 35. min. His greatest North Latit. is 3. deg. 33. min.

House. He hath ♊ and ♍ for his Houses, and is exalted in the 15. of ♍: he receives detriment in ♐ and ♓, his fal is in ♓.

Triplicity. He ruleth the aery triplicity by night, *viz.* ♊ ♎ ♒.

Terms. He hath these degrees in every Sign for his Terms.

In ♈, 15 16 17 18 19 20 21.
In ♉, 9 10 11 12 13 14 15.
In ♊, 1 2 3 4 5 6 7.
In ♋, 14 15 16 17 18 19 20.
In ♌, 7 8 9 10 11 12 13.
In ♍, 1 2 3 4 5 6 7.

In

In ♎, 20 21 22 23 24.
In ♏, 22 23 24 25 26 27.
In ♐, 15 16 17 18 19 20.
In ♑, 7 8 9 10 11 12.
In ♒, 7 8 9 10 11 12.
In ♓, 15 16 17 18 19 20.

These subsequent degrees are his Faces or Decanate: *Face.*

In ♉, 1 2 3 4 5 6 7 8 9 10.
In ♋, 11 12 13 14 15 16 17 18 19 20.
In ♍, 21 22 23 24 25 26 27 28 29 30.
In ♐, 1 2 3 4 5 6 7 8 9 10.
In ♒, 11 12 13 14 15 16 17 18 19 20.

We may not call him either Masculine or Feminine, for he is either the one or other as joyned to any Planet; for if in ♂ with a Masculine Planet, he becomes Masculine; if with a Feminine, then Feminine, but of his own nature he is cold and dry, and therefore Melancholly; with the good he is good, with the evil Planets ill: in the Elements the Water; amongst the humours, the mixt, he rules the animal spirit: he is author of subtilty, tricks, devices, perjury, &c. *Nature.* *Elements.*

Being wel dignified, he represents a man of a subtil and politick brain, intellect, and cogitation; an excellent disputant or Logician, arguing with learning and discretion, and using much eloquence in his speech, a searcher into all kinds of Mysteries and Learning, sharp and witty, learning almost any thing without a Teacher; ambitious of being exquisite in every Science, desirous naturally of travel and seeing foraign parts: a man of an unwearied fancy, curious in the search of any occult knowledge; able by his own *Genius* to produce wonders; given to Divination and the more secret knowledge; if he turn Merchant, no man exceeds him in way of Trade or invention of new wayes whereby to obtain wealth. *Manners when well placed.*

A troublesome wit, a kinde of Phrenetick man, his tongue and Pen against every man, wholly bent to fool his estate and time in prating and trying nice conclusions to no purpose; a great lyar, boaster, pratlet, bushody, false, a tale-carrier, given to wicked Arts, as Necromancy, and such like ungodly *Manners, when ill placed or dignified.*

knowledges; easie of beleef, an asse or very ideot, constant in no place or opinion, cheating and theeving every where; a news-monger, pretending all manner of knowledge, but guilty of no true or solid learning; a trifler; a meer frantick fellow; if he prove a Divine, then a meer verball fellow, frothy of no judgement, easily perverted, constant in nothing but idle words and bragging.

Corporature. Vulgarly he denotes one of an high stature and straight thin spare body, an high forehead and somewhat narrow long face, long nose, fair eyes, neither perfectly black or gray, thin lips and nose; little hair on the chin, but much on his head, and it a sad brown inclining to blackness; long arms, fingers and hands; his complexion like an Olive or Chesnut colour. You must more observe ☿ then all the Planets; for having any aspect to a Planet, he doth more usually partake of the influence of that Planet then any other doth: if with ♄ then heavy, with ♃ more temperate, with ♂ more rash, with ☉ more genteele, with ♀ more jesting, with ☽ more shifter.

Orientall. When he is Oriental, his complexion is honey colour, or like one wel Sun-burnt; in the stature of his body not very high, but wel joynted, smal eyes, not much hair; in very truth, according to the the height of body, very wel composed, but stil a defect in the complexion, *viz.* swarty brown, and in the tongue, *viz.* all for his own ends.

Occidentall. When Occidental, a tawny visage, lank body, small slender limbs, hollow eyes, and sparkling and red or fiery; the whole frame of body inclining to drinesse.

Quality of men and professions. He generally signifies all literated men, Philosophers, Mathematicians, Astrologians, Merchants, Secretaries, Scriveners, Diviners, Sculptors, Poets, Orators, Advocates, Schoolmasters, Stationers, Printers, Exchangers of Money, Attorneys, Emperours, Embassadours, Commissioners, Clerks, Artificers, generally Accomptants, Solicitors, sometimes Theeves, prating muddy Ministers, busie Sectaries, and they unlearned; Gramarians, Taylors, Carriers, Messengers, Foot-men, Ushers.

Sickness. All Vertigo's, Lethargies or giddinesse in the Head, Madness, either Lightnesse, or any Disease of the Brain; Ptisick, all flam-

stammering and imperfection in the Tongue; vain and fond Imaginations, all defects in the Memory, Hoarcenesse, dry Coughs, too much abundance of Spettle, all snaffling and snuffling in the Head or Nose; the Hand and Feet Gout, Dumnesse, Tongue-evil, all evils in the Fancy and intellectual parts.

Colours and Savours. Mixed and new colours, the Gray mixed with Sky-colour, such as is on the Neck of the Stock-dove, Linsie-woolsie colours, or consisting of many colours mixed in one: Of Savours an hodg-podge of all things together, so that none can give it any true name; yet usually such as doe quicken the Spirits, are subtil and penetrate, and in a manner insensible.

Hearbs and Plants. Herbs attributed to ♀, are known by the various colour of the flower, and love sandy barren places, they bear their seed in husks or cods, they smel rarely or subtilly, and have principal relation to the tongue, brain, lungs or memory; they dispel winde, and comfort the Animal spirits, and open obstructions. Beanes, three leaved-grasse, the Walnut and Walnut-tree; the Filbert-tree and Nut; the Elder-tree, Adders-tongue, Dragon-wort, Twopenny-grasse, Lungwort, Annis-seeds, Cubebs, Marjoran. What hearbs are used for the Muses and Divination, as Vervine, the Reed; of Drugs, Treacle, Hiera, Diambra.

Beasts. The Hyæna, Ape, Fox, Squirrel, Weasel, the Spider, the Grayhound, the Hermophradite, being partaker of both sexes; all cunning creatures.

Birds. The Lynnet, the Parrot, the Popinian, the Swallow, the Pye, the Beetle, Pismires, Locusts, Bees, Serpent, the Crane.

Fishes. The Forke-fish, Mullet.

Places. Tradesmens-shops, Markets, Fayres, Schooles, Common-Hals, Bowling-Allyes, Ordinaries, Tennis-Courts:

Minerals. Quicksilver.

Stones. The Milstone, Marchasite or fire-stone, the Achates, Topaz, Vitriol, all stones of divers colours.

Winds and Weather. He delights in Windy, Stormy and Violent, Boistrous Weather, and stirs up that Wind which the Planet signifies to which he applyes; sometimes Rain, at other times Haile, Lightning, Thunder and Tempests, in hot Countries Earthquakes, but this

must

must be observed really from the Sign and Season of the year.

His Orbe is seven degrees before and after any aspect.

Orbe. *Yeers.* His greatest yeers are 450; his greater 76; his mean 48; his little or least 20: in Conceptions he governeth the sixth moneth.

Countries. He hath *Grecia, Flanders, Ægypt, Paris.*

Angel. His Angel is named *Raphael.*

Day of the week. He governeth Wednesday, the first hour thereof, and the eight. His Friends are ☿ ♀ ♄, his Enemies all the other Planets.

CHAP. XIIII.

Of the Moon *her properties and significations.*

Name. THe *Moon* we find called by the Ancients, *Lucina, Cynthia, Diana, Phœbe, Latona, Noctiluca, Proserpina*; she is neerest to the Earth of all the Planets; her colour in the Element is vulgarly known: she finisheth her course through the whole twelve Signs in 27 days, 7 hours and 43 min. or thereabouts: her mean motion is 13 degr. 10 min. and 36 seconds, but she moveth sometimes lesse and sometimes more, never exceeding 15 degr. and two min. in 24 hours space.

Motion.

Latitude. Her greatest North latitude is 5 degr. and 17 min. *or thereabouts.*
Her greatest South latitude is 5 degr. and 12 min.

She is never Retrograde, but alwayes direct; when she is slow in motion, and goeth lesse in 24 hours then 13 degr. and 10 min. she is then equivalent to a Retrograde Planet.

House. She hath the Sign ♋ for her house, and ♑ for her detriment; she is exalted in 3 ♉, and hath her fal in 3 grad. ♏; she governeth the Earthly Triplicity by night, *viz.* ♉ ♍ ♑:

Triplicity. The *Sun* and she have no Terms assigned them.

In the twelve Signs she hath these degrees for her Decanate or Face.

In ♈, 11 12 13 14 15 16 17 18 19 20.
In ♉, 21 22 23 24 25 26 27 28 29 30.

In

In ♎, 1 2 3 4 5 6 7 8 9 10.
In ♐, 11 12 13 14 15 16 17 18 19 20.
In ♒, 21 22 23 24 25 26 27 28 29 30.

She is a Feminine, Nocturnal Planet, Cold, Moyst and Flegmatique. *Nature.*

She signifieth one of composed Manners, a soft, tender creature, a Lover of all honest and ingenuous Sciences, a Searcher of, and Delighter in Novelties, naturally propense to flit and shift his Habitation, unstedfast, wholly caring for the present Times, Timorous, Prodigal, and easily Frighted, however loving Peace, and to live free from the cares of this Life; if a Mechannick, the man learnes many Occupations, and frequently wil be tampering with many wayes to trade in. *Manners or Actions when well placed or dignified.*

A meer Vagabond, idle Person, hating Labour, a Drunkard, a Sot, one of no Spirit or Forecast, delighting to live beggarly and carelesly, one content in no condition of Life, either good or ill. *When ill.*

She generally presenteth a man of fair stature, whitely coloured, the Face round, gray Eyes, and a little louring; much Hair both on the Head, Face, and other parts; usually one Eye a little larger then the other; short Hands and fleshy, the whole Body inclining to be fleshy, plump, corpulent and flegmatique: if she be impedited of the ☉ in a Nativity or Question, she usually signifies some blemish in, or neer the Eye; a blemish neer the Eye, if she be impedited in Succedant Houses; in the Sight, if she be unfortunate in Angles and with fixed Starres, called *Nebulosæ.* *Corporature.*

She signifieth Queens, Countesses, Ladies, all manner of Women; as also the common People, Travellers, Pilgrims, Sailors, Fishermen, Fish-mongers, Brewers, Tapsters, Vintners, Letter-carriers, Coach-men, Hunts-men, Messengers, (some say the Popes Legats) Marriners, Millers, Ale-wives, Malsters, Drunkards, Oister-wives, Fisher-women, Chare-women, Tripe-women, and generally such Women as carry Commodities in the Streets; as also, Midwives, Nurses, &c. Hackney-men, Water-men, Water-bearers. *Qualities of men and Women.*

Apoplexies, Palsie, the Chollick, the Belly-aske, Diseases *Sickness.*

eases in the left Side, Stones, the Bladder and members of Generation, the Men-stries and Liver: in Women, Dropsies, Fluxes of Belly, all cold Rheumatick Diseases, cold Stomack, the Gout in the Rists and Feet, Sciatica, Chollick, Worms in Children and men, Rheumes or Hurts in the Eyes, *viz.* in the Left of Men, and Right of Women: Surfets, rotten Coughs, Convulsion fits, the Falling sickness, Kings-evil, Apostems, smal Pox and Measels.

Colours and Savours. Of Colours the White, or pale Yellowish white, pale, Green, or a little of the Silver-colour. Of Savours, the Fresh, or without any savour, such as is in Hearbs before they be ripe, or such as doe moysten the Brain, &c.

Hearbs, Plants and Trees. Those Hearbs which are subject to the *Moon* have soft and thick juicy leaves, of a watterish or a little sweetish taste, they love to grow in watry places, and grow quickly into a juicy magnitude; and are.

The Colwort, Cabbage, Melon, Gourd, Pompion, Onion, Mandrake, Poppy, Lettice, Rape, the Linden-tree, Mushromes, Endine, all Trees or Hearbs who have round, shady, great spreading Leaves, and are little Fruitful.

Beasts or Birds. All such Beasts, or the like, as live in the water; as Frogs, the Otter, Snailes, &c. the Weasel, the Cunny, all Sea Fowle, Coockoe, Geese and Duck, the Night-Owle.

Fishes. The Oyster and Cockle, all Shel-fish, the Crab and Lobster, Tortoise, Eeles.

Places. Fields, Fountains, Baths, Havens of the Sea, Highwayes and Desert places, Port Towns, Rivers, Fish-ponds, standing Pools, Boggy places, Common-shoars, little Brooks, Springs.

Minerals. Silver.

Stones. The Selenite, all soft Stons, Christals.

Weather. With ♄ cold Ayre; with ♅ Serene; with ♂ Winds red Clouds; with the ☉ according to the Season; with ♀ and ☿ Showres and Winds.

Winds. In Hermetical operation, she delighteth towards the North, and usually when she is the strongest Planet in the Scheam, *viz.* in any Lunation, she stirs up Wind, according to the nature of the Planet she next applies unto.

Is

Is 12. degrees before and after any Aspect. *Orbe.*

Her greatest yeers are 320. greater 108. mean 66, least 25. *Yeers.* in conceptions she ruleth the seventh moneth.

Holland, Zealand, Denmarke, Norimberge, Flanders, *Gountries.*

Gabriel. *Angel.*

Her day is Monday the first day and the eight, after the rise of the Sun. *Day of the week.*

The Head of the Dragon is Masculine, of the nature of ♃ and ♀, and of himself a Fortune; yet the Ancients doe say, that being in ☌ with the good he is good, and in ☌ with the evil Planets they account him evil.

The Tayle of the Dragon is Feminine by nature, and clean contrary to the Head; for he is evil when joyned with good Planets, and good when in conjunction with the malignant Planets. This is the constant opinion of all the Ancients, but upon what reason grounded I know not; I ever found the ☋ equivalent to either of the Fortunes, and when joyned with the evil Planets to lessen their malevolent signification; when joyned with the good to increase the good promised by them: For the Tayle of the Dragon, I alwayes in my practise found when he was joyned with the evil Planets; their malice or the evil intended thereby was doubled and trebled, or extreamly augmented, &c. and when he chanced to be conjunction with any of the Fortunes who were significators in the question, though the matter by the principal significator was fairely promised, and likely to be perfected in a smal time; yet did there ever fal out many rubs and disturbances, much wrangling and great controversie, that the businesse was many times given over for desperate ere a perfect conclusion could be had; and unlesse the principal significators were Angular and wel fortified with essential dignities, many times unexpectedly the whole matter came to nothing.

CHAP. XV.

Another brief Description of the shapes and formes of the Planets.

♄ SIgnifieth one of a swart colour, palish like lead, or of a black earthly brown; one of rough skin, thick and very hairy on the body, not great eyes, many times his complexion is betwixt black and yellow, or as if he had a spice of the black or yellow Jaundies: he is lean, crooked, or beetle-browed, a thin whay Beard, great lips, like the black-Moores; he lookes to the ground, is slow in motion, either is bow-legged, or hits one leg or knee against another; most part a stinking breath, seldom free from a Cough: he is crafty for his own ends, seducing people to his opinion, full of revenge and malice, little caring for the Church or Religion; its a foule nasty, slovenly knave, or a whore; a great eater, or one of a large stomack, a brawling fellow, big great shoulders, covetous, and yet seldom rich, &c.

This where he is peregrine or unfortunate.

♃ We must describe ♃ and a Jovialist, to be one of a comely stature, full faced, full eyed, a sanguine complexion, or mixed with white and red, a large space betwixt his eye-browes, usually his Beard is of a flaxen or sandy-flaxen colour: sometimes also when ♃ is combust very sad or black, his hair thick, his eyes not black, his teeth well set, good broad teeth, but usually some mark of difference in the two fore-teeth, either by their standing awry, or some blacknesse or imperfection in them; his hair gently curls (if he be in a fiery Sign:) A man well spoken, religious, or at least a good morall honest man; a person comely and somewhat fat (if ♃ be in moyst Signs) fleshy; if in Aery Signs, bigge and strong; if in earthly Signs, a man usually well descended; but if he be significator, of an ordinary clown, as sometimes he may be, then is he of more humanity then usually in such kinde of men.

♂ A Martiall Man, is many times full faced with a lively high colour like Sun-burnt, or like raw tanned-Leather, a fierce

fierce countenance, his eyes being sparkling or sharp and darting, and of yellow colour; his hair both of head and beard being reddish (but herein you must vary according to the Sign, in fiery signs and aery where ♂ fals to be with fixed Stars of his own nature, there he shews a deep sandy red colour, but in watery signs, being with fixed Starres of his own nature, he is of a flaxenish or whitish bright hair; if in earthly Signs, the hair is like a sad brown, or of a sad Chesnut colour.) He hath a marke or scar in his face, is broad-shouldered, a sturdy strong body, being bold and proud, given to mocke, scorn, quarrell, drink, game, and wench: which you may easily know by the Sign he is in; if in the house of ♀ he wencheth, if in ☿ he steals, but if he be in his own house he quarrels, in *Saturnes*, is dogged; in the *Sunnes*, is lordly; in the *Moones*, is a drunkard.

☉ The Sun doth generally denote one of an obscure white colour mixed with red; a round face, and short chin, a fair stature, and one of a comely body; his colour sometimes betwixt yellow and black, but for the most part more sanguin then otherwayes: a bold man and resolute, his hair curling; he hath a white and tender skin, one desirous of praise, fame and estimation amongst men; he hath a cleer voyce and great head, his teeth somewhat distort or obliquely set, of slow speech but of a composed judgement; using outwardly a great *decorum* in his actions, but privately he is lascivious and inclinable to many vices.

♀ Who is signified by *Venus*, whether Man or Women, hath a goodly and fair round visage, a full eye, usually we say goggle-eyed, red ruddy lips, the nether more thick or bigger then the upper, the eye-lids black, however lovely and gracefull, the hair of lovely colour (but most part according to the Sign as before repeated) in some its cole-black, in others a light brown, a soft smooth hair, and the body extream well shaped, ever rather inclining to shortnesse then talnesse.

☿ We describe *Mercury*, to be a man neither white or black

but betwixt both, of a sad brown or dark yellowish colour, long visaged, high-forehead, black or gray eyes, a thin long sharp nose, a thin spare beard (many times none at all) of an aburn sad colour next to black, slender of body, smal legs, a prating busie fellow, and in walking he goes nimbly, and alwayes would be thought to be ful of action.

☽ She by reason of her swiftnesse, varieth her shape very oft, but in the general, she personates one having a round visage and ful faced, in whose complexion you may perceive a mixture of white and red, but paleneſse overcomes; if she be in fiery signs, the Man or Woman speaks hastily; in watery signs, he or she hath some freckles in his or her face, or is blub cheecked; no very handsome body, but a mudling creature, and vnlesse very wel dignified, she ever signifies an ordinary vulgar person.

The colours of the Planets and Signs.

♄ Giveth black colour: ♃ a colour mixed with red and green: ♂ red, or iron colour: ☉ yellow or yellow Purple: ♀ white or purple colour; ☿ sky-colour or blewish: ☽ a colour spotted with white and other mixt colours.

♈ White mixed with red: ♉ white mixed with Citrine: ♊ white mixed with red: ♋ green or russet: ♌ red or green: ♍ black speckled with blew: ♎ black or dark crimson, or tawny colour: ♏ brown: ♐ yellow or a green sanguine: ♑ black or russet, or a swart brown: ♒ a skye-colour with blew: ♓ white glistering colour.

CHAP. XVI.

Of the twelve Signs of the Zodiack, and their manifold Divisions.

THe whole Zodiack is divided into twelve equal parts, which we call Signs, and give them the names of living Crea-

Creatures, either for their properties they hold with living Creatures, or by reason of the scituation of the Starres in those places which somewhat resemble that effigies and similitude of living creatures: Their names and characters follow.

1	2	3	4	5	6
♈	♉	♊	♋	♌	♍

7	8	9	10	11	12
♎	♏	♐	♑	♒	♓

Every one of these Signs contains thirty degrees or parts in longitude: Hence it comes to passe that the whole Zodiack doth consist of 360 degrees, every degree containes 60 minutes, which we also call scruples, every minute containes 60 seconds, and so further if you please, &c. but in Astrology we onely make use of degrees, and minutes and seconds.

These Signs are again divided many wayes; as first, into four Quadrants or quarters, answering to the four quarters of the year.

The Vernal or Spring quarter, is sanguine, Hot and Moyst, and containes the first three Signs, *viz.* ♈ ♉ ♊.

The *Æstival* or Summer quarter is Hot, Dry and Cholerick, and containes the fourth, fifth and sixth Signs, *viz.* ♋ ♌ ♍.

The Autumnal or Harvest quarter is Cold, Dry and Melancholly, and contains the seventh, eighth and ninth Signs, *viz.* ♎ ♏ ♐.

The Hyemnal, Brumal or Winter quarter is Cold, Moyst and Phlegmatique, and contains the tenth, eleventh and twelfth Signs, *viz.* ♑ ♒ ♓.

They are again divided in division of the Elements, for some Signs in nature are Fiery, Hot and Dry, *viz.* ♈ ♌ ♐, and these three Signs constitute the *Fiery Triplicity*.

Others are Dry, Cold and Earthly, *viz.* ♉ ♍ ♑, and make the *Earthly Triplicity*.

Others are Airy, Hot and Moyst, *viz.* ♊ ♎ ♒, which make the *Aiery Triplicity*.

Others are Watry, Cold and Moyst, *viz.* ♋ ♏ ♓, and are called the *Watry Triplicity*.

Again,

Again, some Signs are Masculine, Diurnal, and therefore Hot, as ♈ ♊ ♌ ♎ ♐ ♒.

Some are Feminine, Nocturnal, therefore Cold, *viz.* ♉ ♋ ♍ ♏ ♑ ♓.

The use whereof is this, That if you have a Masculine Planet in a Masculine Sign, it imports him or her more manly; and so if a Masculine Planet be in a Feminine Sign, the man or woman is lesse courageous, &c.

Some Signs again are called Boreal, Septentrional or Northern, because they decline from the Equinoctial Northward, and these are ♈ ♉ ♊ ♋ ♌ ♍; and these six Signs contain half the Zodiack, or the first semi-circle thereof.

Some Signs are called Austral, Meridional or Southern, for that they decline Southward from the Equinoctial, and these are ♎ ♏ ♐ ♑ ♒ ♓.

Moveable. The Signs again are divided into Moveable, Fixed and Common; ♈ ♋ ♎ ♑ are called moveable and Cardinal: moveable, because when the ☉ enters into ♈ and ♎, the Weather and Season of the yeer quickly varies and changes; they are called Cardinal, because when the ☉ enters into any of those Signs from that time we denominate the Quarters of the yeer.

For from the ☉ entring into ♈ and ♎ the Equinoctial or the Spring and Autumne arise; from the ☉ his entrance into ♋ and ♑ ariseth the Solstice of Summer and Winter.

So then the Equinoctial Signs are ♈ ♎.
Solstitial and Tropicks ♋ ♑.

Fixed Signs. The Fixed Signs doe in order follow the Equinoctial and Tropicks; and they are called fixed, for that when ☉ enters into them, the season of the yeer is fixed, and we doe more evidently perceive either Heat or Cold, Moysture or Drinesse.

The fixed Signs are these, ♉ ♌ ♏ ♒.

Common. Signs are constituted between moveable and fixed, and retain a property or nature, partaking both with the preceding and consequent Sign: and they are ♊ ♍ ♐ ♓.

They are called By-corporeal or double bodied, because they represent two Bodies: as ♊ two Twinnes, ♓ two Fishes.

The

The right knowledge of these in Astrology is much, and you must understand it thus; In the Question or Figure of Heaven, if the Planet who is Lord of the Ascendant be in a moveable Sign, and the Sign ascending be also one, it denotes the person to be unstable, and of no resolution, easily mutable, perverted, a wavering unconstant man.

Let us admit the Ascendant to be fixed, and the Lord of that Sign also in a fixed Sign, you may judge the party to be of firm resolution, no changling; or as we say, one that will stand to maintaine what he hath said or done, be it good or ill.

If the Sign ascending be common, and Lord of that Sign also in a Common Sign, you may judge the man or woman to be neither very wilfull or easily variable but between both.

The Signs also are divided into

Bestial or Quadrupedall, in *viz.* ♈ ♉ ♌ ♐ ♒; these have representation of Four-footed Creatures.

Fruitful or protifical, *viz.* ♋ ♏ ♓.

Barren Signs, ♊ ♌ ♍.

Manly or humane, curteous Signs, ♊ ♍ ♎ ♒.

Ferall Signs are ♌ and last part of ♐

Mute Signs or of slow Voice, ♋ ♏ ♓; the more if ☿ be in any of them, in ☌ □ or ☍ of ♄.

The use hereof is, that if your Significator or Lord of the Ascendant be in ♈ ♉ ♌ ♐ ♒, there's in the conditions of that party something of the nature of that Beast which represents that Sign he is in; as if he be in ♈, the man is rash, hardy and lascivious; if in ♉, stedfast and resolved, and somewhat of a muddy condition, vitiated, with some private imperfection, &c. and so of the rest.

Let us admit, one propounds his Question, if he shall have children, then if the ☽ and principall Significator be in Protificall Signs, and strong, there's no question but he shall the same doe, if the Question concern Barrennesse, *viz.* if the Ascendant or fifth house be of those Signs we call barren Signs, it generally represents few or no children.

In Questions, if ♊ ♍ ♎ or ♒ ascend, or the Lord of the As-

cendant be in humane Signs, then we may judge the man to be of civill carriage, very affable and easie to be spoken withall, &c.

Antiscion of the Planets. Besides these and many other divisions of the Signs, I thought good to be plain in setting down the Antiscions of the Planets.

Ptol. *Apho. Stellæ irratio.* The Antiscion Signs are those, which are of the same vertue and are equally distant from the first degree of the two Tropick Signs ♋ ♑, and in which degrees whilest the ☉ is, the dayes and nights are of equall length; by example it will be plain; when the ☉ is in the tenth degree of ♉, he is as far distant from the first degree of ♋ as when in the twentieth degree of ♌; therefore when the ☉ is in the tenth of ♉, he hath his Antiscion to the twentieth of ♌; that is, he giveth vertue or influence to any Star or Planet that at that time either is in the same degree by Conjunction, or casteth any Aspect unto it.

But that you may more fully and perfectly know where your Antiscion fals in degrees and minutes, behold this following Table.

A generall Table of the Antiscions in Signs.

♊	♋
♌	♉
♍	♈
♎	♓
♏	♒
♐	♑

Any Planet in ♊ sends his Antiscion into ♋, or being in ♌ into ♉.

If you would know the exact degrees and minutes, you must work as followeth.

Let us suppose ♄ in twenty degrees and thirty five minutes of ♌, I would know in what part of the Zodiack he hath his Antiscion.

Over against ♌ I find ♉, so then I conclude his Antiscian is in ♉. To know the degree and minute, work thus:

See what degree and minute the Planet is in, substract that from

from 30 degrees, and the remainder tels you both the degree and minute.

As ♄ being in 20 degrees and 35 minutes of ♌, I substract from 30 0

20 35

9 25 *Substracted.*

Here I substract 25 min. from one whole degr. or from 60 min. which I borrow, and there rests 25 min. one degr. I borrowed, taken from 10, and there rest 9 degr. one that I borrowed and two are three, taken from three, then nothing remains, so then I find my Antiscion of ♄ fals to be in 9 degr. & 25 min. of ♉, which Sign as you see is over against ♌; but this Table expresseth the work more quickly.

The Antisci-ons in degr.		*Antiscions of the Pla-nets in minutes.*			
1	29	1	59	16	44
2	28	2	58	17	43
3	27	3	57	18	42
4	26	4	56	19	41
5	25	5	55	20	40
6	24	6	54	21	39
7 in	23	7	53	22	38
8	22	8 in	52	23 in	37
9	21	9	51	24	36
10	20	10	50	25	35
11	19	11	49	26	34
12	18	12	48	27	33
13	17	13	47	28	32
14	16	14	46	29	31
15	15	15	45	30	30

The use is easie if you enter with the whole degrees of your Planet, the two first columns serve you, as ♂ supposed to be 14 degr. of a Sign, look 14 in the first column, over against it is 16, to that degree he sends his Antiscion.

If you have minutes, enter the four last columns; as if you enter with 17 min, in the fift column, over against it you find 43. or first look the Sign where the Antiscion fals, then substract the number of degr. and minutes the Planet is in, from 30, what remaines is the degree and minute where the Antiscion is; and as there are

Antiscians, which of the good Planets we think are equall to a ✶ △; so are there Contrantiscians, which we find to be of the nature of a □ or ☍: and to know where it is, you doe no more then observe in what Sign and degree the Antiscian is, in the Sign and degree opposite to that place the Contrantiscian: as in the former examples, the Antiscian of ♄ is in nine degr. and 25 min. of ♉, his Contrantiscian must then be in 9 degr. and 25 min. of ♏.

There are also many other divisions of the Signs: as into Signs commanding, *viz.* ♈ ♉ ♊ ♋ ♌ ♍

And Signs obeying ♎ ♏ ♐ ♑ ♒ ♓.

An into Signs of right or long ascention, *viz.* ♋ ♌ ♍ ♎ ♒ ♐

An intoSigns of shorter oblique ascention, *viz.* ♑ ♒ ♓ ♈ ♉ ♊

Signs of long ascention continue two houres and more in the ascendant: and Signs of short ascentions, doe arise in little more then an houre, and some in lesse, as you may experiment by the table of Houses:

I would know in how many houres the Sign of ♌ *continues in the Ascendant or Horizon?*

In the first column of the Table of Houses, I look for the sign ♌, under the title of the first House, and in the fourth line, I finde S ♌ 21, *viz.* no degree, 21 min. of ♌.

Over against that number on the left hand, under the title of houres and min. or time from noon, I finde 00. 18 min. or no houres, 18 min. I then continue with my sign ♌ in the same column untill I finde 29. 40. by which I perceive that the sign ♌ is removed out of the Ascendant: I seek under the title of houres and minutes from noon over against the said 29. 40 of ♌: on the left hand, what houres and min. stand there. I finde the number of 3. ^{h}. 6. ^{m}. I subduct my former number of 00. 18 min. from 3 houres and 6 min.

3 ^{h}.	6
00	18
2	48.

there remanes two houres and 48 min. of an houre, which is all the space of time that ♌ continues in the Ascendant, and in this regard it is called a sign of long ascentions.

You shall see the difference now in a sign of short Ascention.

tion. I would know how long the sign of ♒ continues in the Ascendant. See in the ninth column, and under the title of the first house: in the third line I finde 00 ♒ 57. *viz.* 0 degree, 57. min. of ♒, over against it under houres and min. I finde 16, 4 min. in the tenth line under the first house I find 29. 28. against it on the left hand 17. 8 *viz.* 17 houres, 8 min. I substract my former houres and min. from the latter

17 8
16 4

1 4. the difference is one houre and 4 min. and so long time the sign of ♒ rests in the Ascendant: without exact knowledge hereof, one cannot attain to any exactnesse in naturall Magick, *viz.* in gathering Hearbs, or perfecting many other rarities.

That which is most necessary for every Student in the Art is, that he know and be expert in the following Chapter.

CHAP. XVI.

The Nature; Description, and Diseases signified by the twelve signs.

♈ IS a Masculine, Diurnall Sign, moveable, Cardinall, Equinoctiall; in nature fiery, hot and dry, cholerick, bestial, luxurious, intemperate and violent: the diurnall house of ♂ of the Fiery Triplicity, and of the East. *Quality.*

All Pushes, Whelks, Pimples in the Face, small Pocks, hare-Lips, Polypus, (*noli me tangere*) Ring-worms, Falling-sickneſſe, Apoplexies, Megrims, Tooth-ach, Head-ach and Baldneſſe. *Diseases.*

Where Sheep and small Cattle doe feed or use to be, sandy and hilly Grounds, a place of refuge for Theeves, (as some unfrequented place;) in Houses, the Covering, Seeling or Plaistring of it, a Stable of small Beasts, Lands newly taken in, or newly plowed, or where Bricks have been burned or Lyme. *Places ♈ signifieth.*

A dry Body, not exceeding in height, lean or spare, but lusty Bones, and the party in his Limmes strong; the Visage *Description.*

long; black Eye-browes, a long Neck, thick Shoulders, the Complexion dusky brown or swartish.

Kingdoms subject to ♈ *Germany, Swevia, Polonia, Burgundy, France, England, Denmark, Silesia* the higher, *Judea, Syria.*

Cities. *Florence, Capua, Napels, Ferrara, Verona, Utretcht, Marselles, Augusta, Cæsarea, Padua, Bergamo.*

Qualities of the Sign ♉. ♉ Is an Earthly, Cold, Dry, Melancholy, Feminine, Nocturnal, Fixed, Domestical or Bestial Sign, of the Earthly Triplicity, and South, the Night-house of *Venus.*

Diseases. The Kings Evil, sore Throats, Wens, Fluxes of Rheumes falling into the Throat, Quinzies, Impostumes in those part.

Places. Stables where Horses are, low Houses, Houses where the implements of Cattle are laid up, Pasture or Feeding grounds where no Houses are neer, plain grounds, or where Bushes have bin lately grub'd up, and Wherin Wheat and Corn is sowed, some little Trees not far off, in Houses, Sellars, low Rooms.

Shape and description. It presents one of a short, but of a full, strong and wel-set stature, a broad Forehead, great Eyes, big Face; large, strong Shoulders; great mouth, and thick Lips; grosse Hands; black rugged Hair.

Kingdoms subject to ♉. *Polonia* the great, North part of *Sweathland, Russia, Ireland, Switzerland, Lorrain, Campania, Persia, Cyprus, Parthia.*

Cities. *Novigrade, Parma, Bolonia, Panormus, Mantua, Sena, Brixia, Carolstad, Nants, Liepsig, Herbipolis.*

Quality and Property of ♊. ♊ It's an aerial, hot, moyst, sanguine, Diurnal, common or double-bodied humain Sign; the diurnall house of ☿: of the aery triplicity, Western, Masculine.

Diseases. He signifies all Diseases or infirmities in the Armes, Shoulders, Hands, corrupted Blood, Windinesse in the Veines, distempered Fancies.

Places. Wainscot Roomes, Plaistering, and Wals of Houses, the Halls, or where Play is used, Hils and Mountaines, Barnes, Storehouses for Corn, Coffers, Chests, High Places.

Kingdoms Countries. *Lumbardy, Brabant, Flanders,* the West and Southwest of *England, Armenia.*

Cities. *London, Lovaine, Bruges, Norrimberg, Corduba, Hasford, Mentz, Bamberg, Cesena.*

Description. An upright, tall, straight Body either in Man or Woman, the

the Complexion sanguine, not cleer, but obscure and dark, long Arms, but many times the Hands and Feet short and very fleshy; a dark Hair, almost black; a strong, active Body, a good piercing hazle Eye, and wanton, and of perfect sight, of excellent understanding, and judicious in wordly affairs.

♋ Is the onely house of the *Moon*, and is the first Sign of the Watry or Northern Triplicity, is Watry, Cold, Moyst, Flegmatick, Feminine, Nocturnal, Moveable, a Solstice Sign, mute and slow of Voyce, Fruitful, Northern. *Quality and property of* ☽.

It signifies Imperfections all over, or in the Brest, Stomack and Paps, weak Digestion, cold Stomack, Ptisick, salt Flegms, roten Coughs, dropsicall Humours, Impostumations in the Stomack, Cancers which ever are in the Brest. *Diseases.*

The Sea, great Rivers, Navigable Waters; but in the Inland Countries it notes places neer Rivers, Brooks, Springs, Wels, Sellars in Houses, Wash-houses, Marsh grounds, Ditches with Rushes, Sedges, Sea banks, Trenches, Cisternes. *Places.*

Generally a low and small stature, the upper parts of more bigness then the lower, a round Visage; sickly pale, a whitely Complexion, the Hair a sad brown, little Eyes, prone to have many Children, if a Woman. *Shape and description.*

Scotland, Zealand, Holland, Prusia, Tunis, Algier, Constantinople, Venice, Millan, Genoa, Amsterdam, Yorke; Magdeberg, Wittenberg, Saint *Lucas, Cadiz.* *Kingdoms Countries and Cities.*

♌ Is the onely house of the *Sun*, by nature, Fiery, Hot, Dry, Cholerick, Diurnal, Commanding, Bestial, Barren, of the East, and Fiery Triplicity, Masculine. *Quality and property of* ☉.

All sicknesses in the ribs and sides, as Plurisies, Convulsions, paines in the back, trembling or passion of the heart, violent burning-feavers, all weakness or diseases in the heart, sore eyes, the Plague, the Pestilence, the yellow-Jaundies. *Diseases.*

A place where wilde Beasts frequent, Woods, Forrests, Desert places, steep rocky places, unaccessable places, Kings Palaces, Castles, Forts, Parks, in houses where fire is kept, neer a Chimney. *Places.*

Great round Head, big Eyes starting or staring out, or gogle-eyes, quick-sighted, a full and large body and is more then of middle stature, broad Shoulders, narrow Sides, yellow or dark flaxen hair and it much curling or turning up, a fierce *Shape and form.*

Coun-

countenance, but ruddy, high sanguine complexion, strong, valiant and active.

Kingdoms, Countries, Cities. *Italy, Bohemia, the Alpes, Turkie, Sicilia, Apulia, Rome, Syracusa, Cremona, Ravenna, Damasco, Prague, Lintz, Confluentia, Bristol.*

Quality and property. ♑ It's an earthly, cold, melancholly, barren, feminine, nocturnall, Southern Sign; the house and exaltation of ♀, of the earthly triplicity.

Places. It signifies a Study where Books are, a Closet, a Dairy-house, Corne-fields, Granaries, Malt-houses, Hay-ricks, or of Barley, Wheat or Pease, or a place where Cheese and Butter is preserved and stored up.

Diseases. The Worms, Winde, Chollicke, all Obstructions in the bowels and miseraicks, croking of the Guts, infirmenesse in the Stones, any disease in the belly.

Kingdoms, Countries, Cities. *Greece*, the South part thereof, *Croatia*, the *Athenian* territory, *Mesopotamia*, *Affrica*, the South-west of *France*, *Paris*, *Hierusalem*, *Rhodes*, *Lyons*, *Thoulous*, *Basil*, *Heidelburge*, *Brundusium*.

Shape and form. A slender body of mean height, but decently composed; a ruddy brown complexion, black hair, well-fayoured or lovely, but no beautifull creature, a small shrill voyce, all members inclining to brevity; a witty discreet soul, judicious and excellently well spoken, studious and given to History, whether Man or Woman; it produceth a care, understanding, if ♀ be in this Sign, and ☽ in ♋, but somewhat unstable.

Nature and property. ♎ Is a Sign aeriall, hot and moyst, Sanguine, Masculine, Moveable, Equinoctiall, Cardinall, Humane, Diurnall, of the Æriall Triplicity, and Western, the chief House of ♀.

Diseases. All Diseases, or the Stone or Gravell in the reines of the Backe, Kidnies, heats and diseases in the Loynes or Hanches, Impostumes or Ulcers in the Reines, Kidners or Bladder, weakenesse in the Backe, corruption of Blood.

Places. In the Fields it represents ground neer Winde-mils, or some straggling Barn or out-house, or Saw-pits, or where Coopers work or Wood is cut, sides of Hils, tops of Mountains, grounds where Hawking and Hunting is used, sandy and gravelly Fields, pure cleer Ayre and sharp, the upper rooms in Houses, Chambers, Garrets, one Chamber within another.

Shape and form. It personates a well framed body, straight, tall and more

subtill

subtill or slender then grosse; a round, lovely and beautifull Visage, a pure sanguine colour; in Youth, no abundance or excesse in either white or red, but in Age usually some pimples, or a very high Colour, the Hair yellowish, smooth and long.

The higher *Austria*, *Savoy* its Dukedom, *Alsatia*, *Livonia*, *Lisbone* in *Portugal*, *Frankeford*, *Vienna*, *Placentia* the Territory, in *Greece* where sometimes the City *Thebes* stood, *Arles*, *Fri-burge*, *Spires*. *Kingdoms* *Countries.* *Cities.*

♏ Is a cold, watry, nocturnal, flegmatick, feminine Sign, of the watry Triplicity, fixed and North, the house and joy of *Mars*, feminine; usually it doth represent subtill, deceitfull men. *Quality and property of* ♏.

Gravell, the Stone in the Secret parts, Bladder, Ruptures, Fistulaes, or the Pyles in *Ano*, Gonorrhea's, Priapismes, all afflicting the Privy parts either in man or woman; defects in the Matrix. *Diseases.*

Places where all sorts of creeping Beasts use, as Beetles, &c. or such as be without wings, and are poysonous; Gardens, Orchards, Vineyards, ruinous Houses neer Waters; muddy, mooriſh Grounds, stinking Lakes, Quagmires, Sinks, the Kitchin or Larder, Wash-house. *Places.*

A corpulent, strong, able Body, somewhat a broad or square Face, a dusky muddy Complexion, and sad, dark Hair, much and crisping; an hairy Body, somewhat bow-legged, short necked, a squat, wel-trussed Fellow. *Form and Description.*

North part of *Bavaria*, the Wooddy part of *Norway*, *Barbary*, the Kingdom of *Fez*, *Catalonia* in *Spain*, *Valentia*, *Urbine* and *Forum Julij* in *Italy*, *Vienna*, *Messina in Italy*, *Gaunt*, *Frankeford* upon *Odar*. *Kingdoms* *Countries* *Cities.*

♐ Is of the fiery triplicity, East, in nature fiery, hot, dry, Masculine, Cholericke, Diurnall, Common, by-corporall or double bodied, the House and joy of ♃. *Quality and nature of* ♐.

It ruleth the Thighes and Buttocks in the parts of mans body, and all Fistulaes or Hurts falling in those members, and generally denoteth blood heated, Feavers Pestilentiall, fals from Horses, or hurts from them or four-footed Beasts; also prejudice by Fire, Heat and intemperateneſse in Sports. *Diseases.*

A Stable of great Horses, or Horses for the Wars, or a House where usually great four-footed Beasts are kept; it represents in the Fields, Hils, and the highest places of Lands or Grounds that rise a little above the rest; in houses upper rooms, neer the fire.

Shape and form of body. It represents a wel-favoured Countenance, somewhat long Visage, but full and ruddy, or almost like Sun-burnt; the Hair light Chesnut colour, the Stature somewhat above the middle Size; a conformity in the Members, and strong able body.

Kingdoms, Countries, Cities. *Spain, Hungary, Slavonia, Moravia, Dalmatia, Buda,* in *Hungary, Toledo, Narbon, Cullen, Stargard.*

Quality and nature of ♍. ♍ It's the House of *Saturn*, and is Nocturnal, Cold, Dry, Melancholly, Earthly, Feminine, Solsticiall, Cardinall, Moveable, Domesticall, Four-footed, Southern; the exaltation of ☿.

Diseases. It hath government of the Knees, and all Diseases incident to those places, either by Straines or Fractures; it notes Leprosie, the Itch, the Scab.

Places. It shews an Oxe-house, or Cow-house, or where Calves are kept, or Tooles for Husbandry, or old Wood is laid up; or where Sailes for Ships and such Materials are stored; also Sheep-Pens, and grounds where Sheep-feed, Fallow-grounds, barren Fields Bushy and Thorny; Dunghils in Fields, or where Soyle is laid; in houses low, dark places, neer the ground or threshold.

Corporature. Usually dry Bodies, not high of Stature, long, lean and slender Visage, thin Beard, black Hair, a narrow Chin, long small Neck and narrow Brest, I have found many times ♍ ascending, the party to have white Hair, but in the seventh ever Black, I conceive the whitenesse proceeded from the nature of the Family rather then of the Sign.

Kingdoms, Countries, Cities. *Thrace, Macedon* in *Greece* now *Turkie, Albania, Bulgaria, Saxony* the South-west part, *West-Indies, Stiria*, the Isles *Orcades, Hassia, Oxford, Mecklin, Cleves, Brandenburge.*

Nature and property of ♒. ♒ Is an aierial, hot and moyst Sign, of the aiery Triplicity, diurnal, sanguine, fixed, rationall, humane, masculine, the principall house of ♄, and house wherein he most rejoyceth; Western.

Sickness. ♒ Governeth the Legs, Ancles, and all manner of infirmities,

ties incident to those members, all melancholy Winds coagulated in the Veines, or disturbing the Blood, Cramps, &c.

Hilly and uneven places; places new digged, or where quarriers of Stone are, or any Minerals have been digged up; in Houses, the roofs, eaves or upper parts; Vineyards, or neer some little Spring or Conduit-head. *Places.*

It presents a squat, thick Corporature, or one of a strong, well composed Body, not tall; a long Visage, sanguine Complexion; if ♄ who is Lord of this house, be in ♈ or ♒, the party is black in Hair, and in Complexion sanguine, with distorted Teeth; otherwayes, I have observed the party is of cleer, white or fair Complexion, and of sandy coloured Hair, or very flaxen, and a very pure Skin. *Shape and form.*

Tartary, Croatia, Valachia, Muscovia, Westphalia in *Germany*, *Piemont* in *Savoy*, the West and South parts of *Bavaria*, *Media*, *Arabia*, *Hamborough*, *Breme*, *Montsferat* and *Pisaurum* in *Italy*, *Trent*, *Ingolstad*. *Kingdoms. Countries, Cities.*

♓ Is of the Watry Triplicity, Northern, cold Sign, moyst, Flegmatick, feminine, nocturnal, the house of *Jupiter*, and exaltation of *Venus*, a Bycorporeal, common or double-bodied Sign, an idle, effeminate, sickly Sign, or representing a party of no action. *Property and quality of* ♓.

All Diseases in the Feet, as the Gout, and all Lameness and Aches incident to those members, and so generally salt Flegms, Scabs, Itch, Botches, Breakings out, Boyles and Ulcers proceeding from Blood putrifacted, Colds and moyst diseases. *Sickness.*

It presents Grounds full of water, or where many Springs and much Fowl are, also Fish-ponds or Rivers full of Fish, places where Hermitages have been, Moats about Houses, Water-Mils; in houses neer the water, as to some Well or Pump, or where water stands. *Places.*

A short Stature, ill composed, not very decent, a good large Face, palish Complexion, the Body fleshy or swelling, not very straight, but incurvating somewhat with the Head. *Corporature.*

Calabria in *Sicilia*, *Portugall*, *Normandy*, the North of *Egypt*, *Alexandria*, *Rhemes*, *Wormes*, *Ratisbone*, *Compostella*. *Kingdoms, Countres, Cities.*

CHAP. XVII.

Teaching what use may be made of the former Discourse of the twelve Signs.

IF one demand of the *Artist*, of what condition, quality or stature the person quesited, or enquired of is, then observe the Sign of that house whereby he is signified, the Sign wherein the Lord of that house is, and wherein the *Moon* is, mix one with another, and by the greater testimonies judge; for if the Sign be humane, aerial, that ascends or descends, and the Lord of that Sign or the ☽ in any Sign of the same triplicity or nature, you may judge the Body to be handsome, and the conditions of the party to be sociable, or he very courteous, &c.

If the *Quere* be concerning a Disease, and ♈ be either on the cusp of the Ascendant, or descending in the sixt, you may judge he hath something in his Disease of the nature of ♈, but what it is, you must know by the concurrence of the other significators.

If a Country man or Citizen hath lost or misseth any Cattle, or any materiall thing in his house, let him observe in what Sign the Significator of the thing is in; if in ♈, and it be a Beast strayed, or the like, let him see what manner of places that Sign directs unto, and let him repair thither to search, considering the quarter of heaven the Sign signifies: if it be an unmoveable piece of Goods, that without man or woman cannot be removed, then let him look into such parts of his house, or about his house as ♈ signifies.

If one aske concerning Travell, whether such a Country, City or Kingdom will be healthfull or prosperous unto him, yea or no; see in the Figure in what Sign the Lord of the Ascendant is in, if the significator be fortunate in ♈, or if ♃ or ♀ be therein, he may safely travell or sojourn in such Cities or Countries as the Sign of ♈ represents, which you may easily discern in the abovenamed Catalogue: Those Countries subject to the Sign wherein the *Infortunes* are posited, unlesse them-

selves be significators, are ever unfortunate: where remember, that a Gentleman enquires usually, if he shall have his health, and live jocundly in such or such a Country or *City*; the Merchant he wholly aimes at Trade, and the encrease of his Stock, therefore in the Merchants Figure you must consider the Country or City subject to the Sign of the second house, or where the *Part of Fortune* is, or Lord of the second is, and which is most fortified, and thither let him Trade.

CHAP. XVIII.

Of the Essentiall Dignities of the Planets.

THe exact way of judicature in Astrology is, first, by being perfect in the nature of the Planets and Signs.

Secondly, by knowing the strength, fortitude or debility of the Planets, Significators, and a well poysing of them and their aspects and severall mixtures, in your judgment.

Thirdly, by rightly applying the influence of the positure of Heaven erected, and the Planets aspects to one another at the time of the Question, according to naturall (and not enforced) maximes of Art; for by how much you endeavour to strain a judgment beyond nature, by so much the more you augment your Errour.

A Planet is then said to be really strong when he hath many Essential dignities, which are known, by his being either in his House, Exaltation, Triplicity, Terme or Face, at time of erecting the Figure. As for Example:

In any Scheam of Heaven, if you find a Planet in any of those Signs we call his house or houses, he is then essentially strong, and we allow for that five dignities; as ♄ in ♑, ♃ in ♐, &c. *Essential dignity by House.*

In *judgment*, when a Planet or Significator is in his own house, it represents a man in such a condition, as that he is Lord of his own house, estate and fortune; or a man wanting very little of the Goods of this world, or it tels you the man is in a very happy state or condition: this will be true, unlesse the

significator be retrograde, or combust, or afflicted by any other malevolent Planet or aspect.

Exaltation. If he be in that Sign wherein he is exalted, you may allow him four dignities essentiall, whether he be neer the very degree of his exaltion, yea or not; as ♂ in ♑ or ♄ in ♎.

If the significator be in his exaltation, and no wayes impedited, but Angular; it presents a person of haughty condition, arrogant, assuming more unto him then his due; for it's observed, the Planets in some part of the Zodiack doe more evidently declare their effects then in others; and I conceive this to be in those Signs and degrees where fixed Starres of the same nature with the Planet, are more in number, and neerer the Ecliptick.

Triplicity. If he be in any of those Signs which are alotted him for his Triplicity, he hath allowed him three dignities: but herein you must be cautious; as for example: In a Question, Nativity, or the like, if you find the ☉ in ♈, and the Question, or Nativity, or Scheam erected be by night, and you would examine the ☉ his fortitudes, he shall have four dignities for being in his exaltation, which continues through the Sign; but he shall not be allowed any dignity, as being in his triplicity; for by night the ☉ ruleth not the fiery Triplicity, but ♄; who had he been in place of the ☉, and by night, must have had allowed him three dignities: and this doe generally in all the Planets, ♂ excepted, who night and day ruleth the watry Triplicity.

A Planet in his triplicity, shews a man modestly indued with the Goods and Fortune of this world, one prettily descended, and the condition of his life at present time of the Question, to be good; but not so, as if in either of the two former dignities.

Tearm. If any Planet be in those degrees we assign for his Terms, we allow him two dignities; as whether day or night, if ♄ be in one, two, three or four, &c. degrees of ♈, he is then in his own Terms, and must have two dignifies therefore; and so ♀ in any of the first eight degrees of ♉, &c.

A Planet fortified, onely as being in his own Terms, rather shews a man more of the corporature and temper of the Planet,

net, then any extraordinary abundance in fortune, or of eminency in the Commen-wealth.

If any Planet be in his *Decanate*, *Decurie* or *Face*, as ♂ in the first ten degrees of ♈, or ♀ in the first ten degrees of ♉, he is then allowed one essentiall dignity; for being in his own Decanote or Face, cannot then be called peregrin. *Face.*

A Planet having little or no dignity, but by being in his *Decanate* or *Face*, is almost like a man ready to be turned out of doores, having much adoe to maintaine himself in credit and reputation: and in *Genealogies* it represents a Family at the last gasp; even as good as quite decayed, hardly able to support it self.

The Planets may be strong another manner of way, *viz.* Accidentally; as when Direct, swift in Motion, Angular, in △ or ✶ aspect with ♃ or ♀, &c. or in ♂ with certain notable fixed Stars, as shall hereafter be related; Here followeth a Table of Essentiall Dignities, by which onely casting your Eye thereon, you may perceive what essentiall dignity or imbecility any Planet hath.

There hath been much difference between the *Arabians*, *Greeks* and *Indians* concerning the *Essentiall* Dignities of the Planets; I mean how to dispose the severall degrees of the Signs fitly to every *Planet*; after many Ages had passed, and untill the time of *Ptolomey*, the *Astrologians* were not wel resolved hereof; but since *Ptolomey* his time, the *Grecians* unanimously followed the method he left, and which ever since the other Christians of *Europe* to this day retain as most rationall; but the *Moores* of *Barbary* at present and those *Astrologians* of their Nation who lived in *Spain* doe somewhat at this day vary from us; however I present thee with a Table according to *Ptolomey*.

A table of the essential Dignities of the *Planets* according to *Ptolomy*

Signs.	Houses of the Planets.		Exaltation	Triplicity of the Plan. Di. Noc.	The Terms of the Planets	The Faces of the Planets.	Detriment.	Fall.
♈	♂	L	☉ 19	☉ ♃	♃ 6 ♀ 14 ☿ 21 ♂ 26 ♄ 30	♂ 10 ☉ 20 ☿ 30	♀	♄
♉	♀	N	☽ 3	♀ ☽	♀ 8 ☿ 15 ♃ 22 ♄ 26 ♂ 30	☿ 10 ☽ 20 ♄ 30	♂	
♊	☿	D	☊ 3	♄ ☿	♃ 7 ♃ 14 ♀ 21 ♄ 25 ♂ 30	♃ 10 ♂ 20 ☉ 30	♃	
♋	☽	N D	♃ 15	♂ ♂	♂ 6 ♃ 13 ☿ 20 ♀ 27 ♄ 30	♀ 10 ☿ 20 ☽ 30	♄	♂
♌	☉	N D		☉ ♃	♄ 6 ☿ 13 ☿ 19 ♃ 25 ♂ 30	♄ 10 ♃ 20 ♂ 30	♄	
♍	☿	N	☿ 15	♀ ☽	☿ 7 ♀ 13 ♃ 18 ♄ 24 ♂ 30	☉ 10 ♀ 20 ☿ 30	♃	♀
♎	♀	D	♄ 21	♄ ☿	♄ 6 ♀ 11 ♃ 19 ☿ 24 ♂ 30	☽ 10 ♄ 20 ♃ 30	♂	☉
♏	♂	N		♂ ♂	♂ 6 ♃ 14 ♀ 21 ☿ 27 ♄ 30	♂ 10 ☉ 20 ♀ 30	♀	☽
♐	♃	D	☿ 3 ☉	♃ ♃	♃ 8 ♀ 14 ☿ 19 ♄ 25 ♂ 30	☿ 10 ☽ 20 ♄ 30	☿	
♑	♄	N	♂ 28	♀ ☽	♀ 6 ☿ 12 ♃ 19 ♂ 25 ♄ 30	♃ 10 ♂ 20 ☉ 30	☽	♃
♒	♄	D		♄ ☿	♄ 6 ☿ 12 ♀ 20 ♃ 25 ♂ 30	♀ 10 ☿ 20 ☽ 30	☉	
♓	♃	N	♀ 27	♂ ♂	♀ 8 ♃ 14 ☿ 20 ♂ 26 ♄ 30	♄ 10 ♃ 20 ♂ 30	☿	♀

The Use of the Table.

EVery Planet hath two Signs for his Houses, except *Sol* and *Luna*, they but one apiece: ♄ hath ♒ and ♑; ♃ ♐ and ♓; ♂ ♈ ♏; ☉ ♌; ♀ ♉ ♎; ♀ ♊ ♍; ☽ ♋. The one of these Houses is called *Diurnall*, noted in the second Column by the Letter *D*. The other is *Nocturnall*, noted by the Letter *N*. In these Signs the Planets have their Exaltations, which the third Column points out; as the ☉ in 19 ♈; ☽ in 3 ♉; ☊ in 3 degr. ♊, &c. are exalted.

These twelve Signs are divided into four Triplicities: The fourth Column tels you which Planet or Planets both night and day govern each Triplicity: As over against ♈ ♌ ♐, you find ☉ ♃, *viz.* ☉ governeth by day in that Triplicity, and ♃ by night: Over against ♉ ♍ ♑, you find ♀ and ☽; *viz.* that ♀ hath domination by day, and ☽ by night in that Triplicity: Over against ♊ ♎ ♒ you find ♄ ☿; which rule as aforesaid:

Over

Over against ♋ ♏ ♓, you find ♂, who, according to *Ptolomy* and *Naibod*, ruleth onely that Triplicity both day and night.

Over against ♈, in the fift, sixt, seventh, eighth, ninth columns, you find ♃ 6. ♀ 14. which tels you, the first six degrees of ♈ are the Terms of ♃; from six to fourteen, the terms of ♀, &c.

Over against ♈, in the tenth, eleventh and twelfth columns, you find ♂ 10. ☉ 20. ♀ 30. *viz.* the first ten degrees of ♈ are the Face of ♂; from ten to twenty the Face of ☉; from twenty to thirty the Face of ♀, &c.

In the thirteenth column, over against ♈, you find ♀ *Detriment*; *viz.* ♀ being in ♈, is in a Sign opposite to one of her own Houses, and so is said to be in her Detriment.

In the fourteenth column, over against ♈, you find ♄, over his head *Fall*; that is, ♄ when he is in ♈ is opposite to ♎ his Exaltation, and so is Infortunate, &c. Though these things are expressed in the nature of the Planets already, yet this Table makes it appear more evidently to the eye.

CHAP. XIX.

Of severall Terms, Aspects, words of Art, Accidents, and other materiall things happening amongst the Planets; with other necessary Rules to be well known and understood before any Judgment can be given upon a Question.

THe most forcible or strongest Rayes, Configurations or Aspects, are onely these (nominated before) the Sextil ✶, Quadrate □, Trine △, Opposition ☍, we use to call the Conjunction ☌, an Aspect, but very improperly.

A *Sextil* aspect is the distance of one Planet from another by the sixt part of the Zodiack or Circle; for six times sixty degr. doe make 360. degr. this aspect you shall find called sometimes a *Sexangular* aspect, or an *Hexagon*.

A *Quadrate* aspect, or *Quadrangular*, or *Tetragonall*, is the distance of two Points, or two Planets by a fourth part of the *Circle*, for four times ninety doe contain three hundred and sixty degrees.

The *Trine* aspect consists of 120 degrees, or by a third part of the *Circle*, for three times an hundred and twenty degrees make the whole *Circle*, or 360 degrees: It's called a *Triangular* aspect, or *Trigonall*, and if you find sometimes the word *Trigonocrator*, it's as much as a Planet ruling or having dominion in such a Triplicity or Trygon; for three Signs make one Trygon or Triplicity.

An *Opposition* or Diametrall Radiation is, when two Planets are equally distant 180 degrees, or half the *Circle* from each other.

A *Conjunction*, *Coition*, *Synod* or *Congresse* (for some use all these words) is, when two Planets are in one and the same degree and minute of a Sign: Other new Aspects I have formerly mentioned in the beginning of this Discourse. You must understand amongst these Aspects, the *Quadrate* Aspect is a sign of imperfect emnity; and that the *Opposition* is an aspect or argument of perfect hatred; which is to be understood thus: A Question is propounded, *Whether two persons at variance may be reconciled?* Admit I find the two *significators* representing the two *Adversaries*, in ☐ aspect; I may then judge, because the aspect is of imperfect hatred, that the matter is not yet so far gone, but there may be hopes of reconciliation betwixt them, the other *significators* or Planets a little helping. But if I find the main *significators* in opposition, it's then in nature impossible to expect a peace betwixt them till the suit is ended, if it be a suit of *Law*; untill they have fought, if it be a *Challenge*.

The *Sextill* and *Trine* aspects are arguments of Love, Unity and Friendship; but the △ is more forcible, (*viz.*) if the two *significators* are in ✶ or △, no doubt but peace may be easily concluded.

Conjunctions are good or bad, as the Planets in ☌ are friends or enemies to one another.

There is also a *Partill* and *Platick* aspect: *Partill* aspect is when two Planets are exactly so many degrees from each other as make a perfect aspect: as if ♀ be in nine degrees of ♈, and ♃ in nine degrees of ♌, this is a Partill △ aspect: so ☉ in one degree of ♉, and ☽ in one degree of ♋, make a Partill ✶, and this is a strong sign or argument for performance of any thing

thing, or that the matter is neer hand concluded when the aspect is so partill, and signifies good; and it's as much a sign of present evill when mischief is threatned.

A *Platick* Aspect is that which admits of the *Orbs* or *Rayes* of two Planets that signifie any matter: As if ♀ be in the tenth degree of ♉, and ♄ in eighteen degrees of ♍, here ♀ hath a Platick △, or is in a Platick △ to ♄, because she is within the *moity* of both their *Orbs*; for the *moity* of ♄ his Rayes or Orbs is five, and of ♀ 4, and the distance betwixt them and their perfect aspect is eight degrees; and here I will again insert the Table of the quantity of their Orbs, although I have in the Planets severall descriptions mentioned them; they stand thus as I have found by the best Authors and my own Experience.

	d.	m.		d.	m.	
♄	10	0	*According to others*	9	0	I sometimes use the one, and sometimes the other, as my Memory best Remembereth them, and this without error.
♃	12	0	*As some have wrote*	9	0	
♂	7	30	*All consent*	7	0	
☉	17	0	*Most say*	15	0	
♀	8	0	*Many write but*	7	0	
☿	7	0	*All consent onely*	7	0	
☽	12	30	*Generally but*	12	0	

Application of Planets is three severall wayes: First, when a Planet of more swift motion applies to one more slow and ponderous, they being both direct; as ♂ in ten degrees of ♈, ☿ five; here ☿ applies to ♂ of ♂. *Application.*

Secondly, when both Planets are retrograde, as ☿ in ten degrees of ♈, and ♂ in nine of ♈; ☿ being not direct untill he hath made ♂ with ♂: this is an ill Application and an argument either suddenly perfecting, or breaking off the businesse, according as the two Planets have signification.

Thirdly, when a Planet is direct, and in fewer degrees, and a retrograde Planet being in more degrees of the Sign, as ♂ being direct in 15 ♈: and ☿ retrograde in 17 ♈; this is an ill application, and in the Air shews great change; in a Question sudden alteration: but more particularly I expresse Application as followeth.

Application. It is when two Planets are drawing neer together either by ☌ or Aspect, *viz.* to a ✶ △ □ or ☍; where you must understand, that the superiour Planets doe not apply to the inferiour (unlesse they be Retrograde, but ever the lighter to the more ponderous; as if ♄ be in the 10. degree ♈, and ♂ be in the seventh degree of ♈ the same Sign, here ♂ being in fewer degrees, and a more light Planet then ♄, applies to his ☌; if ♂ had been in the seventh degree of ♊, he had then applyed to a ✶ Aspect with ♄: had ♂ been in the seventh degree of ♋, he had then applyed to a □ of ♄; had he been in the seventh of ♌, he had applyed to a △ of ♄; had ♂ been in the seventh degree of ♎, he had applied to an ☍ of ♄, and the true Aspect would have been when he had come to the same degree and minute wherein ♄ was: And you must know, that when ♄ is in ♈ and casteth his ✶ □ or △ to any Planet in the like degrees of ♊ or ♋ or ♌, this Aspect is called a Sinister ✶ □ or △, and it is an Aspect according to the succession of the Signs; for after ♈ succeeds ♉, then ♊, then ♋, &c. and so in order. Now if ♄ he in ♈, he also casteth his ✶ □ or △ to any Planet that is in ♒ ♍ or ♐, and this is called a Dexter Aspect, and is against the order of Signs; but this Table annexed will more easily inform you.

A Table of the Aspects of the Signes amongst one another.

	✶	□	△	☌		✶	□	△	☌		✶	□	△	☌
Dexter. ♈	♒	♍	♐	♎	*Dexter.* ♊	♉	♈		♒	*Dexter.* ♎	♍	♌		♊
Sinister	♊	♋	♌		*Sinister.*	♍	♐			*Sinister.*	♒	♓	♈	
Dexter. ♉	♓	♒	♍	♍	*Dexter.* ♋	♊	♉	♓		*Dexter.*	♍	♎	♍	♋
Sinister.	♋	♌	♍		*Sinister.*	♍	♐	♍		*Sinister.*	♓	♈	♉	
Dexter. ♊	♈	♓	♒	♐	*Dexter.* ♌	♋	♊	♎		*Dexter.*	♐	♍	♎	♌
Sinister.	♌	♍	♎		*Sinister.*	♐	♍	♒		*Sinister.*	♈	♉	♊	
Dexter. ♋	♉	♈	♓	♍	*Dexter.* ♍	♌	♋	♉	♉	*Dexter.*	♍	♐	♓	♍
Sinister.	♍	♎	♍		*Sinister.*	♍	♐	♓		*Sinister.*	♉	♊	♋	

The

The use of the Table aforesaid.

You may see in the 2, 3, 4, and fifth column, in the upper part of the Table, ✶ □ △ ☍.

You may see in the second line and first Column { *Dexter.* ♈ *Sinister.* } and in the four Columns over against them { ♒ ♍ ♐ ♎ / ♊ ♋ ♌ ♏ }

The meaning is thus; a Planet posited in ♈, and another in ♒ in like degrees, he in ♈ doth behold the other in ♒ with a ✶ dexter Aspect.

A Planet in ♈ and another in ♍, he in ♈ beholds the Planet in ♍ with a □ dexter.

A Planet in ♈ beholding another in ♐, casts his △ dexter thither.

A Planet in ♈ beholding another in ♎, casts his opposite Aspect unto him.

Again, over against Sinister, and under ♈ you finde ♊ ♋ ♌; that is, ♈ beholds ♊ with a ✶ Sinister: ♋ with a □ Sinister, ♌ with a △ sinister: Observe the dexter aspect is more forcible then the Sinister: this understand in the other Columns, *viz.* that Dexter Aspects are contrary to the succession of Signs, Sinister in order as they follow one another.

Signs not beholding one another.

♈ ♉ ♏	♉ ♈ ♊ ♎	♊ ♉ ♏	♋ ♌ ♒	♌ ♋ ♍ ♓	♍ ♌ ♒	♎ ♏ ♉	♏ ♎ ♐ ♑	♐ ♍ ♑	♑ ♌ ♓	♒ ♌ ♈ ♋	♓ ♌ ♒

These are called Signs inconjunct, or such, as if a Planet be in one of them, he cannot have any aspect to another in the sign underneath: as one in ♈ can have no aspect to another in ♉ or ♏, or one in ♉ to one in ♈ ♊ ♎ or ♐, so understand of the rest.

Sepera-

Separation. Separation, it is in the first place, when two Planets are departed but six minutes distance from each other, as let ♄ be in 10. degr. and 25. of ♈ and ♃ in 10. degr. and 25. min. of ♈: now in these degrees and minutes they are in perfect ☌; but when ♃ shall get into 10. degr. and 31. or 32. minutes of ♈, he shall be said to be separating from ♄; yet because ♄ hath 9. degr. allowed him for his rayes, and ♃ hath also the same number allowed him, ♃ cannot be said to be totally seperated or cleer from the rayes of ♄, untill he hath got 9. whole degrees further into ♈, or is fully 9. degrees distant from him, for the half of ♃ his orbe is 4. degr. 30. min. and the half of ♄ his orbe is 4. degr. 30. min. added together they make 9. whole degrees; for every Planet that applies is allowed half his own orbs and half the orbs of that Planet from whom he seperates: As if ☉ and ☽ be in any aspect, the ☽ shall then be seperated from the ☉, when she is fully distant from the ☉ 7. degr. and 30. min. *viz.* half the orbs of the ☉, and 6. degr. the moity of her own orbs; in all 13. degr. and 30. minutes.

The exact knowledge hereof is various and excellent: For admit two Planets significators in Marriage at the time of the question, are lately seperated but a few minutes; I would then judge there had been but few dayes before great probability of effecting the Marriage, but now it hung in suspence, and there seemed some dislike or rupture in it; and as the significators doe more seperate, so will the matter and affection of the parties more alienate and vary, and according to the number of degrees that the swifter Planet wanteth ere he can be wholly seperated from the more ponderous, so will it be so many weeks, dayes, moneths, or yeers ere the two Lovers will wholly desist or see the matter quite broke off: The two *significators* inmoveable Signs, Angular and swift in motion, doth hasten the times; in common signs, the time will be more long; in fixed, a longer space of time will be required.

Prohibition. Prohibition is when two Planets that signifie the effecting or bringing to conclusion any thing demanded, are applying to an Aspect; and before they can come to a true Aspect, another Planet interposeth either his body or aspect, so that thereby the matter propounded is hindered and retarded; this is called

led Prohibition. For Example, ☌ is in 7. degr. of ♈, and ♄ is in the 12. ☌ signifies the effecting my busineſſe when he comes to the body of ♄, who promiſes the concluſion, the ☉ is at the ſame time in 6. degr. of ♈: Now in regard that the ☉ is ſwifter in motion then ☌, he will overtake ☌, and come to ☌ with ♄ before ☌, whereby whatever ☌ or ♄ did formerly ſignifie, is now prohibited by the ☉ his firſt impediting ☌ and then ♄, before they can come to a true ☌. This manner of prohibition is called a Conjunctionall or Bodily prohibition; and you muſt know that the combuſtion of any Planet is the greateſt misfortune that can be.

The ſecond manner of Prohibition is by Aſpect, either ✶ □ △ ☍, *viz.* when two Planets are going to Conjunction; as ☌ in 7. degr. of ♈, ♄ in 15 of ♈; let us admit the ☉ in 5. degr. of ♊; he then being more ſwift then ☌ in his diurnall motion, doth quickly overtake and paſſe by the ✶ dexter of ☌ (and comes before ☌ can come to ☌) to a ✶ dexter of ♄: This is called a Prohibition by Aſpect, in the ſame nature judge if the Aſpect be □ △ ☍. 2.

There's another manner of Prohibition; by ſome more properly called Refrenation; as thus, ♄ in 12. degr. of ♈, ☌ in 7. degr. here ☌ haſtens to a ☌ of ♄, but before he comes to the tenth or eleventh degree of ♈ he becomes Retrograde, and by that meanes refrains to come to a ☌ of ♄, who ſtill moves forward in the Sign, nothing ſignified by the former ☌ will ever be effected. *Refrenation.*

Tranſlation of light and nature is, when a light Planet ſeperates from a more weighty one, and preſently joyns to another more heavy; and its in this manner, Let ♄ be in 20. degr. of ♈: ☌ in 15. of ♈, and ☿ in 16. of ♈; here ☿ being a ſwift Planet ſeperates from ☌, and tranſlates the vertue of ☌ unto ♄. Its done alſo as well by any Aſpect as by ☌. And the meaning hereof in judgement, is no more then thus; That if a matter or thing were promiſed by ♄, then ſuch a man as is ſignified by ☿ ſhall procure all the aſſiſtance a *Mars* man can doe unto *Saturn*, whereby the buſineſſe may be the better effected; in Marriages, Lawſuits, and indeed in all vulgar queſtions Tranſlation, is of great uſe, and ought well to be conſidered. *Tranſlation.*

Reception

Reception. Reception is when two Planets that are significators in any Question or matter, are in each others dignity; as ☉ in ♈, and ♂ in ♌; here is reception of these two Planets by Houses; and certainly this is the strongest and best of all receptions. It may be by triplicity, term, or face, or any essentiall dignity; as ♀ in ♈, and ☉ in ♉; here is reception by triplicity, if the Question or Nativity be by day: so ♀ in the 24. of ♈, and ♂ in, the 16. of ♊; here is reception by term, ♂ being in the terms of ♀, and she in his terms.

The use of this is much; for many times when as the effecting of a matter is denyed by the Aspects, or when the significators have no Aspect to each other, or when it seems very doubtfull what its promised by □ or ☍ of the significators, yet if mutuall Reception happen betwixt the principall significators, the thing is brought to passe, and that without any great trouble, and suddenly to the content of both parties.

Peregrine. A Planet is then said to be Perigrine, when he is in the degrees of any Sign wherein he hath no essentiall dignity: As ♄ in the tenth degree of ♈, that Sign being not his House, Exaltation, or of his Triplicity, or he having in that degree either Term or Faces, he is then said to be Peregrine; had he been in 27, 28, &c. of ♈, he could not be termed Peregrine, because then he is in his own Term.

So the ☉ in any part of ♋ is Peregrine, having no manner of dignity in that Sign.

This is very much materiall in all Questions, to know the Peregrine Planet, especially in questions of Theft; for ever almost the significator of the Theef is known by the Peregrine Planet posited in an Angle, or the second House.

Void of course. A Planet is void of course, when he is seperated from a Planet, nor doth forthwith, during his being in that Sign, apply to any other: This is most usually in the ☽; in judgements doe you carefully observe whether she be void of course yea or no; you shall seldom see a businesse goe handsomely forward when she is so.

Frustration. Frustration is, when a swift Planet would corporally joyn with a more ponderous, but before they can come to ☌, the more weighty Planet is joyned to another, and so the ☌ of the

the first is frustrated, as ☿ in ten degrees of ♈, ♂ twelve, ♄ in thirteen of ♈; here ☿ strives to come to ♂ with ♂, but ♂ first gets to ♂ with ♄; whereby ☿ is frustrated of the ♂ of ♂: in Questions is signifies as much as our common Proverb, *Two Dogges quarrell, a third gets the Bone.*

Hayz is, when a Masculine and Diurnal Planet is in the day time above the earth, and in a Masculine Sign, and so when a Feminine, Nocturnal Planet in the night is in a Feminine Sign and under the earth: in Questions it usually shews the content of the Querent at time of the Question, when his *significator* is so found. *Hayz.*

Saturn, Jupiter and *Mars* being placed above the Orbe of the *Sun*, are called the superiour, ponderous and more weighty Planets; *Venus, Mercury* and *Luna* are called the inferiour Planets, being under the Orbe of the *Sun*. *Superior & inferiour Planets.*

A Planet is said to be *Combust* of the ☉, when in the same Sign where the ☉ is in, he is not distant from the ☉ eight degrees and thirty minutes, either before or after the ☉; as ♄ in the tenth degree of ♈, and ☉ in the eighteenth of ♈; here ♄ is *combust*: or let the ☉ be in eighteen of ♈, and ♄ in twenty eight degrees of ♈, here ♄ is *combust*: and you must observe a Planet is more afflicted when the ☉ hastens to ♂ of him, then when the ☉ receds from him; in regard it's the body of the ☉ that doth afflict. I allow the moyity of his own Orbs to shew the time of *combustion*, and not of ♄; for by that rule ♄ should not be *combust* before he is within four degrees and a half of the ☉. I know many are against this opinion. *Combustion.*

Use which you find most verity in: the *significator* of the Querent combust, shews him or her in great fear, and overpowred by some great person.

A Planet is said to be still under the Sun-beams, untill he is fully elongated or distant from his body 17, degr. either before or after him. *Under the ☉ beams.*

A Planet is in the heart of the Sun, or in Cazimi, when he is not removed from him 17. min. or is within 17. min. forward or backward, as ☉ in 15. 30. ♉, ☿ in 15; 25. of ♉: here ☿ is in Cazimi, and all Authors doe hold a Planet in Cazimi to be fortified thereby; you must observe all Planets may be in Com- *Cazimi, or in the heart of the ☉.*

bustion of the ☉, but he with none; and that Combustion can onely be by personall ☌ in one Sign; not by any aspect; either ✶ □ △ or ☍, his □ or opposite aspects are afflicting, but doe not Combure or cause the Planet to be in Combustion.

Orientall. ♄ ♃ and ♂, are Orientall of the ☉, from the time of their ☌ with him, untill they come to his ☍: from whence until again they come to ☌; they are said to be Occidentall; to be Orientall is no other thing then to rise before the ☉: to be Occidentall is to be seen above the Horizon; or to set after the ☉ is down: ☿ and ♀ can make no ✶ □ △ or ☍ to the ☉: their Orientality is when they are in fewer degrees of the Sign the ☉ is, or in the Sign preceding; their Occidentality, when they are in more degrees of the Sign the ☉ is in, or in the next subsequent: for you must know ☿ cannot be more degrees removed from the ☉ then 28. nor ♀ more then 48. though some allow a few more. The ☽ is Orientall of the ☉ from the time of her ☌ to her conjunction, and Occidentall from the time of her Conjunction to Opposition; and the reason hereof is, because she far exceeds the Sun in swiftnesse of motion, and so presently gets further into the Sign, &c.

Besieging. Besieging is, when any Planet is placed betwixt the bodies of the two Malevolent Planets ♄ and ♂: as ♄ in 15. ♈ ♂ in 10. of ♈, ♀ in 13 ♈: here *Venus* is besieged by the two infortunes, and it represents in questions, a Man going out of Gods blessing into the warm Sun; I mean if ♀ be a significatrix that time in the figure.

There are other accidents belonging to the Planets one amongst another mentioned by the Ancients, but of so little purpose in judgement, that I have cleerly omitted them.

Direction is. When a Planet moveth forward in the Sign, as going out of 13. degr. into 14. and so along.

Retrogradation is. When a Planet goeth backward, as out of 10. degr. into 9, 8, 7, &c.

Stationary is. When he moves not at all, as the superiours doe not 2, 3, or 4, dayes before Retrogradation.

Already

A ready TABLE whereby to examine the *Fortitudes* and *Debilities* of the Planets.

Essentiall Dignities.		Debilities.	
A Planet in his own house, or in mutuall reception with another Planet by house, shall have Dignities	5	*In his Detriment*	5
		In his Fall	4
		Peregrine	5
In his exaltation, or reception by exaltation	4		
In his own Triplicity	3		
In his own Term	2		
Decanate or Face	1		

Accidentall Fortitudes.		Accidental Debilities.	
In the Mid-heaven or Ascendant	5	*In the twelft House*	5
In the seventh, fourth & eleventh houses	4	*In the eighth & sixth*	2
In the second and fifth	3	*Retrograde*	5
In the ninth	2	*Slow in motion*	2
In the third house	1	♄ ♃ ♂ *Occidentall*	2
Direct (the ☉ and ☽ are alwayes so) as to them this is voyd	4	♀ ☿ *Orientall*	2
		☽ *decreasing in light*	2
Swift in motion	2	*Combust of the ☉*	5
♄ ♃ ♂ *when Orientall*	2	*Under the ☉ Beames*	4
☿ *and* ♀ *when Occidentall*	2	*Partil ♂ with ♄ or ♂*	5
The ☽ encreasing, or when she is Occidentall	2	*Partil ♂ with ☍*	4
		Besieged of ♄ and ♂	5
Free from Combustion and ☉ Beams	5	*Partil ☌ of ♄ or ♂*	4
In the heart of the ☉, or Cazimi	5	*Partil □ of ♄ or ♂*	3
In partill ☌ with ♃ and ♀	5	*In ☌ with Capt Algol in 20. ♉, or within five degrees*	5
In partill ☌ with ☊	4		
In partill △ to ♃ and ♀	4		
In partill ✶ to ♃ and ♀	3		
In ☌ with ☾ or Leonis, in 24. degr. ♌	6		
Or in ☌ with Spica ♍, in 18. ♎	5		

I forbear here to explain the Table, because I shall doe it better hereafter, upon some Example.

Two necessary TABLES *of the Signs, fit to be understood by every* Astrologer *or Practitioner.*

	Degrees masculine and feminine.	*Degrees light, dark, smoakie, void.*	*Degr. deep. or pitted.*	*Degr. lame or deficient.*	*De. encreasing fortune*
♈	*mas.* 8.15.30. *fem.* 9. 22.	*d.* 3. *l.*8.*d.* 16.*l.*20. *v.*24.*l.*29. *v.*30.	6 11 16 23 29		19
♉	*mas.* 11.21.30 *fem.* 5.17.24.	*d.*3. *l.*7. *v.*12. *l.*15. *v.*20. *l.* 28. *d.*30.	5 12 24 25	6 7 8 9 10	3 15 27
♊	*mas.*16.26. *fem.* 5. 22.30.	*l.*4. *d.*7. *l.*12. *v.*16. *l.*22. *d.*27. *v.*30.	2 12 17 26 30		11
♋	*m.*2. 10.23.30 *fem.* 8.12.27.	*l.*12. *d.*14. *v.*18. *sm.*20. *l.*28.*v.* 30.	12 17 23 26 30	9 10 11 12 13 14. 15	1 2 3 4 15
♌	*mas.* 5.15.30. *fem.* 8.23.	*d.*10. *sm.*20. *v.*25. *l.*30.	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	*mas.* 12.30. *fem.*8.20.	*d.* 5. *l.*8.*v.*10. *l.*16. *sm.* 22. *v.*27. *d.*30.	8 13 16 21 22		3 14 20
♎	*mas.* 5. 20.30. *fem.* 15.27.	*l.*5. *d.*10. *l.*18. *d.*21. *l.* 27. *v.*30.	1 7 20 30		3 15 21
♏	*mas.* 4.17.30. *fem.* 14.25.	*d.* 3. *l.*8.*v.*14. *l.*22. *sm.* 24. *v.*29. *d.*30.	9 10 22 23 27	19 28	7 18 20
♐	*mas.* 2.12.30. *fem.* 5.24.	*l.*9. *d.* 12. *l.*19. *sm.* 23. *l.*30.	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	*mas.*11.30. *fem.*19.	*d.*7. *l.*10. *s.*15.*l.*19. *d.*22. *v.*25. *d.*30.	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	*mas.* 5.21.27. *fem.* 15.25.30	*sm.*4. *l.*9. *d.*13. *l.*21. *v.*25. *l.*30.	1 12 17 22 24 29	18 19	7 16 17 20
♓	*mas.* 10.23.30 *fem.* 20.28.	*d.*6. *l.*12. *d.*18. *l.*22.*v.*25.*l.*28.*d.*30	4 9 24 27 28		13 20

The

The use of the Table.

Many times it happens, that it is of great concernment to the Querent to know, whether a Woman be with childe of a Male or Female; or whether the Theef be Man or Woman, &c. When it shall so chance that neither the Angles, or the sex of the Planet, or the Signs doe discover it, but that the testimonies are equall; then if you consider the degrees of the Sign wherein the ☽ is, and wherein the Planet significator of the thing or party quesited is, and the degree of the Cuspe of the House signifying the person quesited after; and see by the second Column whether they be in Masculine or Feminine Degrees, you may poise your judgement, by concluding a Masculine party, if they be posited in Masculine degrees; or Feminine, if they be in Feminine degrees. You see the first eight degrees of ♈ are Masculine, the ninth degree is Feminine, from nine to fifteen is Masculine, from fifteen to two and twenty is Femine, from two and twenty to thirty is Masculine; and so as they stand directed in all the Signs.

The third Column tels you there are in every Sign certain Degrees, some called Light, Dark, Smoakie, Void, &c. the use hereof is thus:

Let a Sign ascend in a Nativity or Question, if the Ascendant be in those Degrees you see are called Light, the Childe or querent shall be more fair; if the degree ascending be of those we call Dark, his Complexion shall be nothing so fair, but more obscure and dark; and if he be born deformed, the deformity shall be more and greater; but if he be deformed when the light degrees of a Sign ascend, the imperfection shall be more tolerable.

And if the ☽ or the Degree ascending be in those degrees we call Void, be the Native or Querent fair or foul, his understanding will be small, and his judgement lesse then the world supposeth, and the more thou conferrest with him, the greater defect shalt thou finde in him. If the Ascendant, the ☽ or either of them be in those degrees we call Smoakie, the person inquiring or Native, shall neither be very fair nor very foule,

foule, but of a mixt Complexion, Stature or condition, betwixt fair and foule, betwixt tall and of little Stature, and so in condition neither very judicious or a very Asse.

You see the three first Degrees of ♈ are Dark, from three to eight are light, from eight to sixteen are Dark, from sixteen to twenty are Light, from twenty to four and twenty are Voyd, from four and twenty to nine and twenty are Light, the last Degree is Voyd.

Degrees, deep or pitted.

Degrees deep or pitted presented in the fourth Column have this signification, that if either the ☽ or the Degree ascending or Lord of the Ascendant be in any of them, it shews the Man at a stand in the question he askes, not knowing which way to turn himself and that he had need of help to bring him into a better condition; for as a man cast into a Ditch doth not easily get out without help, so no more can this querent in the case he is without assistance.

Called by some Azimene degrees.

Degrees lame and deficient are those mentioned in the fifth Column; the meaning whereof is thus, If in any question you finde him that demands the question, or in a Nativity, if you finde the Native defective in any member, or infected with an inseperable disease, halting, blindnesse, deafnesse, &c. you may then suppose the native hath either one of these Azimene degr. ascending at his birth, or the Lord of the Ascendant, or the ☽ in one of them: in a Question or Nativity, if you see the Querent lame naturally, crooked, or vitiated in some member, and on the sudden you can in the figure give no present satisfaction to your self, doe you then consider the Degree ascending, or Degree wherein the ☽ is in, or the Lord of the Ascendant, or principall Lord of the Nativity or Question, and there is no doubt but you shall finde one or more of them in Azimene degrees.

Degrees increasing fortune.

These Degrees are related in the fifth Column, and tend to this understanding, that if the Cuspe of the second House, or if the Lord of the second house, or ♃, or the part of fortune be in, any of those degrees, its an argument of much wealth, and that the Native or Querent will be rich.

A TABLE shewing what members in Mans Body every Planet signifieth in any of the twelve SIGNES.

	♄	♃	♂	☉	♀	☿	☽
♈	Breſt, Arm.	Neck, Throat, Heart, Belly.	Belly, Head.	Thighes.	Reines, Feet.	Secrets, Legs.	Knees, Head.
♉	Heart, Breſt, Belly.	Shoulders Arms, Belly, Neck.	Reines, Throat	Knees.	Secret-nembers Head.	Thighs, Feet.	Legs, Throt.
♊	Belly, Heart.	Breſt, Reines, Secrets.	Secrets, Arms, Breſt.	Legs, Ancles.	Thighs, Throat.	Knees, Head.	Feet, Shoulders Arms, Thighs.
♋	Reines, Belly, Secrets.	Heart, Secrets, Thighs.	Thighs, Breaſt.	Knees.	Knees, Shoulders Arms.	Legs, Throat, Eyes.	Head, Breſt, Stomack.
♌	Secrets, Reines.	Belly, Thighs, Knees.	Knees, Heart, Belly.	Head.	Legs, Breſt, Heart.	Feet, Arms, Shoulders Throat.	Throat, Stomack, Heart.
♍	Thighs, Secrets, Feet.	Reines, Knees.	Legs, Belly.	Throat.	Feet, Stomack Heart, Belly.	Head, Breſt, Heart.	Arms, Shoulders Bowels.
♎	Knees, Thighs.	Secrets, Legs, Head, Eyes.	Feet, Reines, Secrets.	Shoulders Arms.	Head. ſmal guts	Throat, Heart, Stomack, Belly.	Breſt, Reines, Heart, Belly.
♏	Knees, Legs.	Thighs, Feet.	Head, Secrets, Arms, Thighs.	Breſt, Heart.	Throat, Reines, Secrets.	Shoulders Arms, Bowels, Back.	Stomack, Heart, Secrets, Belly.

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	♄	♃	♂	☉	♀	☿	☽
♐	*Legs, Feet.*	*Knees, Head. Thighs.*	*Throat Thighs, Hands, Feet.*	*Heart, Belly.*	*Shoulder, Arms, Secrets, Thighs.*	*Breſt, Reines, Heart, Secrets.*	*Bowels, Thighs, Back.*
♍	*Head, Feet.*	*Legs, Neck, Eyes, Knees.*	*Arms, Shoulders Knees, Legs.*	*Belly, Back.*	*Breſt, Heart, Thighs.*	*Stomack, Heart, Secrets.*	*Reines, Knees, Thighs.*
♒	*Neck, Head.*	*Feet, Arms, Shoulder, Breſt.*	*Breſt, Legs, Heart.*	*Reines, Secrets.*	*Heart, Knees.*	*Bowels, Thighs, Heart.*	*Secrets, Legs, Ancles.*
♓	*Arms, Shoulder, Neck.*	*Head, Breſt, Heart.*	*Heart, Feet, Belly, Ancles.*	*Secrets, Thighs.*	*Belly, Legs, Neck, Throat.*	*Reines, Knees, Secrets, Thighs.*	*Thighs. Feet.*

The Uſe and Reaſon of the former Table.

IT was well neer four yeers after I had ſtudied Aſtrology, before I could finde any reaſon, why the Planets in every of the Signs ſhould ſignifie the members as mentioned in the Table: at laſt, reading the 88. *Aphoriſme* of *Herms*, I underſtood the meaning of it, viz. *Erit im-pedimentum circa illam partem corporis quam ſignificat ſignum, quod fuerit nativitatis tempore impeditum.* There will be ſome impediment in or neer that part of the body, which it ſignified by the Sign that ſhall be afflicted at time of the Birth The uſe of all comes to thus much:

That if you would know where any Diſeaſe is, I mean in what member of the body, ſee in what Sign the *ſignificator* of the ſick Party is, and what part of mans body that Planet ſignifies in that Sign, which you may doe by the former Table, in that member or part of body ſhall you ſay the ſick party is grieved or diſeaſed.

As if ♄ be Significator of the ſick party, and at time of your Queſtion

Question in ♊ ; have recourse to your Table, and you see ♄ in ♊ signifieth a Disease in the Belly or heart,&c.Do so in the rest.

Now the reason of this signification of every Planet in such or such a Sign is this.

Every Planet in his own House or Sign , governeth the Head ; in the second Sign from his House , the Neck ; in the the third Sign from his House , the Arms and Shoulders ; and so successively through the twelve Signs : as ♄ in ♍ ruleth the Head,in ♎ the Neck , in ♐ Arms and Shoulders : so ♃ in ♐ ruleth the Head , in ♑ the Neck , in ♒ the Arms and Shoulders.

The ☽ observes the same order as the rest ; yet the *Arabians*, from whom this learning is , doe allow her in ♈ the Head as well as the Knees : The Head , because *Aries* signifies so much : The Knees, because *Aries* is the ninth Sign from *Cancer*.

You may observe this in the marks of mans Body , and many other judgments , and make singular use of it ; ever remembring this , the more the Sign is vitiated , the greater mole or scarre;or the neerer to an *Azimene*,*Pitted* or *dificient* degree of the Sign, the stronger is the deformity, sickness, &c.

Considerations *before Judgment.*

ALL the *Ancients* that have wrote of Questions , doe give warning to the *Astrologer*,that before he deliver judgment he well consider whether the Fignre is radicall and capable of judgment ; the Question then shall be taken for radicall , or fit to be judged , when as the Lord of the hour at the time of proposing the Question , and erecting the Figure, and the Lord of the Ascendant or first House,are of one Triplicity,or be one, or of the same nature.

As for example ; let the Lord of the hour be ♂ , let the Sign of ♏ ♋ or ♓ ascend , this Question is then radicall , because ♂ is Lord of the hour , and of the Watry Triplicity , or of those Signs ♋ ♏ or ♓.

Again , let the Lord of the hour be ♂ , and ♈ ascend , the Question shall be radicall , because ♂ is both Lord of the hour and Sign ascending.

Let the Lord of the hour be ♂, and let the Sign ♌ ascend, here, although the ☉ is one of the Lords of the fiery Triplicity, and sole Lord of the Sign ♌, yet shall the Question be judged; because the ☉, who is Lord of the Ascendant, and ♂ who is Lord of the hour, are both of one nature, *viz.* Hot and Dry.

When either 00. degrees, or the first or second degrees of a Sign ascend (especially in Signs of short ascentions, *viz.* ♈ ♒ ♓ ♈ ♉ ♊, you may not adventure judgment, unlesse the Querent be very young, and his corporature, complexion and moles or scarres of his body agree with the quality of the Sign ascending.

If 27, 28, or 29 degrees ascend of any Sign, it's no wayes safe to give judgement, except the Querent be in yeers corresponding to the number of degrees ascending; or unlesse the Figure be set upon a time certain, *viz.* a man went away or fled at such a time precise; here you may judge, because it's no propounded question.

It's not safe to judge when the ☽ is in the later degrees of a Sign, especially in ♊ ♍ or ♑; or as some say, when she is in *Via Combusta*, which is, when she is in the last 15 degrees of ♎, or the first fifteen degrees of ♏.

All manner of matters goe hardly on (except the principall *significators* be very strong) when the ☽ is void of course; yet somewhat she performs if void of course, and be either in ♉ ♋ ♌ or ♐.

You must also be wary, when in any question propounded you find the Cusp of the seventh house afflicted, or the Lord of that house Retrograde or impedited, and the matter at that time not concerning the seventh house, but belonging to any other house, it's an argument the judgment of the Astrologer will give small content, or any thing please the Querent; for the seventh house generally hath signification of the *Artist*.

The *Arabians*, as *Alkindus* and others, doe deliver these following rules, as very fit to be considered before a Question be judged.

Viz. if ♄ be in the Ascendant, especially Retrograde, the matter of that Question seldom or never comes to good.

♄ In the seventh either corrupts the judgement of the *Astrologer*, or is a Sign the matter propounded will come from one misfortune to another.

If the Lord of the Ascendant be Combust, neither question propounded will take, or Querent be regulated.

The Lord of the seventh unfortunate, or in his fall, or Terms of the Infortunes, the *Artist* shall scarce give a solid judgment.

When the testimonies of Fortunes and Infortunes are equal, deferre judgment, it's not possible to know which way the Ballance will turn: however, deferre you your opinion till another question better inform you.

CHAP. XX.

What Significator, Querent and Quesited are; and an Introduction to the Judgment of a Question.

THE Querent is he or she that propounds the question, and desires resolution: the Quesited is he or she, or the thing sought and enquired after.

The *significator* is no more then that Planet which ruleth the house that signifies the thing demanded: as if ♈ is ascending, ♂ being Lord of ♈, shal be *significator* of the Querent, *viz.* the Sign ascending shall in part signifie his corporature, body or stature, the Lord of the Ascendant, the ☽ and Planet in the Ascendant, or that the ☽ or Lord of the Ascendant are in aspect with, shall shew his quality or conditions equally mixed together; so that let any Sign ascend, what Planet is Lord of that Sign, shall be called Lord of the House, or Significator of the person enquiring, &c.

So that in the first place therefore, When any Question is propounded, the Sign ascending and his Lord are alwayes given unto him or her that asks the question.

2ly. You must then consider the matter propounded, & see to which of the twelve houses it doth properly belong: when you have found the house, consider the Sign and Lord of that Sign,

how, and in what Sign and what part of Heaven he is placed, how dignified, what aspect he hath to the Lord of the Ascendant, who impedites your *Significator*, who is friend unto him, *viz.* what Planet it is, and what house he is Lord of, or in what house posited; from such a man or woman signified by that Planet, shall you be furthered or hindered; or of such relation unto you as that Planet signifies; if Lord of such a house, such an enemy, if Lord of such a house as signifieth enemies, then an enemy verily; if of a friendly house, a friend: The whole naturall key of all Astrology resteth in the words preceding rightly understood: By the Examples following I shall make all things more plain; for I doe not desire, or will reserve any thing whereby the Learner may bt kept in suspence of right understanding what is usefull for him, and most fit to be known.

In every question we doe give the ☽ as a *Co-significator* with the querent or Lord of the Ascendant (some have also allowed the Planet from whom the ☽ separated as a *significator*; which I no way approve of, or in my practice could ever find any Verity therein.)

In like manner they joyned in judgment the Planet to whom the ☽ applyed at time of the question, as *Cosignificator* with the Lord of the house of the thing quesited, or thing demanded.

Having well considered the severall applications and separations of the Lords of those houses signifying your question, as also the ☽, the Scite of Heaven and quality of the aspect the ☽, and each *Significator* hath to other, you may begin to judge and consider whether the thing demanded will to come pass yea or no; by what, or whose means, the time when, and whether it will be good for the Querent to proceed further in his demands yea or no.

CHAP. XXI.

To know whether a thing demanded will be brought to perfection yea or nay.

THE *Ancients* have delivered unto us, that there are four wayes or means, which discover whether one question or

or the thing demanded shall be accomplished yea or not.

First, by *Conjunction*; when as therefore you find the Lord of the Ascendant, and Lord of that house which signifies the thing demanded, hastening to a ☌, and in the first house, or in any Angle, and the *significators* meet with no *prohibition* or *refrenation*, before they come to perfect ☌; you may then judge, that the thing sought after, shall be brought to passe without any manner of let or impediment, the sooner, if the *Significators* be swift in motion, and Essentially or Accidentally strong; but if this ☌ of the *Significators* be in a Succedant house, it will be perfected, but not so soon: if in Cadent houses, with infinite losse of time, some difficulty, and much strugling. *Conjunction.*

Things are also brought to a passe, when as the principall significators apply by ✶ or △ aspect out of good Houses and places where they are essentially well dignified (and meet with no malevolent Aspect to intervene ere they come to be in perfect ✶ or △; I mean to the partill Sextill or Tryne. *Aspect of ✶ or △.*

Things are also produced to perfection, when the Significators apply by □ aspect, provided each Planet have dignity in the Degrees wherein they are, and apply out of proper and good Houses, otherwise not. Sometimes it happens, that a matter is brought to passe when the Significators have applyed by ☍, but it hath been, when there hath been mutuall reception by House, and out of friendly Houses, and the ☽ seperating from the Significator of the thing demanded, and applying presently to the Lord of the Ascendant; I have rarely seen any thing brought to perfection by this way of opposition; but the Querent had been better the thing had been undon: for if the Question was concerning Marriage, the parties seldom agreed, but were ever wrangling and jangling, each party repining at his evill choice, laying the blame upon their covetous Parents, as having no minde to it themselves: and if the Question was about Portion or Monies, the Querent did, its true, recover his Money or Portion promised, but it cost him more to procure it in suit of Law, then the debt was worth, &c. and so have I seen it happen in many other things, &c. *Aspects of □ and ☍.*

Things are brought to perfection by Translation of Light and Nature, in this manner. *Translation.*

When

When the *Significators* both of *Querent* and *Quesited* are separated from ☌ or ✶ or △ aspects of each other, and some one Planet or other doth separate himself from one of the *Significators*, of whom he is received either by House, Triplicity, or Term, and then this Planet doth apply to the other *Significator* by ☌ or aspect, before he meeteth with the ☌ or aspect of any other Planet, he then translates the force, influence and vertue of the first Significator to the other, and then this intervening Planet (or such a man or woman as is signified by that Planet) shall bring the matter in hand to perfection.

Consider what house the Planet interposing or translating the nature and light of the two Planets is Lord of, and describe him or her, and say to the party, that such a party shall doe good in the businesse of, &c. *viz.* if Lord of the second, a good Purse effects the matter; if Lord of the third, a Kinsman or Neighbour; and so of all the rest of the Houses: of which more shall be said in the following Judgments.

Collection. Matters are also brought to perfection, when as the two principall Significators doe not behold one another, but both cast their severall Aspects to a more weighty Planet then themselves, and they both receive him in some of their essentiall dignities; then shall that Planet who thus collects both their Lights, bring the thing demanded to perfection: which signifies no more in Art then this, that a Person somewhat interessed in both parties and described and signified by that Planet, shall perform, effect and conclude the thing which otherwayes could not be perfected: As many times you see two fall at variance, and of themselves cannot think of any way of accommodation; when suddenly a Neighbour or friend accidentally reconciles all differences, to the content of both parties: And this is called *Collection.*

Lastly, things are sometimes perfected by the dwelling of Planets in houses, *viz.* when the *Significator* of the thing demanded is casually posited in the Ascendant; as if one demand if he shall obtain such a Place or Dignity, if then the Lord of the tenth be placed in the Ascendant, he shall obtain the Benefit, Office, Place or Honour desired: This rule of the Ancients holds not true, or is consentanious to reason: except

they

they will admit, that when the ☽, besides this dwelling in house, doth transferre the light of the *Significator* of the thing desired, to the Lord of the Ascendant; for it was well observed that the application of the *Significators* shew inclination of the parties, but separation usually privation; that is, in more plain terms, when you see the principall *Significators* of the *Querent*, and thing or party quesited after seperated, there's then little hops of the effecting or perfecting what is hesired, (notwithstanding this dwelling in houses) but if there be application, the parties seem willing, and the matter is yet kept on foot, and there is great probability of perfecting it, or that things will come to a further treaty.

In all Questions you are generally to observe this Method following.

As the Ascendant represents the person of the Querent, and the second his Estate, the third his Kinred, the fourth his Father, the fifth his Children, the sixth his Servant or Sickneſſe, the seventh his Wife, the eight the manner of his Death, the ninth his Religion or journeys, the tenth his Estimation or hour, the eleventh his Friends, the twelfth his secret Enemies.

So you must also understand, that when one asks concerning a Woman or any party signified by the seventh House and the Lord thereof, that then the 7th House shall be her Ascendant and signifie her person, the eight House shall signifie her Estate and be her second, the ninth House shall signifie her Brethren and Kindred, the tenth shall represent her Father, the eleventh her Children or whether apt to have Children, the twelfth her Sickneſſe and Servants, the first House her Sweetheart, the second House her Death, the third her Journey, the fourth her Mother, the fifth her Friends, the sixth her sorrow, care and private Enemies.

Let the Question be of or concerning a Churchman, Minister, or the Brother of the Wife or Sweet-heart, the ninth House shall represent each of these, but the tenth House shall be Significator of his Substance, the eleventh House of his Brethren, and so in order: and so in all manner of Questions the House signifying the party quesited shall be his Ascendant or first House,

House, the next his second House, and so continuing round about the whole Heavens or twelve Houses.

If a question be made of a King, the tenth is his first house, the eleventh his second, and so orderley: but in Nativities, the Ascendant ever signifieth the party born, whether King or Beggar. These things preceding being well understood, you may proceed to judgment; not that it is necessary you have all that is wrote, in your memory exactly, but that you be able to know when you are in an errour, when not; when to judge a question, when not: I should also have shewed how to take the *Part of Fortune*, but that I will doe in the first Example, the use of the *Part of Fortune* being divers, but hardly understood rightly by any Authour I ever met with: However note, if a King propound and *Astrologicall Question*, the Ascendant is for him, as well as for any meaner party; and all the houses in order, as for any vulgar person: For Kings are earth, and no more then men; and the time is comming, &c. when.

THE RESOLUTION

Of all manner of QUESTIONS and DEMANDS.

CHAP. XXII.

Questions concerning the first House.

If the QUERENT *is likely to live long yea or no?*

MANY Men and Women have not the time of their *Nativities*, or know how to procure them, either their Parents being dead, or no remembrance being left thereof; and yet for divers weighty considerations they are desirous to know by a question of Astrology, *Whether they shall live long or not? Whether any Sickness is neer them? What part of their Life is like to be most happy?* together with many other such *Queries* people doe demand incident to this house.

SIGNS *of Health or long Life.*

Signs of Health.

IN this *Question* you must consider if the Sign ascending, the Lord thereof, and the ☽ be free from misfortune, *viz.* if the Lord of the Ascendant be free from Combustion of the ☉,

from the □ ♂ or ☌ of the Lord of the eighth, twelfth, sixth or fourth house, if he be Direct, in Essentiall Dignity, swift in Motion, or Angular, especially in the first house, (for in this question he is best placed there in) or tenth, or else in the eleventh, or ninth houses, and in a good aspect with ♃ or ♀, or the ☉, or in the Terms of ♃ and ♀, it's an argument of Health and long life to the *Querent*, for the Lord of the Ascendant, or Ascendant it self unfortunate or ☽ in bad houses afflicted, shew mischief at hand; the aforesaid *significators* free, argue the contrary: for as you consider the Lord of the Ascendant, so the Ascendant is to be considered, and what aspect is cast unto it; *viz.* good or evill, and by what Planet or Planets, and of what house or houses they are Lords of.

Signs contrary, viz. of *Sickneſſe, Death, &c. Misfortune.*

It's generally received, that if the Lord of the Ascendant be under the *Sun* beams, or going to Combustion, which is worse then when he is departing, or the ☽ cadent and unfortunated by any of those Planets who have dominion in the eighth or sixth, and either the ☌, ♄ or ♂ in the Ascendant or seventh house, peregrine or in their detriments, or retrograde, or if there be in the degree ascending, or in that degree of the Sign wherein the Lord of the Ascendant is, or with the ☽, or with that Planet who afflicts any of those; I say, any fixed *Starre* of violent influence or nature of the Planet afflicting, or nature of the Lord of the eighth or sixth house, then you may judge the *Querent* not long lived, but neer some danger, or shall undergoe some misfortune in one kind or other, according to the quality of the *significator* and signification of that or those houses they are Lords of.

The time when any of these ACCIDENTS *shall happen.*

YOU must see if the Lord of the Ascendant be going to Combustion, or to ☌ or ☍ of the Lord of the eighth or fourth, how many degrees he is distant from the ☉, or Lord of the eighth or fourth, and in what Sign either of them are in; if the space betwixt them be eight degrees, and in a common Sign, it denotes so many moneths; if in a fixed Sign, so many yeers; if in moveable, so many weeks: this is onely for example,

example, and in generall; for the measure of time must be limited according to the other *significators* concurring in judgment herein.

Secondly, having considered the Lord of the Ascendant, see how many degrees the ☽ is also distant from any Infortune, or from the Lords of the sixth or eighth, and in what Sign or Signs their Nature, Quality and House wherein they are posited.

Thirdly, consider if there be an Infortune in the Ascendant, how many degrees the Cusp of the house wants of that degree the unfortunate Planet is in, or if the unfortunating Planet be in the seventh, how many degrees the Ascendant wants of his true Opposition, and compute the time of Death, Sickness or Misfortune according to the dimension of degrees in Signs moveable, common or fixed.

If you find the Lord of the Ascendant afflicted most of all by the Lord of the sixt, and in the sixt, or if the Lord of the Ascendant come to Combustion in the sixt, you may judge the *Querent* will have very many and tedious sicknesses, which will scarce leave him till his death; and the more certain the judgment will be, if the Lord of the Ascendant, and Lord of the eighth and the ☽ be all placed in the sixth.

If you find the Lord of the Ascendant, the Sign ascending, or ☽ most principally impedited or unfortunated by the Lord of the eighth, or that Planet who afflicts your *significators* out of the eighth, then you may judge that the Sickness with which he is now afflicted, or is shortly to be troubled withall, will end him, and that his death is approaching for that death is threatned.

But if you find that the Lord of the Ascendant, or Sign of the Ascendant, or the ☽ are chiefly afflicted by the Lords of some other houses, you shall judge his misfortune from the nature of the house or houses whereof the Planet or Planets afflicting are Lords; and the first original thereof, or discovery, shall be signified from something, Man or Woman, &c. belonging to that house wherein you find the Planet afflicting posited, and thereby you shall judge a misfortune and not death: The fixed Starres I mentioned, being of the nature of ♂, shew sudden

distempers of body, or Feavers, Murders, Quarrels, &c. of the nature of ♄, quartan Agues, Poverty, casuall hurts by Fals, &c. of the nature of ☿, they declare Consumptions, Madnesse, cozenage by false Evidence or Writtings: of the nature of the ☽, Tumults, Commotions, Wind-chollick, danger by Water, &c. of the nature of the ☉, envy of Magistrates, hurt in the Eyes, &c. of the nature of ♃, oppression by domineering Priests, or by some Gentleman: of the nature of ♀, then prejudice by some Woman, the Pox, or Cards, Dice and Wantonnesse.

Caution. You must carefully avoid pronouncing Death rashly, and upon one single testimony; you must observe, though the Lord of the Ascendant be going to Combustion, whether either ♃ or ♀ cast not some ✶ or △ to the Lord of the Ascendant, ere he come to perfect Combustion, or any other infortune, for that is an argument that either Medicine or strength of Nature will contradict that malignant influence, or take off part of that misfortune; but when you find two or more of the rules aforesaid concurring to death, you may be more bold in your Judgment: yet concerning the absolute time of death of any party, I have found it best to be wary, and have as much as I could, refrained this manner of judgment; onely thus much by the Question may be known, that if you find the *significators*, as aforesaid, afflicted, you may judge the man or party inquiring to be no long lived man, or subject to many miseries and calamities, and this I know by many verified examples: the knowledge hereof is of excellent use for such as would purchase any Lease or Office, or thing for Life or Lives, &c. or for those who would carefully in a naturall way prevent those casualties their natures or inclinations would run them into.

To what part of Heaven its best the Querent direct his Affaires, or wherein he may live most happily.

You must know that the twelve Houses are divided into the East, West, North and South quarters of Heaven.

The Cuspe of the first House is the beginning of the East, and

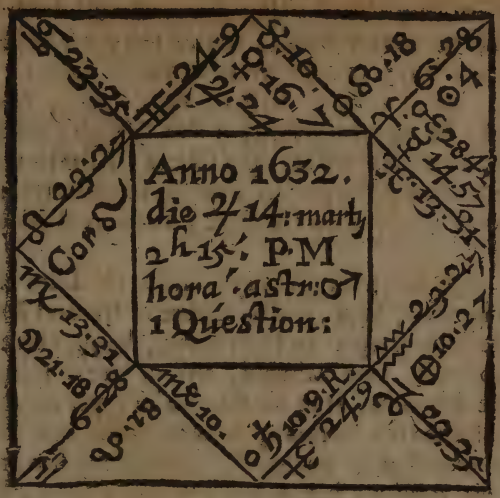
and its called the East Angle, from the Degree of the first house to the Degree or Cuspe of the tenth House or *Medium Cœli*, containing the 12, 11, and tenth Houses, are East, inclining to the South: from the Cuspe of the tenth House to the Cuspe of the seventh House, containing the 9, 8, and 7, is South, verging towards the West: from the degree of the seventh House to the Cuspe of the fourth House, consisting of the 6, 5, and fourth houses, is the West, tending to the North: from the Degree of the fourth House to the Degree of the Ascendant, containing the 3, 2, and first Houses, is North inclining to the East.

Having viewed the severall quarters of Heaven, see in which of them you finde the Planet that promiseth the Querent most good, and where you finde ♃ ♀ ☽ or ⊕, or two or more of them, to that quarter direct your affaires; and if you have the part of Fortune and the ☽ free from Combustion and other misfortunes, go that wayes, or to that quarter of heaven where you finde her; for you must consider, that though ♃ and ♀ be Fortunes, yet casually they may be Infortunes, when they are Lords of the 8, 12, or 6. in that case you must avoid the quarter they are in, and observe the ⊕ and the ☽ and Lord of the Ascendant; and as neer as you can avoid that quarter of Heaven where the infortunes are, especially when they are significators of mischief, otherwayes either ♂ or ♄ being Lord of the Ascendant or second House, tenth or eleventh, may (being essentially strong) prove friendly. The generall way of resolving this Question is thus; If the Querent doe onely desire to live where he may enjoy most health, look in what Sign and quarter of Heaven the Lord of the Ascendant and ☽ are in, and which of them are strongest, and doth cast his or her more friendly Aspect to the Degree ascending; to that quarter of Heaven repair for Healths sake: If the *Querent* desire to know to what part he may steer his course for obtaining of an Estate or Fortune, then see where and in what quarter of Heaven the Lord of the second is placed, and the ⊕, and his *Dispositor* or two of them; for where and in what quarter they are best fortified from thence may he expect his most advantage, &c. Of this I shall speak casually in subsequent Judgments.

What part of his LIFE *is like to be best.*

See either in what Angle or quarter of Heaven the fortunate and promising Planets are posited in; for in this way of Judicature, we give usually to every house five yeers, but sometimes more or lesse, according as you see the *significators* promising Life or Death, (but commonly five yeers we give) beginning with the twelfth, and so to the eleventh, then the tenth, then the ninth, &c. and so to the Ascendant; as if in your Question you find ♃ or ♀ in the eleventh or tenth house, you may judge the Man or Woman to have lived happily from the fift yeer of his age to the fifteenth, or in his youth: if they, or either of them, be in the eighth or seventh, they declare that from twenty to thirty he will, or hath lived, and may live contentedly: if ♃ or ♀ be in the 6. 5. or 4. then judge after his middle age, or from 30. to 45. he may doe very well: if you find ♃ or ♀ in third, second or first, then his best dayes, or his greatest happinesse will be towards his old age, or after he is forty five untill sixty; if you find the *significators* of Life very strong, and signifying long Life, you may adde one yeer to every house, for it's then possible the *Querent* may live more then sixty yeers, or untill seventy, or more, as many we know doe.

Lastly, you must observe at the time of your Question, how the Lord of the Ascendant and the ☽ are separated, from what Planet, and by what aspect; the seperation of those shew the manner of Accidents which have preceded the Question; their next application, what in future may be expected; if you consider what house or houses, the Planet or Planets they separated from are Lords of, it acquaints you with the matter, nature, person and quality of the thing already happened: ill, if the aspect was ill; Good, if the aspect was good; and if you observe the quality of the next aspect by application, and the well or ill being and position of the Planet or Planets applied unto, it delivers the qnality of the next succeeding Accidents and Casualties, their nature, proportion, time when they will happen or come upon the *Querent*.



An ASTROLOGICALL Judgement concerning these demands propounded by the *Querent*.

1. *If he were like to live long, yea or not.*
2. *To what part of the World he were best direct his course of life.*
3. *What part of his life, was in probability like to be most fortunate.*
4. *He desired I would relate (if possible by a Figure) some of the generall Accidents had happened unto him already,*
5. *What Accidents in future he might expect, good or evill.*
6. *The time when.*

The Stature of the Querent is signified by ♌, the sign ascending; there is a fixed Star called *Cor Leonis* neer the cuspe of the first house, *viz.* in 24, 34. of ♌, of the nature of ♂ and ♃, and first magnitude; both the Cuspe of the first house and degree of the sign wherein ☉ Lord of the Ascendant is in, are the

the termes of ♃; the ☽ is in a △ aspect with both ♃ and ♀, and they in the tenth house: so that the form and Stature of this *Querents* body was decent of a middle stature, strongly compacted, neither fat or fleshy, but comely, wanting no gracefulnesse in its composure; a fair Visage, reddish Hair, cleer Skin, some cuts on his right Cheek, (for he was a Souldier; (but certainly the presence of the fixed Starre in the Ascendant, which represents the Face, occasioned those hurts or scarres.

As the Sign ascending is fiery, and as the Lord of the Ascendant is in a fiery Sign, and by nature is *Hot* and *Dry*, so was this Gentlemans temper and condition, being exceeding Valiant, Cholerick, high Minded, and of great spirit; for ☉ Lord of the Ascendant is in his *Exaltation*; yet in regard the ☽ is in △ with the two *Fortunes*, he was sober, modest, and by Education excellently qualified, and thereby had great command of his *Passion*; but as the ☽ was in ☌ to ☿, he had his times of *Anger* and *Folly*, whereby he much prejudiced his Affaires. But to our Question.

If live long, &c.

Finding the *Ascendant* not vitiated with the presence of either *Saturn*, who is Lord of the sixth, or of *Jupiter* who is Lord of the eighth.

Seeing the Lord of the *Ascendant* was in *Exaltation*, no wayes impedited, pretty quick in motion, in the ninth house, and in the *Terms* of ♃.

Observing the ☽ separated from △ of ♀ applying to △ of ♃, and he posited in the mid heaven, and thereby the malice of ♂ restrained by the interposition of ♃.

Considering the ☉ was above the earth, the fortunate Planets, *viz.* ♃ and ♀ Angular, and more potent then the infortunes, *viz.* ♄ or ♂: from hence I concluded, that according to naturall Causes, he might live many yeers; and that Nature was strong, and he subject to few Diseases. This hath hitherto proved true; he being yet alive this present, *March* 1646.

To

To what Part of the WORLD, *or of this* KINGDOM, *he might best apply himself to Live in.*

The Lord of the *Ascendant* is ☉, who being neer the *Cuspe* of the ninth house, (signifying *long Journeyes*) and the Sign thereof Moveable; I intimated he was resolving suddainly upon a *Journey* South-east, or to those parts of the World which lye from *London* South-east: *South*, because the quarter of Heaven wherein the Lord of the *Ascendant* is in, is South: *East*, because the Sign where ☉ is in is East, [*this he confessed:*] And as the ☉ was but two degr. 10^{m}. distant from the Cusp of the ninth, he went away within two moneths; for ☉ was 4. 18. ♈.

I judged those *Countries* subject to the Sign of ♈, might be suitable and propitious to his Affaires; which you may see in the nature of ♈, *pag.* 95. and what their Names are, to which I now refer you.

Had his resolution been to have staid in *England*, the ☿ and ☉ being both in ♈, shew it might have been good for him, for *England* is subject to ♈; I would have advised him to have steered his course of life towards *Kent*, *Essex*, *Sussex*, or *Suffolk*, for they lye East or by South from *London*; but if sometimes you find that a City, Town or Kingdom subject to the *Cœlestiall* Sign which promiseth you good, stands not, as to the *quarter* of Heaven, *directly* as you would have it, or as the Sign points it out; herein you must observe this generall rule; That if your occasions enforce you, or you shall and must live in that Country, City or Town, so directed unto you in *Arts*, that then you must lead your Life, or direct your actions, or manage your imployments to those parts of that City or Country which lye *East*, *West*, *North* or *South*, as in the Figure you were directed: as for Example; You may see *France* is subject to the Sign ♈, it lyeth from *London* South-west: had this Gentleman gone into *France*, it would have been best for him to have seated himself towards the South-east part, or East part of *France*, &c.

Now because the ☽ applied so strongly to the △ of ♃, and that he and ♀ were in ♉, and that Sign signifies *Ireland*; I

dvised him that *Ireland* would well agree with his Constitution, and that he might get *Honour* there, because the Planet to whom the ☽ applies, is in the house of *Honour*.

And verily the *Querent* did goe into *Ireland*, and there performed good service and obtained a notable Victory against the *Rebels*; as I could manifest, but that I will not mention the Name of the Gentleman.

What part of his LIFE *would be best.*

Considering the two *Fortunes* were placed in the tenth house, and that ♌ and ☉ were in the ninth; I judged his younger yeers would be the most pleasant of all his whole *life*; seeing also ♂ in the eighth house, which according to our own direction of time comes to be about the 24, 25. or 26. of his age; I judged that about those times he had many crosses, or first of all his afflictions then began; and seeing further no fortunate Planet was either in the seventh, sixth, fifth, fourth or third houses, I judged the remainder of his *life* for many yeers, would be little comfortable unto him, but full of labour and trouble; yet I judged those Calamities or Misfortunes should not suddenly come upon him, because the ☽ was in application to a △ of ♃, and wanted almost three degrees of coming to his perfect aspect; wherefore I conceived by means of some man in authority, represented by ♃, or some Courtier or person of quality, for almost three yeers after the proposall of the *Question*, he should be supported and assisted in his affairs, or else get Imployment answerable to his desires; had ♃ been Essentially fortified, I should have judged him a more durable fortune.

What generall ACCIDENTS *had happened already.*

Although it is not usuall to be so nice or inquisitive, yet seeing the Question so radicall, I first considered from what Planet or Planets the ☉, who is Lord of the *Ascendant*, had last separated; if you look into the *Ephemeris* of that yeer, you shall find, that the ☉ had lately, during his passage through the

Sign

Sign ♈, been first in ☌ with ♂, then in □ of ♄, lately in ✶ of ♃; now, for that ♂ in our *Figure* is Lord of the fourth house, signifying *Lands*, &c. and was now locally in the eighth, which signifies the substance of *Women*, I judged he had been molested of late concerning some Lands, or the *Jointure* or *Portion* of his Wife, or a Woman: wherein I was confirmed the more, because the ☽ was also applying to an ☍ of ♂, in this Figure placed in the eighth house; for the ☽ being in the *Querents* house of substance, *viz.* the second, intimated the Quarrell or Strife should be for, or concerning *Money*, or such things as are signified by that house: [*And this was very true.*]

Because ☉ had lately been in □ of ♄, who is *Significator* of the *Querent's* Wife, I told him I feared his Wife and he had lately been at great variance; and because ♄ her *Significator* did dispose of his *Part of Fortune*, I judged she had no mind he should have any of her Estate, or manage it, but kept it to her own use; for ♄ is Retrograde, a superiour Planet, and in a fiery Sign, and the Sign of the seventh is fixed; these shew her a *Virago*, or a gallant spirited Woman, and not willing to be curbed, or else to submit: [*This was confessed.*]

Lastly, because ☉ was lately in ✶ with ♃, and ♃ was in the tenth; I told him, either some great *Lawyer* or *Courtier* had endeavoured to reconcile the differences betwixt them; and forasmuch as both the ☉ who was his *Significator*, and ♄ who was hers, did now both apply to a △ aspect, there seemed to be at present a willingnesse in both Parties to be reconciled; nor did I see any great obstruction in the matter, except ☿ who is in □ aspect with ♄, did impedite it; I judged ☿ in the generall, to signifie either some *Attourney*, or *Lawyer*, or *Writings*; but as he is Lord of the *Querent's* second, it might be because the *Querent* would not content to give or allow such a sum of Money as might be demanded, or that the *Querents* purse was so weak, he had not wherewithall to solicite his cause lustily; or as ☿ is Lord of the eleventh house, some pretended friend would impedite her, or advise the contrary, or some of her *Lawyers*; or as the eleventh is the fifth from the seventh, a Child of the *Querent's* Wife might be occasion of continuing the Breach. [*I believe every particular herein proved true: however, this was the*

It was the Lord Coventry.

way to find the occasion or thing disturbing their unity or concord:] Observe as ♀ Lady of the tenth, doth dispose of ♃ Lord of the eighth, *viz.* the Wives Fortune, so she had entrusted her Estate to a great *Nobleman.*

What ACCIDENTS *in future he might expect; Time when.*

In this *Quere*, I first considered the ☉ Lord of the *Ascendant*, who being no wayes unfortunated, or in any evill aspect with any Planet, which might impeach or impedite him, but on the contrary excellently fortified, I judged, he had the wide world to ramble in, (for a Planet strong, and in no aspect with others shews a man at liberty to doe what he will;) and that for many yeers he might (*quoad capax*) live in a prosperous condition (according to the preceding limitation) and traverse much ground, or see many Countries; because ♈, the Sign wherein the ☉ is in, is moveable, placed on the Cusp of the ninth, signifying long Journeys, which prenoted many turnings and shiftings, variety of action in sundry parts.

Secondly, I observed the ☽ in the *Querent's* house of substance, *viz.* the second, did apply to ♃ in the tenth house, and that ♃ was Lord of the fifth house and eighth: the fifth house signifies *Children*; the eighth denotes the substance of the Wife: From hence I gathered, that the *Querent* was very desirous to treat with some Nobleman (because ♃ is in the tenth) about the Education of his Child or Children, and that there might be a Salary payable for their so breeding and education, out of the Wives Jointure or annuall Revennue: [*Such a thing as this in one kind or other, he did settle before he went out of* England.]

Thirdly, I found the ☽ in the Sign ♍ (*Peregrine*) it being a Diurnal Question, else she hath a Triplicity in that Trygon by night.

Fourthly, I found ♀ Lord of his second house, *viz.* signifying his Fortune and Estate, in ♓, which is his Detriment, yet in his own Terms, afflicted by ♂, from whose ☌ the ☽ lately had separated.

From hence I collected, that he had been in great want of Money a little before the Question asked; and if we look how many

many degrees there is distant betwixt ☽ and ☿, since their ☌ last past, we shall find them to be $6^d. 21^m.$ *viz.* six degrees, twenty one min. which noted, that he had been in some want of Money for about six moneths and somewhat more, or thereabouts, before the time of demanding the Question: [*This was confessed.*]

Fiftly, seeing the ☽ was applying to a △ of ♃, of which signification I spoke before, and then before she got out of the Sign ♐, did occure the ☌ of ♂: I did acquaint the *Querent*, that after some yeers or times of pleasure, he would be in great danger of losing his Life, Goods, Lands and Fortune. His *Life*, because ♂ is in the eighth: His *Goods* or *Estate*, because ☽ is in the second: His *Lands* or *Inheritance*, because ♂ is Lord of the fourth, now placed in the eighth. For the fourth house signifies Lands, &c.

The Time When.

In this *quere* I considered the application of the ☽ to a △ of ♃, which wanting about three degrees from the true aspect, I judged for some times succeeding the Question, or for three yeers, he might live pleasantly.

Secondly, seeing the ☉ Lord of his *Ascendant*, during his motion through the Sign ♈, did not meet with any malevolent aspect, and had 26 degrees to run thorough of the Sign, ere he got into ♉; I gave in this nature of judgment, for every degree one moneth, and so told him, That for about 26. moneths following, or untill after two yeers, or much about that time, I judged he should live in a free condition in those parts into which he intended his Journey, &c.

Last of all, I considered how many degrees the ☽ wanted ere she came to the true ☌ of ♂.

Longitude of ♂	28	40
Of the ☽	21	18
Difference	7	22

The difference is seven degrees and twenty two minutes; which If I proportion into time, and neither give yeers, because the *Significators* are in Common Signs, and not in Fixed; or moneths, because the Signs doe signifie somewhat more; but doe proportion a *mean* between both: the time limited in this way

of *Judicature*, will amount to about three yeers and three quarters from the time of asking the Question, ere the malevolent ☌ of the ☽ to ♂ shall take effect: But in regard his *quere* was generall, I might have allowed for every degree one yeer: After, or about which time, he was in severall actions both dangerous to his Person and Fortune; and since that time, till the time of publishing hereof, he hath had his *Intervals* of good and ill, but is now under the frown of Fortune, &c.

But as the ☉ at time of the Question was strong, he did overcome all manner of difficulties for many yeers, and subsisted, and hath in our unlucky differences had honourable Imployment on his Majesties part: but as the ☽ is in ☌ to ♂, so it was not without the generall out-cry and exclamations of the people; nor was it his fortune, though in great Commands, ever to doe his Majesty any notable piece of Service; yet is he now for ever, by just Sentence of the Parliament, deprived of so much happinesse, as to end his dayes in *England*; which, though in some measure, might have been foreseen, by the ☽ her ☌ to ♂, being Lord of the fourth, *viz.* the end of all things.

Yet we must herein admire *Providence*, and acknowledge according to that strong *Maxime of Astrologers*; *That the generall Fate of any Kingdom is more prevalent, then the private geniture or Question of any Subject or King whatsoever.*

Very little of this Judgment hath already failed; I have been herein somewhat large, because young Students might hereby benefit the more; and if my Judgments doe vary from the common Rules of the ANCIENTS, let the Candid Reader excuse me, sith he may still follow their Principles if he please; and he must know, that from my Conversation in their Writings, I have attained the Method I follow.

Of

CHAP. XXIII.

Of the Part of Fortune, and how to take it, either by Day or Night.

PTOLOMY doth not more consider a Planet, then the *Part of Fortune*, thus charactered ⊕; it hath no aspect, but any Planets may cast their aspect unto it.

The greatest use of it, that hitherto I have either read or made of it for, is thus; That if we find it well placed in the heaven, in a good house, or in a good aspect of a Benevolent Planet, we judge the Fortune or estate of the *querent* to be correspondent unto its strength, *viz.* if it be well posited, or in an angle, or in those signs wherein it's fortunated, we judge the estate of the *querent* to be sound and firm, if ⊕ is otherwayes placed, we doe the contrary.

The manner either night or day to take it is thus:

First, consider the Sign, degree and minute of the ☽.

Secondly, the Sign, degree and minute of the ☉.

Thirdly, substract the place of the ☉ from the ☽, by adding twelve Signs to the ☽ if you cannot doe it otherwayes; what remains, reserve and adde to the Sign and degree of the Ascendant; if both added together make more then twelve Signs, cast away twelve, and what Signs, degrees and minutes remain, let your *Part of Fortune* be there: For example in our present Figure.

The ☽ is in 21. 18. of ♍, or after 5. Signs, in 21. degr. 18. min. of ♍.

The ☉ is 00. Signs, 4. degr. 18. min. of ♈.

Set them together thus:

Place of the ☽	5ˢ	21ᵈ	18ᵐ
Of the ☉	00	4	18

I substract the ☉ from the ☽ thus: I begin with minutes, 18. min. from 18. remains nothing.

Next I substract degrees, 4. degr. from 21. rest 17. degr.

Then 00. Signs from 5. remains 5. Signs: All put together, there doth rest in Signs and degrees as followeth:

5ˢ 17ᵈ 00ᵐ

To these 5. Signs 17. degrees, I adde the Sign ascending, which

which is 4. Signs, 23. degrees, 27. minutes, or the 23. 27. of ♌.

	s	d.	m.
Then it is thus	5	17	00 *distance of ☉ from ☽.*
	4	23	27 *Signs and degr. of the Ascendant.*
Added together, they make	10	10	27

Viz. 10. Signs, 10. degrees and 27. minutes, which direct you to know, that after ten Signs numbred from ♈, you must place the ⊕, *viz.* in 10. degr. and 27. min. of ♒, for ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ are ten Signs, &c. and ♒ the eleventh in order.

Whether your Figure be by day or night, observe this Method; for how many degrees the ☉ is distant from the ☽, so many is the ⊕ from the Ascendant; but because this may not be throughly understood by every Learner upon a sudden, let him observe this generall rule, the better to guide him.

If the ⊕ be taken upon a new ☽, it will be in the Ascendant.

If upon the first quarter, in the fourth house.

If upon the full ☽, in the seventh house.

If upon the last quarter, in the tenth house.

After the change, and before the first quarter, you shall ever have her in the first, second or third house.

After the first quarter untill the full ☽, in the fourth, fift or sixth.

After the full ☽ untill the last quarter, in the seventh, eighth or ninth houses.

After the last quarter, either in the tenth, eleventh or twelfth.

So that if the Learner doe mistake, he may by this method easily see his errour; ever rembring, that the more dayes are passed after the change or quarter, &c. the more remote the ⊕ is from the Angle preceding.

Some have used to take ⊕ in the night from the ☽ to the ☉; which if you doe, you must then make the place of the ☉ your first place, and adde the Ascendant as in the former method. *Ptolomie*, day and night takes it as above directed, with whom all Practitioners at this day consent.

Here followeth a Table, by help whereof you may examine the strength of ⊕ in any Figure you erect.

The

☉ *is strong and fortunate*	In the Signs of	♉ ♌ ♐ ♑ *wherein if it be, it hath allowed dignities*	5
		♊ ♎ ♒ *in these Signs*	4
		♓ *In this Sign*	3
		♍ *so it be in the Terms of* ♄ *or* ♀	2
If in ☌ *with* ♄ *or* ♀, *it hath dignities*			5
In △ *with* ♄ *or* ♀			4
In ✶ *with* ♄ *or* ♀			3
In ☌ *with* ☊			3
☉ *is strong by being in houses, viz. If in*		*First or Tenth, it hath allowed dignities*	5
		Seventh, Fourth, Eleventh,	4
		Second or Fifth,	3
		Ninth,	2
		Third,	1
In ☌ *with any of these Fixed Starres,*		*with* Regulus *in* 24. 34. ♌	6
		with Spica Virginis *in* 18. 33. ♍	5
		Not Combust, or under the ☉ *Beams*	5
☉ *is weak in*	♏ ♑ ♒	*being in any of these signs it hath debilities*	5
	♈	*he neither gets or loses.*	
☉ *is weak by* ☌ *or aspect*		*In* ☌ ♄ *or* ♂, *hath debilities*	5
		In ☌ *with* ☋ ☿	3
		In ☍ *of* ♄ *or* ♂	4.
		In □ *of* ♄ *or* ♂	3
		In terms of ♄ *or* ♂	2
As also by being in Houses, viz.		*In the Twelfth*	5
		In the Eighth	4
		In the sixth	4
With Caput Algol *in* 20. 54. ♉			4
Combust			5

There are many other Parts which the *Arabians* have mentioned frequently in their Writings, of which we make very little use in this Age: I shall, as occasion offers, teach the finding them out, and what they said, they did signifie: sometimes the ☉ hath signification of Life, and sometimes of Sickness; which occasionally I shall teach, as matter and occasion offer, addhering to the true observation of the *Ancients*: but I am little hitherto satisfied concerning ☉ its true effects; intending to take pains therein hereafter, and publish my intentions.

The preceding FIGURE *judged by a more short* METHOD.

1. The *Ascendant* not afflicted, Lord of the *Ascendant* Essentially fortified, the ☽ in △ with both the *Fortunes*; Signs of long Life.

2. ♃ and ♀ in the South Angle, in ♉, a South-east Sign; ☉ in ♈, an Easterly Sign; ☽ in ♍, a Southern or South-west Sign; best to travell Southward, or a little East.

3. ♃ and ♀ in the *Mid-heaven*, ♌ and ☉ in the ninth; his younger yeers are most full of Pleasure.

4. ☉ Lord of the *Ascendant*, lately separated from good and ill aspects; ☽ also separated as well from ☌ of ☿ as △ of ♀; shew both good and ill had happened of late: Good, because of the good aspects: ill, by reason of the malevolent: but the evill aspects being more in number then the good, and signified by superiour Planets; augment the Evill and lessen the Good.

5. ☽ applying to △ of ♃ the ☉ Lord of the *Ascendant* in Exaltation; promise Preferment.

☽ weak in the second, and after her △ with ♃ going to ☌ of ♂; shews, after a little time of Joy, great danger.

6. The small distance of degrees between the ▽ of ☽ to ♃, and the Angular; denote a present happiness or fortune neer to the *Querent*.

Her greater distance from ☌ of ♂, shew his miseries to succeed some yeers after his times of Honour are expired, &c. In such a nature I ever-contract my Judgment.

I wish all young Beginners at first to write down their Judgments in length, and the reasons in *Art*, as fully as they can, and afterwards to contract their opinious into a narrow compasse: by following these directions, they will have the Rules of *Art* perfectly in their memory: I also wish them in delivering their Judgment to the *Querent*, to avoid terms of *Art* in their Discourse, unlesse it be to one understands the *Art*.

If

CHAP. XXIV.

If one shall find the Party at home he would speak withall.

THE *Ascendant* and his Lord are for the *Querent*, the seventh house and his Lord for him you would speak withall; this is understood, if you goe to speak with one you familiarly deale withall, or are much conversant with, and is not allied unto you, &c. but if you would goe to speak with the Father, you must take the Lord of the fourth; if with the Mother, the Lord of the tenth; if the Father would speak with his Child, the Lord of the fifth, and so in the rest; vary your rule and it serves for all.

If the Lord of the seventh house be in any of the four Angles, you may conclude the party is at home with whom you would speak with; but if the Lord of the seventh, or Lord of that house from whom Judgment is required, be in any Succedant house, *viz.* the eleventh, second, fifth or eighth, then he is not far from home; but if his *Significator* be in a Cadent house, then he is far from home.

If you find the Lord of the Ascendant applying to the Lord of the seventh house by any perfect aspect, the same day that you intend to goe visit him, you may be assured either to meet him going to his house, or hear of him by the way where he is, for he cannot be far absent; or if any Planet, or the *Moon*, separate from the Lord of the seventh house, and transferre his light unto the Lord of the Ascendant, he shall know where and in what place the Party is, by such a one as is signified by that Planet who transferres his light: describe the Planet, and it personates the Man or Woman accordingly, But whether it will be Man or Woman, you must know by the nature of the Planet, Sign and quarter of Heaven he is in, wherein plurality of masculine Testimonies argue a man, the contrary a Woman.

Of a thing suddenly happening, Whether it signifieth Good or Evill.

Erect your Figure of Heaven at what time the Accident happened, else when you first heard of it, then consider who is Lord of that Sign wherein the *Sun* is, and the Lord of that Sign wherein the *Moon* is, and the Lord of the house of Life, which is ever the Ascendant, and see which of these is most powerfull in the Ascendant, let his position be considered, and if he be in ✶ or △ with the ☉ ♃ or ♀, there will no evill chance upon the preceding Accident, Rumour or Report; but if you find that Planet weak in the Scheam, combust, or in □ ♂ or ☌ of ♂ ♄ ☿, there will some misfortune follow after that accident, in one kind or other; if you consider the Planet afflicting your *Significator*; his posiiure and nature, it may easily be discovered, in what nature the evill will chance or upon what occasion; as if the Lord of the third, from or by some Neighbour or Kinsman; if the Lord of the second impedite them, then losse in substance; if Lord of the fourth, expect discontent with one of your Parents, or about Land or Houses; if the Lord of the fifth, some difference or discord in an Alehouse or Tavern, or in Company keeping, or by means of some Child, &c. and so of the rest.

What Marke, Mole or Scarre the Querent *hath in any Member of his Body.*

I have many times admired at the verity hereof, and it hath Been one main argument of my engaging so far in all the parts of Astrology, for very rarely you shall find these rules faile.

When you have upon any demand erected the *querents* Figure, consider the Sign ascending, what member of mans body it represents, and tell the *querent* he hath a Mole, Scar or mark on that part of his body represented by that Sign; as if the Sign ascending be ♉, it's on the Neck: if in ♊, on the Arms, &c. See also in which of the twelve Signs of the Zodiack the Lord

Lord of the Ascendant is in, and in that member represented by that Sign, he or she hath another.

Then observe the Sign descending on the Cusp of the sixt house, and what part of mans body it personates; for in that member shall you find another; so shall you discover another in that member which is signified by the Sign wherein the Lord of the sixt is.

Last of all, consider what Sign the *Moon* is in, and what member of mans body it denotes, therein shall you also find a Mark, Mole or Scarre: if ☽ signifie the Mark; it's a darkish, obscure, black one; if ♂, then it's usually some Scarre or Cut if he be in a fiery Sign, or else in any other Sign, a red mole; and you must alwayes know, that if either the Sign, or the Planet signifying the Mole, Mark or Scarre, be much afflicted, the Mark or Scarre is the greater and more eminent.

If the Sign be Masculine, and the Planet Masculine, the Mole or Scar is on the right side of the body.

The contrary judge, if the Sign be Feminine, and the Lord thereof in a Feminine Sign.

If the Significator of the Scarre or Mole be above the earth, (that is, from the Cusp of the Ascendant to the Cusp of the seventh, as either in the twelfth, eleventh, tenth, ninth, eighth or seventh) the Mark is on the fore part of the body, or visible to the eye, or on the out-side of the member; but if the Significator be under the earth, *viz.* in the first, second, third, fourth, fift, sixt, the Mole or Scarre is on the back part of the body, not visible, but on the insinde of the member.

If few degrees of a Sign doe ascend, or if the Lord of the Sign be in few degrees, the Mole, Mark or Scarre is in the upper part of the member; if the middle of the Sign ascend, or the Lord thereof in the middle, or neer the middle of the Sign, the Mole or Mark is so in the member, *viz.* in the middle: If the latter degrees ascend, or the *Moon*, or Lord of the first or sixt house be neer the last degrees of the Sign, the Mole, Mark or Scar is neer the lower part of the member.

If your Question be radicall, the time rightly taken, and the party enquiring be of sufficient age, or no Infant, you shall rarely find errour in this rule: I have many times upon a sud-

den in company, tryed this experiment upon some of the company, and ever found it true, as many in this City well know. in *November* and *December*, when Signs of short ascensions are in the Ascendant, you must be wary, for in regard many times the ☉ is not then visible, and Clocks may faile, it's possible you may be deceived, and misse of a right Ascendant, for ♓ and ♈ doe each of them ascend in the space of three quarters of an hour, and some few minutes; ♒ and ♉ in one hour and some odde minntes; but if you have the time of the day exact, you need not ever mistrust the verity of your Judgments: which will infinitely satisfie any that are Students herein, and cause them to take great pleasure in the *Art*, and make them sensible, that there is as much sincerity in all the whole *Art* of *Astrologie*, when it is rightly understood and practized, which at this day I must confesse it is by very few.

As these rules will hold certain upon the body of every *querent*, and in every question, so will they upon the body of the *quesited*, (*mutatis*, *mutandis*;) as if one enquires somewhat concerning his Wife, then the Sign of the seventh house, and the Sign wherein the Lord of the seventh is, shall shew the Womans Marks; so shall the Sign upon the Cusp of the twelfth, for that is the sixth from the seventh, and the Sign wherein the Lord of the twelfth is in, shew two more Moles or Marks of the Woman.

Usually an Infortune in the Ascendant blemishes the Face with some Mole or Scarre according to his nature, for the first house signifies the Face, the second the Neck, the third the Arms and Shoulders, the fourth the Brest and Paps, the fifth the Heart, &c. and so every house and Sign in order, according to succession; for what Sign soever is in the Ascendant, yet in every Question the first house represents the Face: Many times if the ☽ be in ☌ or ☍ of the ☉, the *querent* hath some blemish or the like near one of his Eyes; and this is ever true, if the ☍ or ☌ be in Angles, and either of them have any ill espect to *Mars*.

Whether

Whether one absent be dead or alive.

If a Question be demanded of one absent in a generall way, and the *querent* hath no relation to the party; then the first House, the Lord of that House and the ☽ shall signifie the absent party; the Lord of the eight House or Planet posited either in the House or within five degrees of the Cuspe of the 8th House shall shew his death or its quality.

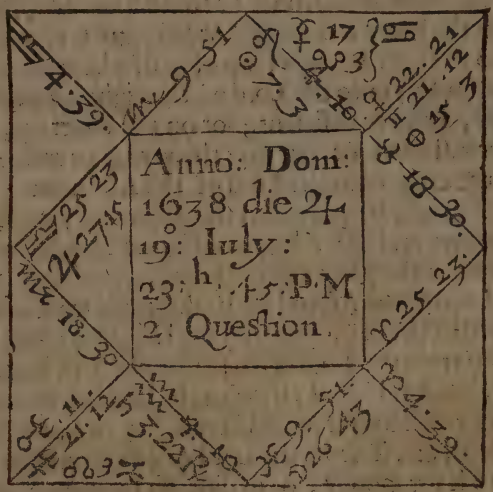
In judging this Question, see first whether the Lord of the Ascendant, the ☽ and Lord of the eight House or Planet in the eight house be corporally joyned together; or that the ☽ Lord of the Ascendant and Lord of the eight are in opposition either in the eight and second, or twelfth and sixt, for these are arguments the party is deceased, or sick, and very neer death.

See also if there be any translation of the *light* of the Lord of the Ascendant unto the Lord of the eight, especially in degrees deep, lame or deficient; or on the contrary, that there be any translation or carrying the vertue or influence of the Lord of the eight unto the Lord of the Ascendant; or if, the Lord of the eight be posited in the Ascendant, or if the Lord of the Ascendant and the ☽ be placed in the fourth House, these are testimonies the party absent is dead.

If the Lord of the Ascendant be separated from a bad Aspect of the Lord of the sixt, you may say the absent hath been lately sicke; if from the Lord of the eight, he hath been in danger of death, but is not dead; if from the Lord of the twelfth, he hath been lately much troubled in minde; in fear of imprisonment, arrests, &c. if from the Lord of the second, he hath been hard put to it for money, or in distresse for want; if from the Lord of the seventh, in some quarrell or contention; if from the Lord of the ninth or third, he hath been crossed in his journey (if he was at Sea by contrary winds, or Pyrats) if at Land by Theeves, bad Wayes, &c. and so of the rest. In judging this question, I have ever found, that if the Lord of the Ascendant be in the ninth, tenth, or eleventh (though many reports went the absent was dead) yet I found him to live. Now if you finde the absent alive, and you would know, when happily

pily you may hear of him; see in your *Ephemerides* when the Lords of the eleventh and Lord of the Ascendant come to a △ or ✶ Aspects, and about that time, if not that day, news will be had of him; or if the ☽ apply to a ✶ or △ of the Lord of the Ascendant, see how many degrees she wants of the Aspect, and give dayes, weeks or moneths, *viz.* For every degree in moveable Signs a day, in common Signs weeks, in fixed Signs moneths.

A further EXPLANATION *of the preceding Judgments by the Figure succeeding.*



Resolutions of these Questions following.

If finde the party inquired of at home.

A thing suddenly happening, whether good or bad is intended?

What Moles or Marks the Querent hath?

If one absent be dead or alive?

CHAP.

CHAP. XXV.

Viz. *A Woman being at my House in the Country, demanded if her Son were with his Master, or at her own House.*

IN this Figure ♀ is Lady of the *Ascendant*, and shal signifie her that asked the Question; the matter quesited after must, be required from that house which signifieth Children, and that is the fifth: I considered ♃ who is Lord of the Sign ♐, for ♐ is the house of ♃, and I found ♃, the Youths *Significator*, in the Angle of the East, or *Ascendant*; one argument, that the Party sought after was at home at his Mothers house at time of the Question: I observed further, that the ☽ did apply to a ✶ *dexter* of ♄, Lord of the fourth house, which signifies the house or dwelling place of the *Querent*: from which two testimonies, I judged the Youth was at his Mothers, and that she should find him there at her coming home, as indeed she did: now had I found ♃, Lord of the fift, in the tenth, because that is the house which signifies the Master, or had the ☽ separated from ♃, Significater of the Youth, and presently applyed to a good or indifferent aspect of the ☉, & she, *viz.* ☽ been in an Angle, I would have adjudged him at his Masters house, &c. I did further consider, that the 25. of *July* following, at two hours after noon, ♃ and ♀, being both their *Significators*, *viz.* both the Mothers and the Sons, came to a △ aspect, and therefore I judged she should see him that very day, but hardly any sooner, or before; (& indeed she staid in the countrey till that very morning; but when the strength of the influence grew powerfull, & as well her *Significatrix*, as his, were so neer their perfect aspect, she could not be induced to stay any longer, and so (*volens nolens*) went away, and it was about three in the afternoon the same day before she could get home, where she found her Son in her own house, abiding her coming; for usually about that day, when the *Significators* come to a ✶ or △ aspect (which you may know by your *Ephemeris*) it's very probable you shall have a Letter, or news of the Party *quesited* after (if the distance of places betwixt you can afford it,) but if the Party enquiring, and Person inquired after, be not far asunder, without question they

meet that very day, though neither of them formerly thought any such matter.

Had this Woman enquired, if she should have found a Neighbour or Brother or Sister at home, or not;

You must have taken signification from ♃, who is Lord of the third house; for you may see in the signification of the Houses, *pag.* 52. that the third house signifieth Brethren, Sisters, Kinred and Neighbours; you might safely have adjudged, she should have found any one of these at home, because ♃ their Significator is in an Angle.

But if she had enquired, whether she should have found a Party at home, yea or not, to whom she had no relation, but as to a stranger; then ♂ the Lord of the seventh, had been his *Significator*, whom I find to be in the Sign of ♐, and in the second house of Heaven, for wanting more then five degrees of the Cusp of the third, he is not admitted to have signification in that house. In the first place therefore, I find ♂ in the second house, and in a Northern quarter of Heaven, (for from the Cusp of the fourth house to the Cusp of the first, or Ascendant, is so, as you may see *pag.* 48.) next I find ☿, who is *Significator* of the Party with whom she would speak with, is in ♐, which is an Easterly Sign, as you may see *pag.* 97.

Being ☿ is not in an Angle, I say he is not at home; the second house wherein he is being a Succedant, I say he is not far from home.

The quarter of Heaven wherein at present he is, is North-east, for so Sign and quarter import.

His distance from home may be a Furlong, or a Close or two, because his *Significator* is in a Succedant house.

The quality of the place or ground where you may expect to find him, must be judged from the Sign wherein ☿ his *Significator* is, *viz.* ♐, a fiery Sign; what manner of place that Sign signifies, see in *pag.* 98. and you shall there find, it represents in the Fields, Hills, or Grounds that rise a little: so that the Party enquired after being absent, you must direct a messenger to find him, in such or such a Ground, or part of the Ground, as is of the nature and quality described, and butting

or

or lying to that quarter of Heaven, as is formerly directed, *viz.* North-east.

But had it been so, that you were informed, the man was in a Town, and not in the Fields, then enquire in the Town neer to some Smiths or Buchers shops, or the like, being North-east from his house, for you may read ♂ delights in such places, see *pag.* 68.

Of a Thing suddenly happening, whether good or ill, Resolution thereof by the last Figure.

Let us admit the Figure preceding to be set upon such an occasion; the ☉ is here Lord of the Sign wherein he is; ♄ is Lord of ♐, the Sign wherein the ☽ is, ♀ is Lady of the Ascendant, or house of Life; ♀ is here most powerfull in the Ascendant, ♎ being her house, and she having the Term therein, and casting her △ *Sinister* unto the Cusp of the house; as also, being in △ with ♄; and he in the Ascendant; from hence one might have safely judged, had this been the very time of a sudden accident, or thing done, that it could not have redounded to the *Querent's* disadvantage, but rather good: Now had ♀ been neerer to the ♂ of ♂, he being in the second, which signifies Riches, I should have judged the *Querent* would have received some losse shortly; and so of the rest; or some falling out about Moneys.

What Marks the Querent had.

I find the 25. of ♎ ascending, and ♄ in the *Ascendant*; which as I acquainted you, signified the Face; this *Querent* had a Wart or Mole on the right side of her Face, neer her Mouth, for ♄ is masculine, so is the Sign ♎; and as the latter degrees of ♎ ascend, so the *Querent* confessed a Mole on the lower part of her Reines, towards the Hanches; ♈ being the Sign of the 6xth, shewed she had one on the Fore-head, neer the Hair, for you see the Cusp of the house is but four degrees; ♂ Lord of ♈, being in a masculine Sign, *viz.* in ♐ but under the earth, shewed a Mole on the right Thigh, towards the middle of it, on the

back part, or that part which is not visible; the ☽ being in ♓, *viz.* 26ᵈ 43ᵐ in a Feminine Sign, and under the Earth, I told her she had one Mole under her Foot, towards the extremity of her left Foot.

The *Quesited* party being her Son, had ♓ the ninth degree for his Ascendant, which denoted a Mole on the left side of his Cheek; and as ♓ signifies the Foot, so he had one on the left Foot, a little below the Ancle, for you see few degrees ascend. The sixt house from the fift, is the tenth in the Figure, where you see ♌ 4ᵈ which signified, that neer his right Side, below his Breast, he had some Scarre, Mole or Mark, &c. follow these Directions, and they are sufficient Instructions in this kind of Judgment.

Whether one absent be dead or alive, by the preceding Scheam of Heaven.

In the Figure aboveſaid, let us admit the Question to have been demanded for one absent:

The Ascendant ♎, ♃ therein, ♀ and ☽ are *Significators* of the absent Party.

The ascending Sign manifests his Stature, ♃ gives comlineſs unto it, ♀ ♃ and ☽ argue his Conditions.

Neither is the ☽ or Lord of the *Ascendant* joyned to any Planet in the eight by ☌, but are all free from the malignant beams and aspects of the Lords of the 8ᵗʰ or 6ᵗʰ, or is the Lord of the *Ascendant* or the ☽ in ☍ with the Lord of the eighth.

Or is there translation of light from the Lord of the eighth to the Lord of the *Ascendant*, or is the Lord of the eighth in the *Ascendant*; but a Benevolent Planet, or is ☽ or the Lord of the *Ascendant* in the fourth house: I should therefore pronounce the absent in health; but because ♀ Lady of the *Ascendant*, had not many dayes before been in ☍ with ♂, who is Lord of the second and sixt; I should adjudge he had been lately discontented for want of Money, and also inclinable to a Fever; but by ♃ his positure in the Ascendant, and his △ to ♀, I should judge *Medicine*, or such a one as ♃ had relieved him: and because ♀ Lord of the eleventh, applies to a □ of ♃ in

in the *Ascendant*, both of them being in Signs of long ascensions, which is equivalent to a △, I should judge the *Querent* to have news of the absent about ten weeks from the time of the Question, because ☿ wants ten degrees of the □ of ♃; if the absent be known to be at a neer distance, I would have said in ten dayes they should hear of him, because the Signs are moveable.

CHAP. XXVI.

Of a Ship, and whatever are in her, her Safety or Destruction.

THE *Ancients* doe put this Question to those concerning the ninth house, and I conceive for no other reason, then because it must be granted, that all Ships are made for Travell and Journeys: however, in regard the most part of the Judgment concerning its safety or ruine is derived from the Ascendant and his Lord, and the ☽, I thought fit to place this Judgment as belonging to the first house.

Generally, the Sign ascending, and the ☽, are *Significators* of the *Ship*, and what Goods are in her, the Lord of the Ascendant of those that sail in her: if in the Question demanded you find all these unfortunate, that is, if a malevolent Planet by position be placed in the Ascendant, he having dignities in the eighth: or if you find the Lord of the Ascendant in the eighth, in any ill configuration with the Lord of the eighth, twelfth, fourth or sixth, or the ☽ combust, or under the earth, you may judge the Ship is lost, and the men drowned, (unlesse you find reception betwixt themselves) for then the Ship was casually Shipwrackt, and some of the Sea-men did escape: but if you find the preceding *Significators* all of them free from misfortune, both Men and Goods are all safe; the more safe if any reception be. But if the Ascendant and the ☽ be infortunate, and the Lord of the Ascendant fortunate, the Ship is like to be drowned, but the men will be saved: Some for better knowledge and discovery of what part of the Ship was like to be freest from danger, have divided the severall parts of the Ship, and have assigned to every of the twelve Signs, a part or place

of the Ship, by which if any damage was to come to the Ship, they could or might better prevent it.

Unto Aries *they give the Breſt of the Ship.*
To Taurus *what is under the Breſt a little towards the Water.*
To Geminis *the Rooſher or Stern of the Ship.*
To Cancer *the Bottom or Floor of the Ship.*
To Leo *the top of the Ship above Water.*
To Virgo *the Belly of it.*
To Libra *that part which ſometimes is above, and ſometimes belo the Water, or betwixt Wind and Weather.*
To Scorpio *that part where the Seamen are lodged, or doe their Office.*
To Sagitarius *The Mariners themſelves.*
To Capricornus *the ends of the Ship.*
To Aquarius *the Maſter or Captain of the Ship.*
To Piſces *the Oares.*

At the time when the Queſtion is asked concerning the well or ill being of the Ship, ſee which of theſe Signs, or how many of them are fortunate, or hath the ☽ or the Lord thereof fortunate, it's an argument thoſe parts of the Ship ſo ſignified, will have no defect, or need repair thereof, or the Ship will receive any detriment in thoſe parts: but which of theſe Signs you find unfortunate, or in what Sign you find the ☽ or Lord of the Sign where ſhe is, unfortunate, in that place or part of the Ship aſſign impediment and misfortune, and thereof give warning.

But when the *Querent* ſhall demand of any Ship which is ſetting forth, and the State of that Ship ere ſhe return, and what may be hoped of her in her Voyage, then behold the Angles of the Figure, and ſee if the fortunate Planets are therein poſited, or falling into Angles, and the Infortunes remote from Angles, Cadent, Combuſt or under the ☉ Beams, then you may judge the Ship will goe ſafe to the place intended, with all the Goods and Loading in her: But if you find the Infortunes in Angles, or ſucceeding Houſes, there will chance ſome hinderance unto the Ship, and it ſhall be in that part which the Sign ſignifies where the unfortunate Planet is; if the ſame Infortune be ♄,

the

the Ship will be split, and the men drowned, or receive hurt by some bruise, or running a ground: but if it be ♂, and he in any of his Essentiall Dignities, or behold a place where he hath any Dignity or be in an earthly Sign, he shall then signifie the same which ♄ did, or very great danger and damage to the Ship: but if the Fortunes cast their benevolent rayes or aspect to the places where ♂ or ♄ are, and the Lords of the four Angles of the Figure, and especially, or more properly, the Ascendant, and Lord of that house or Sign where the ☽ is in be free, then it's an argument, the Ship shall labour hard, and suffer much damage, yet notwithstanding the greater part both of Goods and Men shall be preserved. But if ♂ doe afflict the Lords of the Angles, and Dispositor of the ☽, the Mariners will be in great fear of their Enemies, or of Pyrates or Sea-robbers, shall even tremble for fear of them: and if there also unto this evill configuration chance any other affliction in the Signs, there will happen amongst the Mariners Blood-shed, Controversies, quarrelling one with another, theeving and robbing each other, purloyning the Goods of the Ship; and this judgment will prove more certain if the unfortunate Planets be in the Signs which fall to be in the Division of the upper part of the Ship, towards the height or top of her.

If ♄ in the like nature doe afflict, as was before recited of ♂, there will be many thefts committed in the Ship, but no blood-shed; the Goods of the Ship consume, no body knowing which way.

If the unfortunate Signs (*viz.* those which are afflicted by the presence of ♄ ♂ or ☌ ☋) be those which signifie the bottom or that part of the Ship which is under Water, it's an argument of the breaking and drowning thereof, or receiving some dangerous Leak: if the Signs so unfortunate be in the Mid-heaven, and ♂ unfortunate them, its like the Ship will be burnt by fire, thunder or lightning, or matter falling out of the Air into the Ship; this shall then take place when the Signs are fiery, and neer violent fixed Stars.

If that Sign wherein ♂ or the unfortunate Planet be the Sign of the fourth house, it notes firing of the Ship in the bottom of her; but if ♂ be there, and the Sign humane, *viz.* either

either ♈ ♎ or ♒, that fire or burning of the Ship shall proceed from a fight with Enemies, or they shall cast fire into her, or shall tear the Ship in pieces in grapling with her, and the fire shall in that part of the Ship first take hold, signified by the Sign wherein an Infortune was at time of asking the Question.

If ♄ instead of ♂ doe denunciate dammage, and be placed in the Mid-heaven, the Ship shall receive prejudice by contrary Winds, and by leaks in the Ship, by rending or using of bad Sailes; and this misfortune shall be greater or lesser, according to the potency of the *significator* of that misfortune, and remoteness of the Fortunes.

If the same Infortune be in the seventh house, and he be ♄, the latter part of the Ship will be in danger of misfortune, and the Stern of the Ship will be broke.

Moreover, if any Infortune be in the Ascendant, some losse will be in the fore-part of the Ship, greater or lesse, according to the quality or strength of the *significator* thereof; or if the Lord of the Ascendant be Retrograde, the Ship will proceed forward a while, but either return or put into some Harbour within a little time after her setting forth; and if the Lord of the Ascendant be in a moveable Sign, and Retrograde, and the Lord of the fourth also, *viz.* Retrograde, the Ship will return again, crossed by contrary Winds, to the every Port from which she first set out: and if the Lord of the Ascendant have no other impediments then Retrogradation, there will be no losse by the return of it; but if to Retrogradation some other misfortune happen, the Ship returnes to amend something amisse, and was also in danger.

Besides, if the Lord of the eighth shall infortunate the Lord of the Ascendant, especially if the Lord of the Ascendant be in the eighth, there will come hurt to the Ship, according to the nature of the Planet afflicting: as if the same Planet that is Lord of the eighth house doe impedite the Lord of the house of the ☽, the Lord of the Ascendant and the ☽, it imports the death of the Master or Governour of the Ship, and of his Mate and principall Officers of the Ship: and if the *Part of Fortune*, and the Lord of the second house be both unfortunate, it pro-

nounceth

nounceth losse in sale of those Goods in the Ship, or ill venting of them, or that they will not come to a good Market; but if either ☊ ♄ or ♀ be in the second house, or Lords thereof, or Dispositors of the Sign the ⊕ is in, there will good profit arise from the Voyage of that Ship, and sale of Goods therein, the more the *Significators* are essentially strong, the more profit may be expected.

If the Lord of the Ascendant and Lord of the house of the ☽ be slow of course, and those Planets that dispose of them, then it's probable the Ship will be slow in her motion, and make a long Voyage of it: but if the aforesaid *Significators* be quick in motion, the Ship shall make good speed to the Port intended, and will return home again in shorter time then is expected.

And if it happen that there be an ☌ or □ aspect betwixt the Lord of the Ascendant and Lord of that Sign who disposeth the ☽, and this aspect be without reception, then will there be much discord amongst the *Saylors*, and much controversie betwixt the Merchant and them; wherein, he shall prevaile that is most dignified; that is, the Sea-men if the Lord of the Ascendant be strongest; the Merchant, if the Lord of the house where the ☽ is best fortified.

If the Lord of the second be removed from his second, (that is, if ♉ be the Cusp of the second, and ♀ further removed then ♊) or if the Lord of the second be removed from the second house wherein the ☽ is in, (as if she be in ♍, and the Lord of the second not in ♎, or if the Disposer of the ⊕ be not with it, then the Ship-men will have scarsity of Provision of Victuals and Food: if these Planets or ⊕ be in Watry Signs, want of fresh Water will most annoy the Saylors: if the *Significators* be in Earthly or Aiery Signs, want of Food, Victuals and Fire will oppresse them: This is the manner by which the *Ancients* did judge of the good or ill successe of a Ship, concerning her Voyage at her first going forth.

An Example of a Ship at Sea.

In *December* 1644. a *Merchant* in *London* having sent out a Ship to the Coasts of *Spain* for Trade, had severall times news that his Ship was lost or cast away, there having been a little before very Tempestuous weather, in so much that many Ships were sunk & shipwrackt; he would have given 60 ℔. in the hundred for the assurance of her; but so generall was the report of her losse, that none of the *Ensurance* company would meddle, no not upon any tearms. A Friend of the *Merchants* propounds the Question unto me, *What I thought of the Ship, if sunk or living?* whereupon I erected the Figure preceding, & having well considered what was requisite in this manner of Judgment, I gave my Opinion, That *the Ship was not lost, but did live, & though of late in some danger, yet was now recovered.* My Judgment was grounded upon the Considerations in *Art* following.

IN the first place, the *Ascendant*, being the 11th. degr. and 33. min. of ♋, shewed the Bulk or Body of the Ship; there doth also ascend with these degrees of ♋ three fixed Starres in our *Horizon*, wholly almost of the nature of ♄: I find ♄ casteth his □ *Sinister* out of the eleventh house, but from a Cardinall Sign to, or very neer the Cusp of the ascending degrees, thereby afflicting it: after his □ aspect, I found the ☽ in her Exaltation, casting a ✶ *Sinister* to the degree ascending, interposing her ✶ betwixt the Ascendant and the ☌ aspects of ☿ and ☉ in the seventh, which otherwise had been dangerous, for all opposite aspects to the Ascendant in this Judgment are dangerous.

From

From the *Ascendants* affliction both by the □ of ♄, and presence of fixed Stars of his like nature, I judged the Ship was much of the nature of ♄, *viz.* a sluggish, heavy one, and of no good speed, or very sound; and ♉ being a weakly Sign, made me judge the condition, building and quality of the Ship was such; [*and it was so confessed.*]

From hence, and for that ☽ is in the ninth house, I judged the Ship had been in some affliction or distresse in her Journey, occasioned from such casualties as are signified by ♄, *viz.* had received some bruise, leak, dammage in or neer her Brest; because ♈, the Sign wherein ♄ is, represents that part, thereby afflicting it.

But in regard the ☽, who is Lady of the Ascendant, is posited in the eleventh house, and in her Exaltation, is no manner of way impedited, but by a benevolent aspect applying to a △ of ☿ and ☉, and is by bodily presence so neer unto ♑, and all the *Significators* above the Earth, (a thing very considerable in this Judgment.)

Besides, I observed no *Infortunes* in Angles, which was one other good argument; for these considerations, I judged the Ship was not cast away, but was living, and that the Saylors and Officers of the Ship were lively and in good condition.

The next *Quere* was, *Where the Ship was, upon what Coast, and when any news would come of her?*

Herein I considered the ☽ was fixed, and locally in the eleventh house; ♉ is a Southern Sign, but in an East quarter of Heaven, verging towards the South: her application to △ of ☿, and he in ♍, a South Sign and West Angle, made me judge the Ship was South-west from *London*, and upon our own Coast, or neer those which lye betwixt *Ireland* and *Wales*; I judged her at that time to be in some *Harbour*, because ♉ wherein the ☽ is, is fixed, and in the eleventh house, which is the house of *Comfort* and *Relief*; and that she was put into some *Harbour* to mend her Defects or Rents: [*It proved true that she was in the West, and in an Harbour.*

Because the ☽ applyed to a △ of ☿ and ☉, and they in an Angle, and was her self as well as they, very swift in motion, and did want but a few minutes of their perfect △; I judged

there would be news or Letters, or a certain discovery of the Ship in a very short time; the *significators* so neer aspect, I said either that night, or in two dayes; [*and so it proved.*] And you must observe, that it gave me good encouragement when I saw ⊕ disposed by ♂, and ☿ to whom the ☽ applyed to be in reception with ♂: as also, that the ☽, by so forcible an aspect, did apply to the ☉, who is Lord of the second house, or of *Substance*, an argument, the *Merchant* should encrease his Stock, and not lose by that adventure: You shall also observe, that ♃ hath his *Antiscion* in the ninth of ♌, the very Cusp of the second house, and ♂ his *Antiscion* fals upon the very degree ascending: these were good testimonies of safety: ♂ as being Lord of the eleventh, and Dispositor of ⊕; and ♃ as Lord of the tenth, *viz.* of *Trade* and *Commerce*.

Besides, usually when the ☽ applies to a good aspect of a Retrograde Planet, it brings the matter to an end one way or other speedily, and when least suspected: and it's a generall Maxime in such like cases, if the ☽ apply to the *Fortunes*, or by good aspect to any Planet or Planets in Angles, then there is reason we hope well, &c.

The Ascendant free from presence of *Infortunes*, a good sign: Lord of the Ascendant above the Earth, and the ☽ and their Dispositors, good signs: Lord of the Ascendant in tenth, eleventh or ninth houses, good: Lord of the Ascendant in △ or ✶ with ♃ or Lord of the eleventh, good.

Here

Example of another Ship.

Here the Ascendant and the ☽ are *significators* of the Ship, and those that saile in her: the ☽ lately separated from a □ of ♄, Lord of the eighth and ninth, then at time of the Question void of course; but afterwards first applyed to a △ of ♄, then to ☌ of ☿, Lord of the twelfth and fourth; this shewed the Ship had lately been in danger (of Death) *viz.* shipwrack: and as the ☽ had been void of course, so had no news been heard of her; because the ☽ was last in □ of ♄, in fixed Signs, tortuous or odiously and malitiously aspecting each other, and falling into Cadent houses, and then did not presently apply to the good aspect of any benevolent Planet, but was void of course, and then again continued her application out of the fourth to ♄, who is still Lord of the eighth, although it was by good aspect; and then after separation from him, applyed to ☌ ☿, and that ☿ her Dispositor was in his Detriment, and entring Combustion, and ♃ Dispositor of ☿ Subterranean and in ☌ with ♂, and terms of an *Infortune*; and forasmuch as I found ♂ in his Fall, upon or neer the Cusp of the second house, I judged losse was at hand to the Merchant; ⊕ being in the sixt house, disposed by ♃, and he Retrograde in the second, not beholding ⊕; the ☽ also casting her □ *Sinister* to the ⊕, and so ☿ his *Dexter* □: by means therefore of so many evill testimonies of receiving losse rather then benefit; I judged that the Merchant should lose much, if not all that was adventured in this Ship, and so consequently I doubted the Ship was cast away; [*and so it proved.*]

Principall Significators under the Earth, ill: worst of all, if

in the fourth, for that is an assured testimony of sinking the Ship.

Of the time of receiving any QUESTION.

It hath been disputed largely amongst the *Arabians*, who were excellent in the resolution of Horary-Questions, what time the *Astrologer* should take for the ground of his Question, whether that time when the *Querent* first comes into ones House or Closet, or first salutes the *Artist*, whether that is to be admitted for the most proper time of erecting a Figure, and giving Judgment thereupon.

Though some have consented to this opinion, yet I could never be satisfied herein either with reason or experience: for let us admit one comes to demand a Resolution of me, and we converse together a good while; but in the end, some occasion intervenes, and we depart: I hope no sound Judgment will allow of this time to be the *Radix* of a Question (when as none is really demanded) *viz.* at what time he first saw me, or entred my house and spake with me.

Without doubt the true hour of receiving any Question is then, when the *Querent* propounds his desire unto the *Astrologer*, even that very moment of time, in my opinion, is to be accepted: for let us suppose a Letter is sent or delivered unto me, wherein I am desired to resolve some doubts; perhaps I receive the Letter into my hands at three of the clock in any day of the week, but in regard of some occasions, doe not read it untill four or five hours after; that very hour and minute of hour when I break it open, & perceive the intention of the *Querent*, is the time to which I ought to erect my Figure, and from thence to draw mine *Astrologicall Judgment*: This way & manner have I practised, and found successe answerable: And whereas *Bonatus* and some others doe give warning that the *Astrologian* judge not his own Question, and say he cannot tell how to accept of a question from himself; this I conceive was his reason, Because he thought the *Artist* would be partiall to himself in his judgment: Verily I am of a contrary opinion and have found by many experiments, that at what hour the

mind

mind or intention of the *Astrologer* is heavily perplexed with, or concerning the successe of any matter wherein himself is really concerned, I say he may with great reason accept of that hour for the true time of erecting his Scheam of Heaven, and he may (if not partiall) as well judge of that Figure erected by himself, as of any other; but herein I advise him to lay aside all love and partiality unto his own Cause.

JUDGMEMTS concerning the second HOUSE.

CHAP. XXVII.

Whether the Querent shall be Rich, or have a competent Fortune? By what means attain it? The time when? &c. and if it shall continue?

WHoever interrogates, be his Condition what it will be, *King*, *Noble*, *Priest* or *Lay-man*, the Ascendant, the Lord thereof and the ☽ are his *significators*: and if the Question be in generall terms, (*viz. Whether he shall ever be rich yea or not?*) without relation to any particular person from whom he may expect a Fortune, the resolution of it is in this nature:

Consider the Sign ascending on the Cusp of the second House, the Lord thereof, the Planet or Planets therein posited, or aspecting the Lord of that house or Cusp thereof; the *Part of Fortune*, the Sign and place of Heaven where it is placed, and how aspected by the Planets, (for ☉ it self emitteth no rayes, or casteth any aspect to any Planet, no more doe the ☊ or ☋.)

First, if you find the Planets all angular, it's one good Sign of Substance; if they be in succedant houses, direct and swift in motion, it's a good sign.

If the Planets be in good houses, direct, and but moderately

ly dignified in essentiall Dignities, it's an hopefull argument of an Estate: Those Rules are generall.

If the Lord of the Ascendant, or the ☽, and Lord of the second house, *viz.* of Substance, be corporally joyned together, or if they, *viz.* Lord of the Ascendant and ☽, have friendly aspect to the Lord of the second, or if ♃ and ♀ cast their △ or ✶, or be in ☌ with ⊕, or if the Lord of the second be in the Ascendant, or the ☽, or Lord of the Ascendant in the second, or if any Planet transfer the light and vertue of the Lord of the second to the Lord of the Ascendant, or if benevolent Planets cast their ✶ or △ to the Cuspe of the Ascendant or ⊕, or any fixed Starre of the nature of ♃ and ♀, doe ascend with the cuspe of the second or ⊕ be in ☌ with or neer to such a fixed Starre; or if ♃ who is naturall significator of substance, or ♀ who is naturally a fortune or ☊ be in the second, and no infortune cast his aspect unto them, or if you finde all the Planets direct and swift in motion (*viz.*) if their daily motion be more then what is assigned for their mean or middle motion, which you may perceive by Page 57. 61. 65. 69. 72. 76. 80. the Querent shall not fear poverty, for he will be competently rich or have a sufficient fortune to subsist on, and this his estate shall be greater or lesser according to the Major testimonies, which you are carefully to examine of those significators which doe naturally resolve this question; and here in this demand you must remember to take notice of the quality of the person inquiring or demanding the question, for (*Quoad capax*) it shall happen to any Interrogant.

By what means attain it.

When you have sufficiently examined your Figure, and perceive that the *Querent* shall have a subsistence or will come to have riches, it will be demanded, how? by whom, or what means it may be obtained?

Herein you must observe, that if the Lord of the second house be in the second, the *Querent* shall obtain an Estate by his own labour and proper industry; if the Lord of the second be placed in the Ascendant, he shall unexpectedly come to a Fortune,

or

or without much labour attain it. If that the Lord of the second or the ☽ doe promise substance by any aspect they have to each other, you must consider from what House the aspect is, or of what House the ☽ is Lady of, or if neither of these promise substance; see to the ⊕ what house it is in, and what House of Heaven the *Dispoſer* is Lord of.

If the Planet assisting, or promising encrease of Fortune, be Lord of the Ascendant, the *Querent* himself will by his own diligence advance his own Fortune; if he be a mean man or Mechanicall that interrogates, then by the sweat and labour of his own hands, his own Invention, Care and Paines-taking shall put him into a Fortune: but if the Adjuvant Planet be Lord of the second, he will augment his Estate by advance of his own Stock, and well managing his private Fortune, and adventuring to Buy and Sell in such things as naturally he is addicted unto, or fals in his way in the course of his life.

If the Lord of the third fortunate, the Lord of the second, or the Cusp of the house, or *Part of Fortune*, he will be assisted in the procuring an Estate by some honest Neighbour, or some one of his Kinred, Brethren or Sisters, if he have any, or by some Journey he shall undertake, or removing to that quarter of Heaven from whence the Lord of the third casts his good aspect, or if corporally joyned with the Significator of Substance.

If the fortunate Planet or Significator be Lord of the fourth, or placed in the fourth, the *Querent* will attain Wealth by means of his Fathers assistance, (if he be living) or by some aged person, as Grand-father, &c. or by taking some Farm or Grounds, or purchase of Tenements, Lands or Hereditaments, or well managing the Stock his *Ancestors* have or shall leave him, or some Stock of Money his Kinred may lend him.

If the Lord of the fifth doe promise Wealth, then he obtaines means: if a Gentleman (by Play, Cards, Dice, Sports, Pastimes,) if of Capacity, and a Courtier, by some Embassage, Message, &c. If an ordinary man propounds the Question, by keeping a Victualling-house, as Ale-house, Inne, Tavern, Bowling-alley, or being a Door-keeper, Porter to some Gen-

tleman; or be he who he will that enquires, if the Lord of the fifth house be strong, he promises somewhat out of the Estate of the Father, or by making Matches, &c.

If the Lord of the sixth, or Significator, or assistant Planet be in the sixth, and the Sign of the sixth be humane, the *Querent* may expect good Servants, and profit by their labour: if a King or Prince propounds the Question (as sometimes they doe) you may judge, his Subjects will assist him with many tumbling Subsidies, Privy-Seales, Loanes of Money, &c.

If a Nobleman or Gentleman enquire, he shall augment his Estate by Letting Leases, and the discreet managing of his Estate by his Stewards, Bailiffs, and such as undertake for him.

If the Question come from a Country-man, as a Farmer or Husband-man, tell him he may thrive by dealing in little Cattle, as Sheep, Goats, Hogs, Conies, &c.

If a Scholler propound the Question upon the like occasion, advise him to turn Physitian, for he shall thrive by his Salary obtained from people infirm and diseased.

If the Lord of the seventh house fortunate the Lord of the second, or the Cusp of the house, or the ☉, or that Planet which is posited in the second, let the *Querent* expect Gods blessing, by means of a rich and good Wife, or the assistance of some loving Woman: As also, if a Gentleman propound the Question, then by the Sword, or the Wars, or by Law recovering somewhat detained from him, by contracting of Bargains, by the common acquaintance he hath in his way of Trade or Commerce, if he be a Merchant.

If the Lord of the eighth be that Planet who fortunates the Significators above named, the *Querent* shall either have some Legacy bequeathed him by Testament of a deceased party, or a further encrease of his Wives Portion, little by him expected at time of his Question, or shall goe uncompelled, and reside in some Country, where encrease of substance shall happen unto him, *viz.* he shall unexpectedly settle himself where formerly he had no intention, and there shall thrive and grow rich.

If the Lord of the ninth give vertue or fortunate the ☉ or Lord of the second, or Cusp of the House, the *Querent* may thrive

thrive by some Voyage to Sea, if ♋ or ♓ descend on the cusp of the ninth, and the Lord of the same Sign be therein, or one of his Wives Brothers, or some allied unto her, or a neer Neighbour, to the place where she did live when he first married her, or some religious man or Minister shall be friend him in the way of his Vocation or Calling, for the encrease of his Fortune.

If an Earthly Sign be on the cusp of the ninth, and the Lord of that house be therein posited, he may thrive by removing to that part of Heaven, or that Coast of the Kingdom or County signified by the Sign and quarter of Heaven, and by dealing in the native Commodities of that County, City or Countrey to which the Heavens direct him.

If the Lord of the second be fortunate in the tenth house, or the Lord of the tenth and second be in reception, or the Lord of the tenth doe behold the Lord of the second or Cuspe of the second house, or a Planet therein, or the ⊕ with any benevolent configuration; let the *Querent* endevour the service or imployment of some King, Prince, Nobleman, Gentleman, Master, or the like, and thereby he shall augment his estate or get a subsistence: if one inquires that is young and of small Fortune, let him learn a Mechanicall trade, according to the nature of the sign of the tenth and Planet who is Lord thereof; for the heavens intimate he shall doe well in his Mystery or Trade, if he be capable and fit for it; or if he be a man of any education and desirous of preferment, let him expect an Office or Publique imployment in the Common-wealth, in one kinde or other.

If the Lord of the eleventh be that benevolent Planet who is significator in the premises, *viz.* the Planet fortunating, then some friend shall commend the party inquiring to accept of some imployment very advantagious, or some Merchant, Courtier, or servant of a Nobleman, King, or great Person shall be the means of raising the *Querent* to a Fortune, and then, things shall unexpectedly happen unto the *Querent* which he never thought of: and this for good.

If the Fortunate Planet, who cast his Aspect as aforesaid, be in the twelfth, the *Querent* shall advance his Fortune by great Cattle, Horse-races, by imprisonments, or men imprisoned, if

the sign of the twelfth be humane, if the Sign be ♉ or ♍ or ♈ by Cattle, if ♐ by corn. And herein mix your judgement with reason.

The most assured testimony in Astrology, and upon a Question onely propounded; that the *Querent* shall be rich and continue so, is this, If the Lord of the first and second and *Jupiter* be joyned together in the second House, first, tenth, seventh, fourth or eleventh, but if they be not in ♂, then that they apply by ✶ or △ with mutuall reception, although they apply by □ or ☍, yet if it be with reception, the party will thrive or have an estate, though with much labour, and many intervening difficulties, yet will he ever more abound then want.

Of the Reason, or from whence it proceeds, or what is the Cause, why the QUERENT *shall not obtain Wealth.*

When in any Question you find your Figure signifies the *Querent* shal come to an estate, the resolution following is needless; but if you find that he shall not obtain any great Fortune, & the *Interrogant* would know the cause why, or thing impediting, that so he may the better direct his affairs, & be more wary in the course of his life, for better prevention of such difficulties. In this Judgment carefully observe the Planet obstructing, or who doth most afflict the Lord of the second, or ⊕, or the cusp of the second, the ☽, or Lord or Dispositor of the ⊕; if the Lord of the first be that Planet, then the *Querent* himself is the cause; if the Lord of the second doe with □ or ☍ behold ⊕, or the Cusp of the second, then want of Money or a sufficient Stock to set himself in imployment is the cause: if Lord of the third, his own Kinred will doe nothing for him, or will prove burthensome, or malicious Neighbours will get all the Trade from him, or so under-sell him, that he will be much kept under thereby: and so run thorough the twelve Houses, as in the Chapter before mentioned. I thought good here to give this generall caution, that if the Lord of the second house, or Dispositor of ⊕ be Infortunes, yet if they have Essentiall Dignities where they are, or aspects to good Planets, or be placed in such benevolent houses as I formerly mentioned, they may be Significa-

Significators of Acquisition of Substance; and in like nature both ♄ and ♀ being afflicted or impedited, or Significators, as aforesaid, may be the Planets obstructing as well as any other, for every Planet must doe the work for which he is by divine Providence assigned unto: Doe you also ever remember that in what House you find *Cauda Draconis*, it prenotes detriment and impediment in such things as are signified by that house, as if he be in the second, he denotes consumption of Estate by the *Querent's* own folly or not thriving, by his own proper neglect: in the third, hinderance by evill, beggarly or peevish Kinred, &c. and so judge in all the rest of the twelve Houses.

If the QUERENT *shall obtain the Substance which he demands, or hath lent, or the Goods he hath pawned.*

If the Demand of the *Querent*, be *Whether or no he shall procure the Money or Substance from him of whom he intends to demand it?*

The Lord of the Ascendant and the ☽ are his Significators, the Lord of the second of his Substance.

The seventh House, and the Lord thereof signifie him or her of whom he intends to demand or borrow Money: In proceeding to Judgment.

See if the Lord of the Ascendant or the ☽ be joyned to the Lord of the eighth, who is Lord of the Substance of the party quesited after, or see if either of them be joyned, or in aspect to a Planet posited in the eighth, if the Planet in the eighth be a *Fortune*, or the aspect it self fortunate, he shall obtain the money desired; or if he would borrow the money required will be lent him; if he have deposited any Pledge, it will be restored, whether the fortunate Planet in the eight be received or not: yea, if an infortunate Planet be in the eighth, or Lord of the eighth, and receive either the Lord of the Ascendant or the ☽, the *Querent* shall obtain his desire: but if no reception be, he will hardly or ever procure his demands, and if ever, with so much difficulty and labour, as he would rather wish the thing had been undone.

In like manner, if the Lord of the eighth be in the first, or

in the second, and the Lord of the second receive him, it's probable the busineſſe will be effected; but if the Lord of the seventh, or of the eighth be in the first or second, and neither have reception of the Lord of the first or second house, or of the ☽, it's an argument he shall not have his desire accomplished, but shall receive a deniall or more prejudice in the thing demanded.

If the Lord of the Ascendant and the ☽ be joyned to a *Fortune* that hath dignity in the Sign ascending, or Sign intercepted in the Ascendant, the matter will be effected; or if any of them be joyned to an *Infortune* who hath dignity in the Ascendant, and that *Infortune* receive the Lord of the Ascendant or the ☽, the busineſſe will be dispatched: Or if the Lord of the Ascendant or the ☽ be joyned to a fortunate Planet, and he well placed either in the tenth or eleventh, the matter shall be perfected, though there be no reception: The Judgments of this Chapter shall then have place and prove true, when as the the matter in question is amongst ordinary persons, or with such people as with whom there is a community, as Citizens with Citizens, Country-men with Country-men, one Tradesman with another; from this Judgment we exempt Kings, Princes, Noble-men and such, who pay Debts slowly, and on whom the Law takes little notice.

If one shall acquire that Gaine or Profit, Wages or Stipend of the King or Noble-man, Generall or Common-wealth, Lieutenant-Generall, or any great Person which he Expects.

The resolution hereof will serve for any Question of the like nature, where the *Querent* is much inferiour to the *Quesited*, or the party or parties from whom he expects the accomplishment of his desires.

The Ascendant, Lord thereof and ☽ signifie him that askes the Question; the tenth house and Lord thereof, signifie the *Quesited*, or Person sought after, or from whom the matter is to be required; the second house and Lord thereof are to be considered for the *Querent*, the eleventh house and Lord thereof shal signifie.

signifie the Estate, Money or Substance of the King, Nobleman, Generall, &c. or Party enquired after: If in the Question you doe find the Lord of the Ascendant or the ☽ joyned to the Lord of the eleventh house, or if any of them be joyned to any Planet in the eleventh house, and that Planet be a *Fortune*, not in any measure impedited, or ill disposed, then you may affirm that the *Querent* shall obtain what Salary, wages, debt, or money the great Person of what quality soever owes unto him; or if it happen that the ☽ and Lord of the ascendant be joyned to an unfortunate Planet, and he receive them into some of his essentiall dignities, the *Querent* shall obtain his Monies, Wages, &c. but not without much solicitation, many weary addresses, feares and distrusts; if it happen any Aspect be betwixt the Significators, the one being an infortune and without reception, the *Querent* will never obtain what he desires. In this manner of Judgement be very carefull to observe the Planets true essentiall dignities, and their mutuall receptions, and by which of their mutuall dignities they receive each other.

Of the time when the aforesaid accidents treated of in this Chapter may happen.

Herein you must diligently observe unto what Planet either the Lord of the Ascendant or ☽ applyes unto, or is joyned by body, and doth signifie the effecting and performance of the matter quesited after, for if that Planet be in ✶ or △ with the Lord of the Ascendant or the ☽, whether he be a Fortune or not, or receive the Lord of the Ascendant or ☽ or not; consider well how both of them project their beams or rayes to each other, untill they come to their perfect aspect, or see how many degrees at the time of the Question asking, they want of being in true partill aspect or ☌, and you may answer that it shall be so many dayes as are the number of degrees betwixt the Significators, if they be both in Cadent houses: if they be in Succedant houses of Heaven, it will be so many weeks; if in Angles, the time will be so many moneths: but herein the Astrologer must use discretion, and consider if it be possible that the matter enquired of may be effected in dayes,

weeks

weeks or moneths; for if it be a busineſſe that may require much time, inſtead of moneths you may adde yeers, and this eſpecially if the Lord of the Aſcendant, the ☽ and other Significators be in Angles; but if one Planet be in an Angle, and the other in a Succedant, then they ſhall ſignifie moneths; if one be in a Succedant and the other in a Cadent, then they ſhal denote weeks; but if one be in an Angle, and the other in a Cadent houſe, they prenote moneths.

Some of the Ancients have ſaid, that if at the hour of the Queſtion the Planet which ſignifies the perfection of the thing demanded be in one Sign with the Lord of the Aſcendant, the matter ſhall then be brought to concluſion when that Planet and the Lord of the Aſcendant come to corporall conjunction in Degree and Minute; if the Lord of the Aſcendant be the more ponderous Planet, or whether there be reception yea or not; but if the Lord of the Aſcendant be the more light Planet, ſo that he make haſte to the conjunction of the Planet ſignifying the effecting of the matter, and that Planet receive the Lord of the Aſcendant, the matter will be finiſhed. But if that Planet ſhall not receive the Lord of the Aſcendant, then the matter will not be effected, unleſſe the foreſaid ſignificators be in an Angle when the Conjunction ſhall be, or in one of his own Houſes, and eſpecially in that which is called his joy; as ♒ is the joy of ♄, ♐ of ♃, ♏ of ♂, ♎ of ♀, ♍ of ☿. What I have obſerved in reſolving Queſtions of this nature, is this, that ſingle reception by exaltation without other teſtimonies profiteth not; that reception by eſſentiall dignities of Houſe, when benevolent Planets are ſignificators, elſe not, though by □ or ☍ doe uſually ſhew perfection, yea beyond expectation, and therefore very certainly when by ✶ or △ aſpect it ſo fals out.

And *for the time when*, I obſerve, if a Fortune, or the ☽ or Lord of the thing queſited be in the Aſcendant, and have any eſſentiall dignity there, the number of Degrees betwixt the Cuſpe of the Aſcendant and body of the Planet, doth denote the time when, dayes if a moveable Sign, and the buſineſs capable of being perfected in dayes, moneths, or yeers, according to the Sign, its quality and nature of the buſineſs.

A Tradesman of this City in the yeer 1634. propounded these severall Demands unto me: becaus I have seen the experience of my Judgment, and his *Queries* were pertinent for Resolutions of the Demands of this second House; I have inserted his severall *Queries*, with the Reasons in Art of my so judging them. His *Queries* were;

1. *If he should be rich, or subsist of himself without Marriage?*
2. *By what means he should attain Wealth?*
3. *The time when?*
4. *If it would continue?*

CHAP. XXVIII.

If the Querent shall be Rich or Poor.

IT's first necessary for more exact judgement in this question, that you examine the Diurnall motion of the Planets, which I finde here to be as followeth:

Viz. ♄ moveth in 24. hours, two minutes: and is therefore slow in motion.

♃ 13. min. *Ergo*, he moveth more in 24. hours, then his mean motion: which is 4. min. 59. sec. is reputed swift, as you may see fol. 61.

The Diurnall motion of ♂ is 35. min. this being more then his middle or mean motion, which you see in page 65. is 31. min. 27. seconds. He is reputed swift.

Diurnall motion of the ☉ 57. min. 00. sec. being lesse then his mean motion; he is slow.

Of ♀ 1. degr. 13. min. very swift.
Of ☿ 1. degr. 44. min. more swift.
Of ☽ 11. degr. 54. min. slow

In the next place I am to examine the fortitudes and debilities of the Planets: by the Table of essentiall dignities Page 104. and the other Table of Page 115. I doe this more willingly that young Learners may better understand the use of both these Tables, which they will frequently have occasion to use.

True place of ♄ is 15. 19. ♐, Essentiall dignities he hath none in that degree of ♐, where he is, as you may observe by the Table of essentiall dignities, Page 104.

♄ His Accidentall Dignities.		♄ His Debilities.	
In the third House	1	*Peregrine*	5
Free from Combustion	5	*Retrograde*	5
	6	*Slow in motion*	2
		Occidentall	2
			14

♃ His

♃ His Fortitudes.

In Exaltation	4
In the tenth House	5
Direct	4
Swift in motion	2
Free from Combustion	5
	20

He hath no Debilities, either Accidentall or Essentiall, yet some Detriment it is unto him, being in □ with ♂, though the aspect be Platick.

♂ In those degrees of ♎ he is in, hath no Essentiall Dignities.

His Accidentall Fortitudes.

In the Ascendant	5
Direct	4
Swift in motion	2
Free from Combustion	5
In ♂ with Spica ♍, *or within five degrees*	5
	21

His Debilities.

In Detriment	5
Peregrine	5
Occidentall of the ☉	2
	12

☉ His Fortitudes, Essentiall and Accidentall.

In his own House	5
In Mid-heaven	5
	10

Debilities.

Slow in motion	2
	2

♀ Her Fortitudes.

In the eleventh house	4
Direct	4
Swift in motion	2
Occidentall of ☉	2
Free from Combustion	5
♂ *with* Regulus, viz. *within six degrees of him*	6
	23

Debilities of ♀.

Peregrine	5
	5

☿ His Fortitudes.		Debilities.	
In the tenth house	5	*Peregrine*	5
Direct	4		5
Swift in motion	2		
Occidentall	2		
Free from Combustion	5		
	18		

☽ Her Fortitudes		Debilities.	
In the tenth house	5	*Slow in motion*	2
Increasing in Light	2	*Peregrine*	5
Free from Combustion	5		7
	12		

⊕ As you may observe *pag.* 145. in ♏ hath five Debilities, and as it is placed in our Figure, shall rather be admitted to be in the second house, then in the first; and hath therefore but three testimonies of strength, which taken from five of Debilities, ⊕ is found weak by two testimonies, and though ⊕ is some minutes more then five degrees removed from the Cusp of the second, yet were it absurd to think it had signification in the first.

The Testimonies of all the Planets collected into one, stand thus.

♄ *Is weak by Testimonies*	8	*And is therefore unfortunate.*	
♃ *Hath Fortitudes*	20	*And no imbecility.*	
♂ *Is strong, as having*	9	*Dignities: His Debilities substracted from his Fortitudes.*	
☉ *Hath Dignities*	8	0	
♀	18	0	
☿	13	0	
☽ *Hath*	5	0	
⊕ *Hath Debilities*	2	0	

You

You must ever consider, whether your Planet have more Fortitudes or Debilities, and having substracted the lesser number from the greater, make use of what remains, whether they be Fortitudes or Debilities, and so judge.

The Antiscions of the Planets.

					Contrantiscions.			
♄	in	14	41	♍	♄	in	14	41	♋
♃		12	29	♊	♃	in	12	29	♑
♂		13	48	♓	♂		13	48	♏
☉		26	50	♉	☉		26	50	♌
♀		4	26	♉	♀		4	26	♌
☿		12	15	♉	☿		12	15	♌
☽		10	53	♉	☽		10	53	♌

If the Querent should be Rich or in a Capacity of subsistence without Marriage.

Herein first I considered the generall disposition of the Planets, and found that the Major number of them (especially the two Fortunes) were swift in their motion, well posited in houses, no manner of wayes in a violent way; or by a forcible aspect afflicting each other. I also well considered, that ♀, Lady of the ascendant was neer to *Cor Leonis*, a Star of great vertue and influence, the ☽ increasing in light, ♃ almost culminating: From hence I collected thus much in generall, that he should subsist in the Common-wealth, and live in good rank and quality amongst his Neighbours, &c. (*quoad capax*) according to his calling.

Secondly, whether he should be rich or not? In resolving this Question, I considered, that the Lord of the second is posited in the Angle of the East, and that the Lord of the second, *viz.* ♂ is Lord of ♁ or Dispositor thereof, and is neer *Spica* ♍ in 18. of ♎. Then I observed that ♃ a generall significator of wealth, was in his exaltation, and Angular, casting his □ unister, very neer to the degree ascending, but in signs of long ascensions, which we usually repute a △. I also found the ☽ separated

perated newly from a ✶ of ♂ Lord of the second, and significator of the thing demanded, and immediately after seperated from ☌ of ☿, then instantly applying to the ☌ of ♀ significator of the *Querent*, transferring thereby both the vertue and influence of ☿ and ♂ to the proper significator of the *Querent*; the ☽ is also disposed by the ☉ and he is strong and powerfull, and as she hath a generall signification in every Question, so being no wayes unfortunate she promised the *Querent* much good. Lastly, I considered that ⊕ was in a fixed sign and in ♂ his own terms: from all which testimonies aforesaid, I judged that the Demandant would acquire an Estate, and have a competent fortune in this would, but attain it with labour and care, because it is signified by an Infortune; so to the day hereof he hath: but because ♂ Lord of the seventh house (which is the house of Women and Wives) hath the most materiall signification of the thing demanded, *viz.* Wealth and Riches. I advized to marry, and acquainted him, that without Marriage he should nothing so well subsist.

By what means, or how to attain Riches.

Herein you must consider the Planet or Planets promising Wealth; ♂ in our Scheam being Lord of the second house and of ⊕ is the Planet we must principally consider; for in the second house you finde no Planet, as he is Lord of the second and placed in the ascendant, he intimates an estate to be got by the Querents own industry, and because the Significator of the thing demanded is posited in the ascendant, it argues that an estate or increase thereof would come somewhat easily or with lesse labour then expected, but ♂ being an infortune something lessens that point in our positure at this time; and as ♂ is Lord of the seventh house, and thereby signifieth (Women, &c.) I acquainted him he would marry a Woman who would produce him a good fortune, and it fixed, and more then he could very well look for; which I judged first by the Lord of the seventh his being in the ascendant and neer so eminent a fixed Starre; as also because ♀ who is Lady of his wives house of substance, *viz.* the eight, is so well fortified. I after-

wards

wards considered the ☽ was Lady of the tenth house (which signified his Trade) that she was transferring the light and nature of ☿ and ♂ to the *Querent*; wherefore I advised him to diligence in his profession, and that he should thereby attain a very good or competent Estate. He hath, as he informs me, had a good fortune with his Wife, both Money and Land; and for his Trading it hath been very good; for ♃ in the tenth is a certain and infallible argument (according to naturall causes) that the *Querent* shall have plenty of Trading, or exercise a gainfull Profession.

The Time When.

All the significators either in the Ascendant or Orientall quarter of heaven, and five of the Planets swift in their motion, promise Substance in a small compasse of time, after the proposall of the Question. ♂ Lord of the second house, and of ⊕, the principall thing inquired of, being swift in motion argues the same.

The distance of the Ascendant from ♂ being about two degrees, did in this way of judgement signifie two yeers or thereabouts, at what time he had a Portion with his Wife: some may wonder why ♂ being peregrine shall signifie any good to the *Querent*. I say to that, he being Lord of the second house and of the seventh, and the promising Planet of the thing demanded, shall as well shew the time When, as also the performance of what he signifies, (but not without some manner of obstruction;) and herein no question ought to be made, sith in civill societies of men, the wicked or ungracious doe as well many good offices of love for their Friends, as others better qualified. In the next place, I observed what quantity of degrees the ☽ wanted of her perfect ♂ with ♀, & I found they were six degrees, 27. minutes; from hence and the former consideration, I concluded, that about two yeers after the Question propounded, or sooner, he should sensibly perceive a melioration in Estate by means of a Wife, or by his own proper diligence and industry, and about 1640. which was six yeers after the Question, he should have very great trading, and live in excelent

lent repute, have many good Friends and Acquaintance, by whose means he should improve his Estate: And the reason why I judged augmentation of his Wealth by means of Friends, was, because ♀ is seated on the cusp of the eleventh house, which signifieth Friendship, &c. for in all Judgments you must warily consider the nature of the house wherein the application of your *Significators* are, &c. as also, when you judge in this nature of things contingent, you must measure out the time when they shall happen according to reason, and mix Art and Reason together, and not too much rely upon the generall rules of Art, for *Absque & a Scientia.*

Of that Planet or Planets impediting the effecting or performance of what is demanded in every Question.

It is considerable in all Demands, that you be carefull to know what that Planet is, who impedites the matter, or hinders it, that it shall take no effect, and we may justly call him *Strong, Hurtfull, Destroyer, Abscissor,* because he onely destroyes and perverts the nature of the Question, when otherwise it would come to good conclusion: We receive judgment herein from that Planet with whom the Lord of the Ascendant is joyned, or the *Significator* of the thing quesited after, whether she be the ☽ her self, or that she is partaker with the Lord of the Ascendant or no, or is *Significatrix* of the thing Demanded.

In resolving this, you must consider the Planet unto whom the *Significator* of the *Querent* is joyned, or the *Significator* of the thing required, or the ☽, and observe how that Planet is disposed, and unto whom he is joyned; for if the Lord of the Ascendant, or ☽, or *Significator* of the matter propounded, is joyned to an evill Planet, evill disposed, without reception; or if he be not ill disposed, but joyned to an *Infortune*, and he ill disposed, and receive him not, it prenotes the destruction of the thing quesited.

We understand a Planet to be ill disposed, when *Peregrine, Retrograde, Combust, Cadent,* from the Ascendant or house of the thing demanded, so that he beholds not the house, or at least

the

the Lord of the house, in this nature the aspect to the house is better then to the Lord thereof; so any Planet in his Fall or Detriment, may properly be called *Destroyer* or *Obstructor*, or Planet impediting.

Moreover, if the *Significator* of the Querent, or thing sought after, or ☽, or Planet to whom she is joyned, whether she is a *Significatrix*, or hath participation in the Question, be joyned to an unfortunate Planet, viz. *Retrograde*, *Combust*, *Cadent*, then observe if *Reception* interveen; which if there be, it signifies the perfection of the matter, though with wearinesse and much solicitation: If no reception be, the matter will come to nothing, though there have been much probability of its performance.

If the Planet who receives the Lord of the Ascendant or the ☽, or Lord of the thing Demanded, or the Planet who receives any of them, be free from misfortunes, neither receiving or received, it perfects the matter with facility.

If the Planet to whom the Lord of the Ascendant, or the ☽, or Lord of the matter sought after, be free from the *Infortunes*, and is joyned to any benevolent Planet who is in aspect with a malevolent, and he impedited, and not receiving the former Planet, the matter will not then be brought to perfection, or come to any good conclusion.

Doe you still materially consider if the Planets aspects be without reception, for when they are in reception, things are brought to pass, though with some trouble; ever considering whether any Planet doe cut off the light and vertue of the *Significators* before their perfect ☌ with an evill Planet; if such a thing happen, it hinders not, but that the matter may be perfected and accomplished: but if no abscission of light interveen, whereby the malevolence of the *Infortune* may be taken off, the matter is prohibited, and will not be effected.

You must notwithstanding judge, if Reception doe interveen, whether it be not by □ or ☍ aspect; for if a Planet be evill disposed, then the reception profiteth nothing; the less when he that is received is impedited: but if reception be by ✶ or △, you may consider the matter will be effected; or if the Planet who receives be at that time well disposed, let the rece-

tion be by any manner of aspect, the matter is performed, be the aspect □ or ☌ ; if the aspect be △ or ✶, it performs the thing, whether the *Significator* be received or not; but provided the aspect be not separated, but applying; if the *Significator* be joyned with a *Fortune* not impedited, the thing will be perfected.

If any Planet translate the light or vertue betwixt one *Significator* and another, and he to whom the light is translated be an *Infortune*, and impedited, the Question or matter is destroyed, unless the *Infortune* be again received.

If the *Significator* of the Querent, or the *Moon*, and *Significator* of the thing looked after, be joyned to any Planet who collects the light of both Planets, be he an *Infortune* or infortunate, he destroyes the matter, and permits it not to be accomplished, unlesse himself receive both the *Significators*; if he receive one onely of them, it matters not, the matter will not be performed.

Consider likewise, whether the *Significator* of the Querent be in the house of the thing desired, or going to ☌ of his Lord, this intimates the Querent is going to the thing quesited after; if the *Significator* of the thing demanded be found in the Ascendant, or hastening to the ☌ of the *Significator* of the Querent, it imports the matter enquired of, or thing desired shall come to the Querent, receptions notwithstanding, the ☽ and other aspects remaining in their proper being.

If the Querent should continue Rich.

This I resolved by the cusp of the second, which being a Sign fixed, and ☉ in it, and ♃ in his exaltation, and Angular, and ♀ the Dispositor of ♂, and the ☽ in ♌, a firm and stable Sign, I judged he would continue in a plentifull estate, and that the riches God should blesse him withall, would be permanent; I mean, he would still have a competent fortune, and not be reduced to poverty or want.

The Antiscions of the Planets could be made little use of in this Figure, because none of them fell exactly either upon the cusp of any materiall house, or with the exact degree of any Planet;

Planet; onely I observe the Contrantiscion of ♄ fals neer to the degree of ♃; from whence I judged, no great unity betwixt him and his kindred, or Brothers and Sisters, for you see ♄ personally in the third, and ♃ Lord of that house, disturbed by ♄ his Contrantiscion, nor did it promise lesse then prejudice by Servants, or some vices or blemishes at least in their behaviour, let their outward demeanour be what it will be; for though ♃ be in his exaltation, yet the foresaid Contrantiscion doth afflict him, and leaves a tincture of ♄ with ♃: Here are onely two things, of which in the course of his life I advised him friendly of, which materially arise out of the Figure, *viz.* because ☉ Lord of the eleventh, beholds ⊕ with a □ *Sinister*, as also, the cusp of the second house, and that the ☉ is Lord of the eleventh, which signifies Friends, I dehorted him from engagements, or confiding in solar men, though of much friendship with him, for in all such cases describe the Planet afflicting, and you give caution enough; what manner of men ☉ signifies; see *page* 71.

Of the third House, viz. *Of Brethren, Sisters, Kinred, short Journeys.*

MAny are the Demands which may be made concerning Questions appertaining to this House; but in effect, the most principall and materiall of them, and which naturally doe arise from hence, concern the Querents Brethren, Sisters, Kinred, or whether there is like to be Unity and Concord betwixt the Querent and them, yea or no; or if the Querent shall live in peace with his Neighbours, or what are their condition, good or bad; or of a short Journey, whether prosperous, yea or nor.

CHAP. XXIX.

If the Querent and his Brother, Neighbour or Sister shall agree or love each other.

THe Lord of the Ascendant is for him that asks the Question, the Lord of the third for the Brother, Sister or Neighbour quesited after.

If the Lord of the third be a benevolent Planet, or if he be in the Ascendant, or if a fortunate Planet be in the third, or if the Lord of the third and Lord of the Ascendant be in ✶ or △ aspect within the orbs of either Planet, or if they be in mutuall reception, or if the Lord of the third cast his ✶ or △ to the cusp of the Ascendant, or Lord of the Ascendant cast his ✶ or △ to the third house; theres then no doubt but unity and concord will be betwixt the Querent and Brother, Sister, Neighbour or Kinsman quesited after; if a *Fortune* be in the Ascendant or the Lord of the Ascendant behold the cusp of the third; and the Lord of the third doe not aspect either the Ascendant, or be in aspect with the Lord thereof, you may judge the Querent to be of good condition, and that there will be no default in him, but that the defect will be in the Brother, Sister, Neighbour, or Kinsman quesited after; when either ♄ or ♂ or ♌ are locally placed in the Ascendant, it shews the Querent to be evill conditioned, and the fault in him, but if you find either ♄ ♂ or ♌ in the third, unlesse in their own essentiall Dignities, it's an assured evidence the Querent shall expect little good from his Brethren, Sister, Kinred or Neighbour, and lesse if they are Peregrine, Retrograde or Combust, or in any malevolent configuration with any other Planet; for though at the present time of the question, there is appearance of unity, yet will it not continue, but usually mortall hatred or untoward grumbling doth afterward arise.

When ♄ is in the third, or ♌, it signifies the Neighbours are Clowns, the Kinred covetous and sparing; if ♂, then Kinred are trecherous, Neighbours theeviſh; and this most assuredly when either of them are out of their Dignities essentiall.

Of

Of a Brother that is absent.

The Ascendant and his Lord are the Querents Significator, the cusp of the third house shall be the Ascendant of the Brother that is absent, the fourth the absents house of Substance, and so in order.

Consider in what condition the Lord of the third is in, and in what house, and how the Planets do aspect him, and whether he be in the aspect of the good or evill Planets, and what that aspect is they have to each other, or whether they are in corporall Conjunction; for if the Lord of the third be in the third, and the unfortunate Planets have no □ or ☌ aspect unto him, you may judge the Brother is in health; but if the malignant Planets behold him with a □ or ☌, without reception, you may say, the Brother lives, is in health, but he is in great perplexity, discontent and sorrow; but if they behold him with the aforesaid aspects, and be in reception, you may say, the Brother is in great distresse, but he will with ease evade it, and free himself from his present sad condition: but if the fortunate Planets behold him with a ✶ or △ aspect, without reception, or with a □ or ☌ with reception, you may judge the Brother is in good health and is well content to stay in the place where he then is: if the fortunate Planets behold him with ✶ or △ and with reception, you may tell the Querent his Brother is in health, and wants nothing in this world to make him happy: but if the Lord of the third be in the fourth, which is his own second house, without the aspect of the malignant Planets, he endeavours to get an Estate or Fortune in that Country wherein he is at the time of the erecting the Scheam; but if the Lord of the third be in the fifth house, and is joyned with the Lord of the fifth house, with reception of a *Fortune* or not, as long as the Lord of the fifth house is not impedited in any grievous manner, it's an argument the absent Brother is in health, is jocund and merry, and well liketh the conversation of the men of that Country where he is: if he be a *Fortune* with whom the Significator of the Brother is in ☌ with, or in ✶ or △ with reception, you may then more safely pronounce the Brother to

be in a good condition; yet if the Lord of the third be in the fifth, void of course, or in perfect ☌ with any of the infortunate Planets, without reception, and those unfortunate Planets be themselves impedited, it's an argument the absent Brother is indisposed in health, crazy and not contented in the place where he is: if you finde the Brother's significator in other houses which are naturally ill (as the sixth, eighth and twelfth houses are) then he is not well pleased, but yet no hurt will come of it.

If the Brother's Significator be found in the eighth house, & is either corporally, or by ✶ or △ aspect joyned to a *Fortune*, you may judge the Brother is not very well, yet not so ill, that he need any thing doubt of his wel-being; however, he is indisposed.

If he be joyned to evill Planets by bad aspects, and out of the sixt house, the absent Brother is infirm; the same you may judge if the Lord of the sixt be in the third, unlesse he have dignities in the Sign, and be in those dignities.

If you find the Brother of the Querent to be ill, see if the Lord of the third be in ☌ with the Lord of the eighth, or is entring Combustion, it's likely then he will dye of that infirmity; but if you find his Significator in the seventh, say, he is in the same Countrey in which he went, and not yet gone out of it, he continues there as a Stranger or Sojourner, is neither well or ill, but so so.

If the Significator be in the eighth, he doubts himself that he shall dye; and the more dubious he is, if his Significator be either combust, or in ☌ with the Lord of the eighth in the eighth, or in aspect by □ or ☍ of the *Infortunes* out of the eighth.

If his significator be in the ninth, then is he gone from the place to which he first went into a further Countrey, or if capable, he is entred into some religious Order, or is imployed by those that are in Order, *viz.* Religious Men, or possibly according to his quality, is imployed in some journey far distant from his former aboad.

If his significator be in the tenth, and joyned by ☌ or in aspect with the fortunes by △ or ✶ aspect, especially with reception, he hath then got some imployment, Office or Com-

mand

mand in the Countrey where he is, and is in good estimation and lives in a credible way: but if he be joyned to the infortunes, or in □ or ☍ of them, or any other wayes be impedited by them, or Combust in the tenth; it may be feared he is dead.

If he be in the eleventh House, joyned to the Fortunes by any good aspect; or if he be in ☌ with the Lord of the eleventh; he is then safe at the house of a friend, and is pleasant and merry: but if evill Planets afflict him in that House, or cast their malevolent beams unto him; then is he maleconteneed, and not well pleased with his present condition.

If he be in the twelfth House, joyned to the Fortunes with reception, and that, or those Fortunes not impedited; he then trucks for Horses, or great Cattle, is turned Grasier, or is Master of a Horse, an Hostler, a Drover of Cattle, or one that drives Cattle to Market, according to the quality of the person inquired after.

If he be unfortunate in the twelfth, or in bad aspect with the infortunes, or in aspect with the Lord of the eight, or Combust; the man is discontent, and doubts he shall never see his Countrey again; and well he may, for its probable he will dye there.

If he be in the first, the absent Brother is frolick and merry, and extream well pleased where he is; and they much love and respect him where he is.

If he be in the second, its probable the man can by no means come away; either he is detained as prisoner, or hath done some such act as that he is not capable of coming away; yet if the Significator be Retrograde, he will make hard shift to escape when ever opportunity is offered.

I have been somewhat more tedious in this judgement, because it is as a Key to all the rest: For if any aske of their Father being absent, let the fourth House be the Ascendant of him, and so run round the twelve Houses in your judgement for the Father, as you have done for the Brother, ever having this Consideration; that the second House from the Ascendant of your Question, is the substance of the quesited; the third from that shall signifie his Brethren; the fourth his Father: If

inquiry.

inquiry be made for a Childe, or Son, or Daughter absent, the fift House is their ascendant; the sixt their second House, then the seventh their third, &c.

If one aske of a Servant, the sixt house is his first house or Ascendant; the seventh his second or House of Substance, and so orderly as is before specified: and you must understand that although every House hath his sixt, eight House and twelfth House, yet in every one quesited after, the sixt House of the figure shall signifie his infirmity, the eight his death, the twelfth his imprisonment; onely you must know how to vary your Rules, wherein principally consists the Master-peece of the Art.

Of Reports, News, Intelligence, or Fears, Whether true or false, or in what sence its best to take them? Whether they signifie good or evill?

The manner of understanding this Question; and taking it in its proper sense, is diversly related by the Ancients; for some would make these like Questions to belong to the fift House; others, to certain Lords of triplicities, having dominion in the Signs ascending or descending on the Cuspes of the third or fift House. That which I have found true by experience (in our wofull late said times of War) was this; that if I found the ☽ in the ascendant, tenth, eleventh or third House, seperated by a benevolent aspect from any Planet (be he Lord of what House soever) and then applying by ✶, △, or ☌ to the Lord of the ascendant; I say, I did finde the report or rumour true, but alwayes tending to the good of the Parliament, let the report be good or ill; but if at the time of erecting the Figure, the ☽ applyed to the Lord of the seventh by any good aspect, I was sure we had the worst; and our enemies the victory: if the ☽ was void of course the News proved of no moment, usually vain or meer lyes, and very soon contradicted, if the ☽ and ☿ were in □ aspect or in opposition, and did not either the one or other, or both cast their favourable ✶ or △ to the degree ascending, the News was false, and reported of purpose to affright us. For the time

when

when to take the Question, I ever observed the hour when I first heard the news of the rumour, and took that moment of time for the ground of my Question; but if another propounded it, then that very particle of hour when it was proposed: however, if at any time upon the like occasion you hear some speech or have some intelligence or report of any thing, and would know whether it will be prejudiciall to you, yea or no, then see whether ♃ or ♀ be in the Ascendant, or the ☽ or ☿ in any of their essentiall Dignities, in △ or ✶ to the Lord of the eleventh; you may then judge, the news is such as you or the party enquiring shall receive no detriment thereby: but if you find the Lord of the sixth, eighth or twelfth houses in the Ascendant, or in bad aspect to the Lord of the Ascendant, or ♂ or ♄ *Retrograde* in the Ascendant, or in an evill aspect with the Lord of the Ascendant, or casting their □ or ☍ rayes to the degree ascending, then the Querent shall receive prejudice by the news he hears, if it concern him or her self; or if it concern the Common-wealth, some dammage hath happened to their Ministers or Parties: if ♄ signifie the mischief, their poor Countrey-friends have been plundered, lost their Corn and Cattle; if ♂, then some straigling parties of theirs is cut off; if ☿, some of their Letters have miscarried, or been intercepted; if the ☉ be the Significator, their principall Officer or Commander in chief is in some distress, &c. if ♃ or ♀, the mischief fals on some Gentlemen, their friends, or such as take part with them. Herein vary your rules according to the Question.

If Rumours be true or false, according to the ANCIENTS.

Consider the Lord of the Ascendant and the ☽, and see which of them is in an Angle, or if the Dispositor of the ☽ be in an Angle, and a fixed Sign, or if any of these be in any succedant house and fixed Sign, or in good aspect with the fortunate Planets, *viz.* in ✶ or △ of ♃ ♀ or ☉, you may then judge the Rumours are true and very good; but if you find the Lord of the Ascendant afflicted by the *Infortunes*, or cadent in house, you must judge the contrary though he be strong in the

Sign wherein he is. Rumours are for the most part true when the Angles of the Figure are of fixed Signs, *viz.* ♉ ♌ ♏ ♒, and the ☽ and ☿ in fixed Signs, separating from the *Infortunes*, and applying to a fortunate Planet, placed in any Angle. Ill Rumours hold true, if the Angles of the fourth and tenth house be fixed, and the ☽ received in them; I say, they will be in some sort verified: If you hear evill news or bad reports, or have unlucky intelligence, yet if either of the *Firtunes* be in the Ascendant, or the ☽ unfortunate, it's a strong argument the Rumours are false, and that they will return rather to good then evill: The Retrogradation of ☿, or he any other way afflicted, or of that Planet to whom the ☽ applies, or to whom ☿ applies, and above all, if either of those two be Lords of the Ascendant, doe signifie the ill Rumours shall vanish to nothing, and shall be converted to good; if the Lord of the Ascendant be under the ☉ Beams or Combust, the matter is kept secret, and few shall ever know the truth of them.

Of Councell or Advice given, whether it be for Good or Evill.

Sometimes a Neighbour, Kinsman or Friend takes occasion to come visit their Friends, with intention and pretension to give them good advice, or perswade them to such or such a matter, &c. if you would know, whether they intend really, yea or no, erect your Figure for the moment of time when first they begin to break their minds unto you; then consider if there be in the *Medium Cœli*, or tenth house a fortunate Planet, *viz.* ☉ ♃ or ♀, or else ☌ ☉, or the ☽ applying to the Lord of the Ascendant, then judge they come with an honest heart, and the advice they give is intended for your good: If an *Infortune*, *viz.* ♄ ♂ or ☋, they intend deceitfully, and are lyars. *Haly* doth further affirm, that if the Sign ascending be a moveable Sign, and the Lord of the Ascendant, and ☽ in moveable Signs, he is a trecherous Fellow, and comes with deceit to entrap thee.

Whether

Whether the Querent have Brethren or Sisters.

Although this is better resolved from the proper Nativity of the Querent, then the Question; yet you may observe these rules, which I have found true by experience.

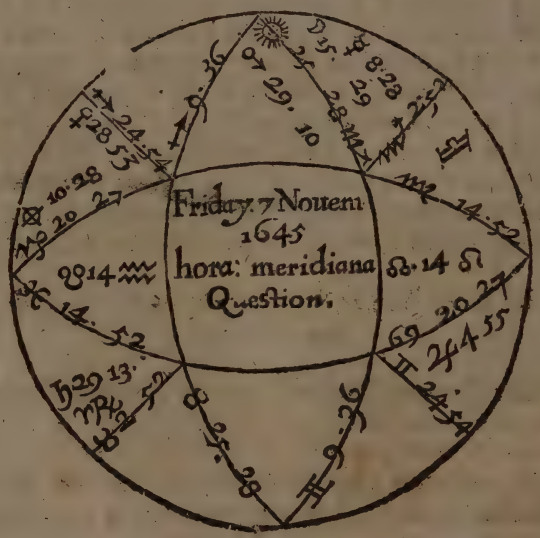
Viz. If you find upon the cusp of the third house a fruitfull Sign, as ♋ ♍ ♓ (♒ ♐ or ♊, though these are not so fruitfull as the other) yet you may judge he hath Brethren or Sisters; Brother or Brethren, if a Masculine Sign be there, and the Lord thereof in a Masculine Sign or house, or in aspect with a Masculine Planet: Sister or Sisters, if a Feminine Sign and Planet be in the third, or the *Significators* in Feminine Signs or Houses, and in ☌ or application to Feminine Planets; some say, so many Planets as are in the house, or that the Lord of the third is in aspect with, so many Brothers or Sisters the Querent hath; but I ever held it too scrupulous to require such particulars from a Question: the unity amongst Brethren or Kinred, either in the present or future, is discernable by the last aspect the Lord of the third, and Lord of the Ascendant were in, or by the happy positure of Benevolent or malignant Planets in the Ascendant or third; for where the *Fortunes* are placed, from thence it may be expected all unity and concord from that party: from the Querent, if they be in the Ascendant: from the Brother, Sister or Kinred in generall, if the *Fortunes* be in the third. The ill positure of ♄ or ♂ out of their essentiall Dignities in the third, or ☽ wherein, is a strong argument of untoward and cross Brethren, Sisters or Kinred, and of no unity betwixt them, but continuall discord, wrangling and jangling, &c.

Of a short Journey, if good to go, yea or no; which way intended.

By a short Journey I intend, twenty, thirty or forty miles, or so far from ones home, as he may go and come in a day, or at least on the next; now if you would know whether it will be best for you to go, yea or not: herein consider the Lord of the Ascendant at the time of propounding the Question, and

see if he be swift or slow in motion, or in any of the Dignities of the Lord of the third, or placed in the third, or in ✶, △ or ☌ either with the Lord of the third, or with a Benevolent Planet posited in the third, or if the ☽ apply to the Lord of the third, or to any Planet posited in the third, or be in the third, or cast her ✶ aspect to the Signs ascending, or her □ in Signs of short ascensions, in any house whatsoever, or if she be swift in motion, all, or any of these are arguments, that the party shall go his short Journey, and with good successe; and if you would know to what part of Heaven the place lyeth whether he would go, consider the Sign of the third house, the Sign wherein the Lord of the third is, and wherein the ☽ is, and judge by which of them is strongest in essentiall Dignities where he is; if the principall Significator be in a Northern Sign, then his Journey is intended North; and so of the rest, with their due limitations.

Where an absent Brother was?



In *November* 1645. a Citizen of *London* being gone into the West of *England*, and no news for many weeks had where he was, his own Brother with great importunity moved me to give my judgment concerning these Particulars.

1. *If living or dead? if dead, whether killed by souldiers? for at this time our miserable Kingdom was full of souldiery.*
2. *If living, when he should hear of him? and where he was?*
4. *When he would come home?*

CHAP. XXX.

Judgment upon the preceeding Figure.

THE Ascendant doth here represent the shape and form of him that asked the Question, with consideration had to ♄ Lord of the Sign; and as both the Sign ascending and Lord thereof are of a dry quality and nature, so was the *Querent*, lean, spare of body, and a reall *Saturnine* man, &c.

♉ Is the Ascendant of the third House, and ♀ being Lady of the sign, did represent the absent Brother, or party inquired after: the ☽ in regard she neither applyed to one significator or other, had not much to do in this Question, I mean in description of the parties.

For as much as ♀ significatrix of the Quesited is no manner of way afflicted either by ☿ who is Lord of the eight in the figure, or by ♂ who is Lord of the eight as to the ascendant of the quesited, and that the separation of the ☽ was good, *viz.* from a △ dexter of ♆, and her next application to a ☌ of ☉, upon the Cusp of *Medium Cœli*, I judged the absent Brother was alive and had no manner of casualty happened unto him, but was in good health. Having judged the man to be alive, there needs no proceeding to judgement of the rest of the first *Quere*.

When hear of him.

You see ♀ is Lady of the third, and ♄ is Lord of the Ascendant; if you consider the Signs they are in, and the severall degrees of each Planet in the Sign; you shall observe, that as well the Significator of the absent Brother, who is ♀, as ♄ Lord of the Ascendant doe apply to each other by a friendly △; for ♄ though a ponderous Planet, yet being Retrograde and in more degrees of the Sign then ♀, doth by Retrogradation apply to meet her: a very good argument that the Querent should hear news of his Brother very suddenly; and if you look into the *Ephemeris of Eickstadius* 1645. *Novemb.* 7. you shall finde the true time of the △ aspect betwixt ♄ and ♀ to be at five of the clock the same day the Question was asked in the afternoon; but with reduction to our *London Meridian* a little after four: I therefore advised the Querent to go to the *Carriers* of those Countries where he knew his Brother had been, and aske of them when they saw the quesited; for I told him, it was probable he should hear of him that very day; upon the reason onely because the Significators of both parties met by a friendly △. *He hath since confidently affirmed, that about the very moment of time, viz. about four, a Carrier came casually where he was, and informed him his Brother was in health and living.*

Where he was.

His Journey was into the *West*; at time of the question I find ♀ the quesited his *Significatrix*, leaving ♐ a North-east Sign, and entring ♍ a South Sign: whereupon I judged he was in the South-east part of that County unto which he went; and because ♀ was not far removed from the Ascendant, but was in the *Orientall* quarter of Heaven, I judged he was not above one or two dayes journey from *London*; and because ♀ was departing the Sign ♐, and entring the Sign ♍, wherein she hath essentiall Dignities by *Triplicity* and *Terms*, I judged the man was leaving the Countrey and place where he last was, and wherein he had no Possession or Habitation, and was coming

to

to his own house in *London*, wherein he had good propriety; in regard that ♀ wanted one degree of getting out of ♐, I judged he would be at home in lesse then one week; for ♐ is a *Bicorporeall, Common* Sign, and one degree in that Sign, and in the nature of this question, might well denote a week.

But he came home the *Tuesday* following, when the ☽ came to the body of ♀, she being then got into ♑ to her own *Terms*, and into her *diurnall Tripticity*.

There being an amicable aspect betwixt the two Brothers Significators, *viz.* ♄ and ♀, these two Brothers alwayes did, and doe agree lovingly: This which hath been said is enough concerning the judgment of this question; vary your judgment according to the position of your Significators and matter propounded, and by this method you may judge of any thing propounded belonging to this third house.

CHAP. XXXI.

If a Report or common Rumour were True or False.

In the yeer 1643. His Majesties Army being then *Rampant*, severall Reports were given out, that his Majesty had taken *Cambridge*, &c. a wel-affected person enquires of me, if the News were true or false? Whereupon I erected the Figure ensuing, and gave Judgment *All that we heard was untruth, and that the Town neither was, or should be taken by Him or his Forces.*

A Report that CAMBRIDGE *was taken by the Kings Forces; if true?*

FIrst, I considered that the Angles were all moveable, and that ♂ did viriate the cuſp of the tenth, and ♄ the cuſp of the ſeventh, one argument the Report was falſe.

Secondly, I found the ☽ cadent, and in ♊, a Sign wherein ſhe nothing delights; a ſecond ſtrong evidence of a falſe Rumour.

Thirdly, I found ☌ on the cuſp of the Aſcendant, a Sign of good to the Parliament, for the firſt houſe ſignified that honourable *Society*: I found ♀ Lady of the Aſcendant, and our *Significatrix*, in her Exaltation; but ♂, Lord of our Enemies Aſcendant, *viz.* the ſeventh, entring his Fall, *viz.* ♋, and afflicted by □ of ♄; I ſaw the ☽ ſeparating from ♑, placed in the ſeventh and transferring his light and vertue to ♀, which gave me reaſon to expect, that there would come good to us or our

our side from this report or Rumor, and no benefit to our Enemies: I saw ♂ and ♄ in a □, which assured me our Enemies were so full of division and treason, and thwarting one anothers Designs, that no good should come unto them upon this Report; and so in short, I judged *Cambridge* was not taken, and what we heard of its taking, were lyes.

Had this Question been propounded, *Whether the Querent should have Brethren or Sisters?* then you should have converted the Judgment thus:

♏ The Sign of the third is a fruitfull Sign.

♋ Wherein the Lord of the third is posited, is a fruitfull Sign.

☽ Applies to ♀, who is placed in a fruitfull Sign, as you may see *page* 89. where all these Signs are noted Prolifical, or Signs arguing fruitfulnesse; from hence you might have assured the Querent, he might have expected both Brothers and Sisters, or a plentifull numerous Kinred; but more Sisters then Brothers, because all the Signs, are Feminine, as you may see *page* 88. and ♂, Lord of the third, is in a Feminine Sign; yet in regard the ☽ who is Dispositor of ♂, is in ♊, a Masculine Sign, and in ✶ platick with ♃, a Masculine Planet, Angular, and in a Masculine Sign and House, it's an argument of the *Demandant's* having a Brother or Brethren.

It were too nice a point in *Art*, to predict of the certain number, sith we onely intend to satisfie our self in generall, leaving the disposing and determination of their certain number to divine *Providence*.

The third house no wayes afflicted, or any ill aspect betwixt ♀, *Significatrix* of the Querent, and ♂ Lord of the third, both being in Signs of the same nature, and ☽ applying by a □ *dexter* in Signs of short ascensions, to ♀; ☽ having been lately, and yet being within Orbs of the ✶ of ♃; these argue an agreement, concord and unity betwixt this Querents Kinred and him, and betwixt him and such Brothers or Sisters as he should have in future.

Of the fourth House, and the Judgment depending thereupon.

This is the House of Parents, of Lands, Tenements, Hereditaments, Cities, Towns, Villages, Farmes, Mannours, Castles, Treasure-trove, or of any thing hid in the ground, &c.

CHAP. XXXII.

To finde a thing hid or mislaid.

BE carefull to take your Ascendant exactly, and consider the nature of the Question, *viz.* whose Goods, or to whom the thing missing, or lost, or enquired after, did appertain; if the Goods be the Querents own Commodity, then see to the Lord of the second; if it belong to his Brother or Sister, then have regard to the Lord of the fourth; if to the Father, the Lord of the fifth; if to the Mother, the Lord of the eleventh, &c. and so in order, according to the nature of the Party who proposeth the Question.

If you find the Lord of the second in any Angle, you may judge the thing lost, hid, or missing, is within the house of him that demands the Question; and if the Lord of the second be in the Ascendant, or in the Sign wherein the Lord of the Ascendant is, or in one of his houses, you may judge the thing is in that part of the house which he himself most frequents, or wherein he doth most abide, or is conversant, or where himself layeth up his own Commodities, or such things as he most delights in; but if the Lord of the second be in the tenth house, it's then in his Shop, if he be a *Mechanick*; if a *Gentleman*, in his Hall or Dining-room; if a Husband-man, in the ordinary common room of his house, or first room after entrance into his house: If the Lord of the second be in the seventh, it's in that part of the house where his Wife, or his Maid-servants have most to

do

do in: If the Lord of the second be in the fourth, it's where the most aged of the house doth lodge, or formerly did most frequent, or in the middle of the house, or in the most ancient part of the house, where either his Father, or some ancient man lodged: the nature and quality of the place is known by the Signs the *Significators* are in: for if the Sign of the second be aiery, or the greater number of the *Significators* and Sign wherein ☉ is, doth concurre, the thing is hid in the Eaves, or top, or upper part of that house or roome where it is, or on high from the ground: and if the thing hid be in the Field, or in a Garden or Orchard, it's higher then the ordinary ground, or upon the highest hill, or part of that ground, or hangs upon some stalk of a Plant or Tree.

If the former *Significators* be strong, and in watry Signs, it's in the Buttery, Dairy, or Wash-house, or neer Water.

If in fiery Signs, it's neer the Chimney, or where Iron is, or in, or neer the Wals of the house.

If in earthly Signs, the thing hid is on the ground or earth, under or neer some Pavement or Floor, and if you find the thing to be mislaid out of the house in any ground, it notes neer the Bridge or Stile where people come into the ground.

If your *Significator* be going out of one Sign, and entring another, the thing is behind something or other, or is carelesly fallen down betwixt two rooms, or neer the Threshold, or joyning together of two rooms, and is higher or lower in the place, according to the nature of the Sign, &c.

What part of the house or ground.

The *Ancients* have delivered many rules, and do say, that to judge in what part of the house or ground the thing is in, you must see to the Lord of the hour, and if he be in the tenth house, or eleventh, you may say the thing is in the South part of the house, towards the East; and if he be between the fourth house and Ascendant, then North-east: if between the fourth and seventh, then North-west: if between the tenth house and the seventh, then South-west.

This is, and was the opinion of the former *Astrologians*, however, I have not found this judgment very exact, therefore I laboured to find a more certain manner, and a more exact way, for the ready discovery or finding out any thing mislaid or mis-

missing in a house, and not stolen; and it was thus:

First, I considered the Sign ascending, it's nature, the quarter of Heaven it signified.

Secondly, what Sign the Lord of the Ascendant was in.

The Sign of the fourth house.

The Sign the Lord of the fourth was in.

What Sign the ☽ was in.

The Sign of the second.

The Sign the Lord of the second was in.

The Sign ⊕ was in.

I considered the quality of the Sign, as to shew what part of the house it was in; I mean, what quarter, whether East, West, North or South, according to the greater number of testimonies: and you must know, for things lost, mislaid, or fugitives, these are the true quarters of Heaven the Signs signifie.

♈ *East*, ♌ *East and by North*, ♐ *East and by South.*

♎ *West*, ♊ *West by South*, ♒ *West by North.*

♋ *North*, ♍ *North by East*, ♓ *North by West.*

♑ *South*, ♉ *South by East*, ♏ *South by West.*

Having found the quarter of Heaven, the nature of the Signs shewed me also the quality of the place in the house, *viz.* aiery Signs, above ground; fiery Signs, neer a Wall or Partition; earthly Signs, on the Floor; watry, neer a moist place in the roome, &c. A few experiments I know may better this Judgment. I have sometimes in merriment set a present Figure, and by that discovered in what part of the house the Glove, Book, or any thing else was hid, and found the rule very true.

CHAP. XXXIII.

Of Buying and Selling Lands, Houses, Farms, &c.

GIve the Ascendant and Lord thereof, and Planet from whom the ☽ is separated, to the *Querent* or *Buyer*.

Give the seventh house the Lord thereof, and the Planet to whom the ☽ applies, to the *Seller*.

Give

Give the fourth house, the Planet therein placed, and the ☽ and Lord of the fourth house, to the *House, Ground* or *Mannour* to be bought or purchased.

Let the tenth house, a Planet or Planets posited therein, and Lord of that house signifie, the *Price*, that is, *Whether it will be sold cheap or dear.*

If you find the Lord of the Ascendant and Lord of the seventh in any amicable aspect, the Lord of the seventh applying to the Lord of the Ascendant, you may judge the *Seller* hath good will to *sell* and to deal with the *Querent* or *Buyer*: and if the *Significators* be in any essentiall Dignities upon this their application or translation of light; or their application be by ☌, it's then probable they will agree and conclude upon the *Purchase* with little labour: if the application or translation of light be by □ or ☍, the two Parties will at last bargain, but with many words, and probabilities of breaking off, and after much expence of time. *If agree.*

Consider also, if the Lord of the Ascendant or the ☽ apply to the Lord of the fourth, or the Lord of the fourth or the ☽ to the Lord of the ascendant, and whether onely the Lord of the fourth apply to the Lord of the ascendant, and he receive him in any of his Dignities, or if the Lord of the ascendant be in the fourth, or the ☽, or the Lord of the fourth in the ascendant, then shall the Party enquiring, buy the House or Inheritance at that time in question.

But if this dwelling in houses be not, yet if the ☽ transferre the vertue or light of the Lord of the fourth to the Lord of the ascendant, the *Bargaine* will be concluded, but rather by Messengers or Brokers, then by the personall treaty of the two principall *Agents*.

If there be no application, or translation, or transferring the light of one Planet to another; it's not like there will be any *Bargaine* concluded.

Of the goodness or badness of the Land or House.

If you find in the fourth house the two *Infortunes*, very potent or peregrine, or if the Lord of the fourth be Retrogade *House or Land good or ill.*

or unfortunate, or in his Fall or Detriment, 'twill never continue long with your Posterity.

But if either ♃ ♀ or ☽ be in the fourth, or the Lord of the fourth in his own house, *viz.* in the fourth, the *Purchaser* may expect good success in the Land or House now in buying, and that it may continue a long time with his Posterity, and it's an argument, he shall have good encrease for his Money by that Bargain.

Quality of the ground. If it be arrable Land, and you would know the nature of it, make the ascendant the *Significator* of the Tenants, Husbandmen, and Farmers occupying it.

The fourth house shall signifie the condition and nature of the Soyl, its form and condition; or of a House or Houses, when the Question is for them.

The Angle of the West shal signifie the Herbage thereof, and the quality and quantity, but the *Medium Cœli* is signifier of the Wood, Trees and Plants growing thereupon.

Tenants good or ill. If an *Infortune* possess the Ascendant, the Tenants or Occupiers are ill, deceitfull, and unwilling the goodness of the ground should be discovered: if a *Fortune* be in the Ascendant, judge the contrary, *viz.* the Tenants are honest men, and doe give, and will give the Land-lord content, and will love him besides, and are content to hold what they have already, and to occupy the Land still: but if an infortunate Planet be in the ascendant, and Direct, the Tenants will purloyne the Woods, or wear out the vertue of the land; but if he be retrograde, the Tenants will put the land upon the Land-lord, or wil run away, or throw up their Leases.

Wood on the ground. If a fortunate Planet be in the *Mid-heaven*, and Direct, say there is good Timber upon the ground, and good store; if the *Fortune* be retrograde, judge there are many Trees, but little Timber, and those lopt, or that of late the *Seller* hath sold many, or made much spoil thereof, or that the Trees are much decayed, &c. if an *Infortune* be in the *Medium Cœli*, Direct, there's then but few Trees; if he be retrograde, say, the Country people have stoln, or made great waste thereof.

But if no Planet be in the *Mid-heaven*, see to the Lord of that house, if he behold it with a good aspect, and be in any of his

own

own Dignities, say, there is some Wood on the ground; if he do not behold the Mid-heaven, either there is little or no Wood, or it is worth nothing; if the Lord of the tenth be *Orientall*, and behold his own house, the Trees are young ones, or the Wood of small growth, or there are Copses: but if the Lord of the tenth be *Occidental*, and in the condition beforesaid, the Trees are of more growth, and the Wood is ancient; and if the Lord of the tenth be then Direct, the Trees are sound, and will continue so a long time; but if he be retrograde, there's many Trunks and hollow Trees amongst them.

Having considered what precedes, consider the Angle of the West, or the seventh house, which will declare unto thee the state and quality of the Herbage, or smaller Plants of the ground: for if you find either ♃ or ♀, or the Lord of the seventh in the seventh, it's an argument the Land yeelds plenty of Grass, Corn, or what is seasonably required from it; if an *Infortune* be there, judge the contrary, &c.

Quality of the ground.

In consideration of the property of the earth, have respect to the fourth house, and Sign of the fourth, for if ♈ ♌ or ♐ be on the cusp of the house, it's a hilly, mountainous, dry and hard piece of ground, or a great part of it is so; if either ♉ ♍ or ♑ be on the cusp of the fourth, the ground is plain, champion, and excellent Pasturage, or good for Grazing or Tillage.

If ♊ ♎ or ♒, it's neither very hilly, or very plain, but there is grounds of both sorts, and in nature part of it is good, and part not so: if ♋ ♏ or ♓, then there is no doubt but there is some pretty River, Rivolet, or good store of Water.

You must for the perfect knowledge of the quality and nature of the Soyle, observe this generall rule, That if an *Infortune* be in the Sign of the fourth, Retrograde, or in his Fall or Detriment, the Land shall partake highly in the infelicity that Planet signifies; as if ♏ be the cusp of the fourth, and ♄ is placed therein, and is either Retrograde, or afflicted by some other Misfortune, you may confidently aver, the ground is troubled with too much Water, or it's Boggy and unwholsome, full of long rushy Grass, &c.

And if the Land lye neer the Sea, you may fear the excursion of the Sea, or a decay in the Sea-banks, or it is subject to be over-

overflown with the River or Water, &c. if ♄ afflict a fiery Sign in the fourth, the Land is barren, stony, hungry, mountainous, yeelds no profit without infinite labour, wants water, for it's naturally barren, produces little Grass: If ♄ afflict the Sign of ♊, by his presence there, or any of the humane Signs, *viz.* ♎ or ♒, by his retrogradation, that Sign being the cusp of the fourth, there's yet defect in the goodness of the Land. and ill Husbands have formerly managed it unthriftily: If he be unfortunate in an earthly Sign, upon the Sign of the fourth, the Land is good, but the present Occupiers give it not its due Tillage, or are not in the right way in their managing it, they are idle, lazy, slothfull, penurious, and unwilling to bestow cost upon it; besides, it's an heavy clay ground, and the *Farmers* understand not the nature of the Soyl, &c.

Cheap or dear.

This is known by the Lord of the tenth, for if he be Angular, Direct, and strong in essentiall Dignities, the price will be high, and the *Seller* will put it off at dear rates; but if the Lord of the tenth be cadent, combust, retrograde, slow of motion, afflicted, then the price will not rise high.

If it be good to hire or take the Farm, House or Land desired.

Give the ascendant, and his Lord, to the person of him that would hire a House, or take Lands.

Let the seventh house, and his Lord, signifie him or her that hath the letting or selling of this House or Farm.

Let the tenth house, and the Lord thereof, signifie the Profit which may arise by that undertaking.

The fourth house, and Planets therein placed, shall shew the end which shall ensue upon taking, or not taking the House, Land or Farm, &c. be it what it will be.

If the Lord of the ascendant shall be in the ascendant or Sign ascending, or shall have a ✶ or △ aspect unto the Sign ascending, but more properly to the degree ascending, within the moyety of his own Orbs, or if in the ascendant there be a *Fortune*, whether essentially dignified or not, or if ⊕ be therein placed, and not impedited, it's an argument or testimony the

Farm

Farmer shall take the House, Land or Farm, and is full of hopes to do good thereby, or that it will be a good Bargain, and he obtain much profit thereby, and that he hath much liking to the thing, and is well pleased therewith.

But if an *Infortune* be in the ascendant (it's no matter which of them) if the man have taken the thing ere he come unto you, it now repents him; if he have not taken it already, he hath no will thereunto; or if he do take it, he will presently post it off to some other party, for he nothing at all cares for the Bargain.

Having considered what belongs to the party intending to buy or take a Lease, have now recourse to the seventh house, and Lord thereof, for him that shall let it: If you find the Lord of the seventh in the seventh, or casting a benevolent aspect to the cusp of the house, or find a fortunate Planet therein, the man will keep his word with you, you shall have what you bargain with him for, but he will profit by the bargain.

If an *Infortune* be in the seventh, and not Lord of the seventh have great care of the Covenants and Conditions to be drawn betwixt you, the Land-lord will be too hard for you, he minds nothing but his own ends in dealing with you.

Consider the tenth house afterwards, and if a fortunate Planet be therein, or behold the tenth house, the parties notwithstanding some rubs, will proceed in their Bargain, and the House, Farm or Lands will be let to the *Querent*.

But if you find an unfortunate Planet in the tenth, or behold that house with an ☌ or □ aspect, there will be no house or Lands taken; and if it be Land that is in agitation to be let, it's probable they differ about the Wood or Timber on the ground, or upon the new erecting of some houses or building upon the ground; or if it be a house, they differ upon the repaires thereof.

As to the end of the business, see to the fourth house, and let that signifie the end thereof; if there be a *Fortune* therein, or if the Lord of the fourth be there, or behold the house with ✶ or △, there will come a good end of the matter in hand, both parties will be pleased: but if an *Infortune* be there, in conclusion, the Matter, bargain or thing demised will neither please the one party or other.

CHAP. XXXIV.

If the Querent shall enjoy the Estate of his Father.

YOU must in this Question give the ascendant and Lord thereof to the Querent; the fourth house, Lord thereof, and Planet posited in the fourth, for the *Significator* of the Father; the personall Estate or Goods moveable of the Father, are signified by the fift house, his Lord, and any Planet accidentally placed in the fifth; if in this Question you find the Lord of the second and Lord of the fifth in reception, the Lord of the fifth being in the second, and the Lord of the second in the fifth, there's no doubt to be made, but the Querent shall have a competent Fortune out of the Estate of his Father; but if it happen that the Lord of the fifth house be Retrograde, or in some bad aspect of any malevolent Planet, then some part of that Estate the Father intends for the Querent, will be wasted or otherwayes disposed of by the Father; and if you enquire wherefore, or upon what grounds, or who shall be the occasion of it? then see what Planet it is that impedites the Lord of the fifth, either by □ or ♂, or if it be the ☉ by Combustion, what house he is Lord of; if it be the Lord of the sixt, it's probable it is one of the Fathers Brothers or Sisters, or some of his Tenants or Neighbours that will perswade the Father to alter his intention, and to diminish part of what he did formerly intend to do: If it be the Lord of the seventh, it is some Woman or Sweetheart, or one the Querent hath been sometimes at variance with, that will withdraw the Parents intention: If it be the Lord of the twelfth, it's some sneaking *Parson*, or Parish *Priest*, or some or other of the Mothers Kinred; now if upon the description of the Patty, the Querent is well informed of him or her who it is, and he is desirous to obtain this parties favour or good will, that so he may be lesse malicious unto him, let him then observe, when that Planet who impedites, and the Lord of the ascendant, are approaching to a ✶, △ or ☌, and that day that in the *Ephemeris* he shall find the ☽ separating from the one, and applying to the other, let him, I say, about or at that time endeavour a reconcilement, and it's not to be doubted

doubted but he may obtain his desires, as I have found many times by good experience.

If the Lord of the fift dispose of ⊕, and be in the Ascendant or second, the Querent shall obtain his desires which he expects from his Father.

If ♃ or ♀ out of the fifth house cast their benevolent aspects to any Planet in the Querents second, it argues the same.

If the ☽ separate from the Lord of the fifth, and either have presently, after a ✶ or △ to the Lord of the second, or of the ascendant, it shews strong and assured hopes of acquiring the thing demanded of the Father.

If you find an *Infortune* in the fourth, not having Dignities there, then you may say the Father hath little list to part with his Money, nor will it be good to move him much, untill that unfortunate Planet be transited out of that Sign; but if you cannot stay so long, observe when that unfortunate Planet is Direct, swift in Motion, Orientall, and in ✶ or △ with ♃ or ♀, or with the Lord of the ascendant, and then let the Father be moved in the busines: This I write, where the Querent would have present means, and cannot conveniently stay the Fathers leizure: nor do I write, that the observation of those times do of themselves enforce the mind or will of the Father, but that then at those times there's more benevolent inclinations.

If you find the Lord of the second and of the fifth, applying by Retrogradation to any good aspect, the Querent will receive some Estate from his Father suddenly, ere he be aware, or when he least thinks of it: now to know, whether the Father love the Querent better then any of his Brothers or Sisters, you must observe, whether the Lord of the third, or any Planet in the third be neerer to, or in a better aspect with the Lord of the fourth, then the Lord of the ascendant is, or if there be any reception betwixt them, *viz.* the *Significators* of Brethren and Sisters, or translation of light, and none betwixt the Lord of the ascendant and Lord of the fourth, You may then be assured the Fathers affection stands more to another then to the Querent; the Planet neerest in aspect to the Lord of the fourth, shews the party or person beloved, so do the most powerfull reception of *Significators*.

CHAP. XXXV.

If good to remove from one house or place to another, or to stay or abide in any place or not?

SEe to the Lords of the ascendant, the fourth house and seventh house, for if the Lord of the fourth be in the seventh, and be a good Planet, and the Lord of the first and seventh be good Planets, or strong in that part of Heaven where they are, or in the whole Figure, if they be Direct, and of swift motion, and in aspect with good Planets, it is good then to abide still and not remove from the place where the Querent is; but if the Lord of the seventh be with a good Planet, and the Lord of the fourth with an evill one, it is then not good to stay, for if he do, he shall receive much damage there, That which I have observed in this manner of Judgment was this; That if the Lord of the ascendant did lately separate from the ☐ or ☍ of the Lord of the sixth, eighth or twelfth, and the ☽ also did concurre in judgment, *viz.* if she did separate from any evill aspect of the *Infortunes*, they being Lords of either the seventh or fourth, &c. and not Friends or Significators in the person of the Querent; or if I found an *Infortune* in the ascendant, Peregrine or Retrograde, or if a Peregrine or unfortunate Planet was in the fourth, or if the Lord of the second was weak or ill posited, I advised the Querent to remove his Habitation, and gave him reason why he should; for if I found the Lord of the sixt house in the ascendant, or afflicting the Lord of the ascendant, I judged he had his health very bad there, was sickly, or was tormented with ill servants, by whose means he did not thrive in his Vocation.

If the Lord of the twelfth afflicted the Lord of the ascendant or the ☽, I said he had backbiting, evill or slanderous Neighbours, or people that lived not very far from him did scandalize him; if the Lord of the second was unfortunate, or in ☐ or ☍ to the Lord of the ascendant, or if ⊕ was in the twelfth eighth or sixth, I judged he went back in the world, and his Estate consumed.

If his Significator, *viz.* if the Lord of the ascendant was afflicted

afflicted by the Lord of the tenth, I acquainted him, his Reputation was lost, his Trade decayed, or had no Trading; and if the Lord of the fourth was unfortunate, or the fourth house it self, I judged the house was unlucky, and few that had lived therein did thrive, or that the Repaires of the house had much weakned him*: If the Lord of the seventh afflicted the Lord of the ascendant or second, his overthwart Neighbours had all the Trade, were better furnished with Commodities, &c. Now in giving direction which way to steer his course in hops of better Trading, I observed what Planet in the Scheam was most fortunate and strongest, and had the most friendly aspect either to the Lord of the ascendant or Lord of the second, look what quarter of Heaven the Sign that Planet was in did signifie, to that part did I ever advise the Querent to remove; and I remember not, that any ever repented their following my advise; many have afterwards returned me thanks and rewards.

* *Or the house stood not conveniently for his Trade.*

And whereas I mention these words [*perhaps the house was unluckie*] some may cavill at the words, and say, *God's blessing is alike in all places, and it's superstition to judge, a house that is not a living thing, can be made unsuccesfull,*†*&c.* Let these enjoy their opinion still; there's not a man in this world less superstitious then my self, yet what I have found by experience, I freely communicate, and do remain of this opinion; That in what house any execrable facts are committed, the ministring Angels of God seeing the villany done in that house, and the dishonour done to God therein, do accurse that place or house; which continues so long, as there is not a full expiation made by some godly person, for the sinnes committed in that house; or untill the time limited by the angry Angel be expired, the house shall remain a most unfortunate house for any to live in: And this which I write, and is inflicted upon houses which are insensible, I assuredly know is performed to the full upon the great and smaller Families of this world, &c. How in a naturall way to discharge these curses, *Sunt sigilla & lamina quæ nec scripta sunt, & ego novi.*

† *Or unfortunate.*

But some for resolution of this Question, say, if the ☽ separate at time of the Question from ♄ or ♀, then stay; if she

separate from an *Infortune*, remove; or a *Fortune* in the ascendant bids you stay; an *Infortune* remove: This heedfully considered with the preceding Judgment, will instruct any indifferent *Astrologer* to resolve the preceding Question concerning removing from one place to another.

CHAP. XXXVI.

Of turning the course of Rivers, or bringing Water into ones Ground or House, either by Conduit or Pipes.

IN this manner of judgment, you must principally consider the position and strength of ♄ and the ☽, and in what aspect they or either of them are in, either with ♃ or ♀; for if you find ♄ Direct, swift in Motion, Orientall, and the ☽ in the third, eleventh or fifth house, without any aspect either good or evill to ♂, it's an argument, the Work that is to be undertaken will have good success, be brought to a good conclusion, and that the Querent will have prosperity and credit by it, and the matter easily performed; and this the rather, if the ☽ apply to that Planet who is Lord of that Sign wherein she is, and he receive her in any of his Dignities; and if that Planet who is received of the ☽ be a *Fortune*, and is ascending in his latitude, and in a fixed Sign, the Querent shall not need to fear, but that there will be water enough, and that it will run plentifully, and the Water-course will long continue: if there be in the tenth house either ♃ or ♀, but especially ♃, it's a sure argument the River, Channell, Conduit, Pipe, or Water-work shall remain many a yeer.

In further consideration of this judgment, if you find ♄ in the eleventh, very strong and potent, and the ☽ in ✶ or △ unto him, and the Dispositor of the ☽ in a fixed Sign, or a common one, or the ☽ her self in one of those Signs producing Rain, which are ♋ ♏ ♒ ♓.

All these are arguments, that in the work you are in hand with, you shall have a good Current, and plenty of Water; but if you find an infortunate Planet in the tenth, it's probable your

your Pipes will break, your Water-course be subject to ruptures or breaking down of the Banks, the Water will not run currantly, that the Plot is ill laid, nor is there any success promised to the undertaker or undertakers, by that present imployment.

CHAP. XXXVII.

Of Treasure lying hid in the Ground, or to be digged out of the Earth.

THE resolution of this Question is various, according to the nature of its proposall, or according to the nature and quality of the thing enquired after, *viz.* whether Money, Plate or Jewels, or things easily moveable, or for Treasure long since obscured or hid, the Querent not knowing what it is; or if it be, Whether there be any Mine of Gold, Silver or Iron, or any other Minerals in the Ground, Mannor or Lordship now questioned; then it is requisite to know whether the Querent did hide or obscure this Treasure now enquired after, or whose it was, or what relation the party that did so, had unto him, or whether that he aske in a generall way of Treasure hid, not being able to discover either when, where, or whose, or what it is?

If the Querent did hide his own Plate, Money or Jewels in any part of his Ground, or in his house, and hath forgotten whereabouts, you must herein observe the Sign of the second house, the Lord thereof, what Sign and quarter of Heaven he is in, as also, the Sign of the fourth and his Lord, and what quarter of Heaven they signifie: the Lord of the second and of the fourth in Angles, the Plate is still in the house, or in the ground, and not removed; but if these Planets be not in Angles, but an *Infortune*, without dignities, be either in the fourth or seventh, there's then either part of it, or all removed and made away; and if your Figure promise, that your Goods are not removed, to find in what part they are, have recourse to the first Chapter of this house concerning things hid, &c.

If the Question be concerning Treasure absolutely, without knowledge

knowledge whose or what it was, *viz.* whether there be any in the place or ground suspected, yea or no; observe in the Figure whether ♃ or ♀ or ☊ be in the fourth house, there's then probability of Treasure being there; if they be there and in their own houses, the matter is without dispute, and you may be sure there is Treasure, or something of value in the house or ground suspected; or if you find either ♄ or ♂ in any of their own houses, Direct, and without Impediment, and in the fourth, there is also Treasure, or if you find ♀ in ♉ in the fourth, not labouring with any misfortune, it's probable there is Treasure there, for you must know there is no Planet unfortunate, when he is in his own house, or essentially dignified, and a Significator.

If you are ignorant of the nature and quality of the Treasure, or thing obscured, then see to the Planet who signifieth the Treasure, and consider if he be Lord of the seventh house, and examine his nature and property, if he be so; if he be not Lord of the seventh, joyn the Lord of the seventh in judgment with him, and so frame a mixture for the quality of the thing.

But if that Planet who is Significator of the Treasure be not Lord of the 7th or have affinity with him, then absolutely take the Lord of the seventh to signifie the nature and *Species* of the Treasure; who if he be the ☉, and he in his house or exaltation, there is Gold there, or precious Stones or Jewels of that colour, or neer to the colour of the ☉.

And if the Question were, Whether there were a good Mine yea or not? the place considered, it's like there is; if the ☉ be not so well dignified, and yet signifie the Treasure, it's then somewhat very precious, and neer to Gold in goodness.

If the ☽ be in her own house or exaltation, and be Lady of the seventh, the Treasure is Silver, Plate, Chrystal or Jewels, &c. of the colour she is of, &c.

If ♂ be Lord of the seventh, and so dignified, he shews, the thing sought after may be Brass or Glass, or some Curiosities or Engines of Iron, &c. but if he be weak, perhaps you may find some old rusty Iron, Candlesticks, Kettles, &c. If the Question were about Iron-stone, it's probable it will prove good Iron-

stone

stone, and make good Iron. If ♄ be Lord of the seventh, and fortified as before specified, there's some *Antiquities* of great account, or ancient Monuments of men long since deceased, some *Urne*, &c. or there are some things wrapt up in old-black Cloaths, or old wooden Boxes: and if the Question were concerning any Mine or quarrey of Stone, then it's very probable there is a rich Mine of Coles, if the Question were concerning Coles; or of good Stone, if the Question were of it: but if ♄ be weak, and ill dignified, then neither is the Mine a rich one, or can it be wrought without much expence of Treasure; whether it be full of water, or what may be the impediment, you must require from the Sign he is in, well considering what was formerly said in this Chapter.

If ♃ be Lord of the seventh and essentially fortified, there is Silver or very rich Cloth, and great store of it, or Tyn, &c.

If ♀ be Lady of the seventh, she intimates curious Houshold-stuffe, costly Jewels, or that fine Linnen is there hid.

If ☿ be Significator, he prenotes some Pictures, Meddals, Writings, Books, some pretty Toyes are obscured, or are the Treasure looked after.

If the Querent shall obtain the Treasure hid.

If the Planet who signifies the Treasure or thing hid, doth apply to the Lord of the ascendant, or if there be mutuall reception or translation, or collation of light and nature betwixt them, it's probable the Querent shall obtain the matter sought after; if the aspect be by □ or ☍, then not without difficulty and much labour; the ☌ of both Significators best of all performs the business, and the more assuredly, if they be in a fixed Sign, and posited in the Querents second house, or in the ascendant, either of the *Luminaries* placed in the ascendant and not unfortunated, gives great facility in the Work; but if neither of them be in the ascendant, or behold it, but be both in cadent houses, there remains little hopes in the matter: When ⊕ is in the ascendant, and also his Lord or Disposer, it promiseth acquisition of the Treasure: but if the Lord of ⊕ be cadent, and both the Lights, especially the ☽, and have no aspect to

the ⊕ or the Lord of the ascendant behold not the ascendant, I can give the Querent then no hopes of obtaining the Treasure or thing hid: *Alkindus* giveth this generall rule concerning Treasure, or any thing obscured in the ground; Erect your Figure aright, consider the severall aspects of the Planets, if there be in the ascendant, or in any Angle a *Fortune*, say, there is Treasure in the ground, and that the thing hid is still in the ground, the quantity, price, esteem thereof, shall be according to the potency, vertue or debility of the *Fortune*.

If you find the thing hid to be removed, then he proceeds, and saith, Behold the Lord of the ascendant and the ☽, if there be any good aspect betwixt them, and that *Fortune* which signified the Treasure to be there, *viz.* a good aspect and reception; he that demands the Question, shall then have the thing enquired after, &c. He further saith, that fixed Signs shew the thing is hid in the Earth, common Signs in or neer a Wall, moveable Signs on high, or in the covering of houses; whether it lye deep in the earth or not, consider if the Planet Significator, be in the beginning, middle, or neer the end of the Sign; if he be newly entred the Sign, the Commodity is not deep, but shallow, neer the upper part of the earth; the further the Planet is in the Sign, the deeper, &c. when you would dig, let not the *Infortunes* be angular, but if possible, the Significators applying by ✶ or △ to the Lord of the second house, or the ☽ separating from the Significator of the Treasure, and applying to the Lord of your ascendant.

CHAP.

CHAP. XXXVIII.

If I should purchase Master B. *his houses.*

The Inheritance of the house wherein at this present 1647. *I live, and some others being proffered me to buy* 1634. *I had a desire to know if I should deal with the seller, and procure Moneys in convenient time to pay for the Purchase, (my own Money being in such hands as I could not call it in under six moneths warning) being desirous, I say, to purchase the said houses, and fully resolved upon it, I took my own Question my self, at what time I found my mind was most perplexed and solicitous about it; the time of my Q ere to my self fell out according to the position of Heaven aforesaid.*

THE Sign ascending is ♎, the degree of the Sign is the same wherein ♄ was in my *Radix*; I looked upon that as a good *Omen* in the first place.

♀ Is for my self, the ☉ locally placed in the seventh is for the Seller; the ☉ receives ♀ in his Exaltation; besides, ♀ is neer the cusp of the seventh, and no other Planet in the seventh ☉ excepted, which signified, there was at present no other purchaser about it but my self: the ☉ so exalted and angular, prenoted the Seller to be high in his Demands, [*and so he was*;] nor was he necessitated to depart with it: finding, I say, my *Significator* received of ☉, and so neer to the cusp of the Angle of the West, it was an argument I should proceed further in the matter, notwithstanding ♀ her many Debilities; for as I found ☉ Lord of the seventh, so also was he Lord of the eleventh, signifying my hopes should not be frustrated: besides, ♀ was applying to a △ of ♄, Lord of the fourth, *viz.* the houses enquired after, and had no abscission or frustration ere the perfect aspect; a main strong argument that I should buy the houses: and indeed both *Significators* strongly applyed to a △ aspect, *viz.* ♄ and ♀, for ♄ is Retrograde: I also considered the ☉ was in perfect △ with ♄, the ☉ being, as I said, Lord of my eleventh, and he of the fourth; ♄ hath also signification of me, as Querent, because he beholds the ascendant, and therein hath exaltation: now whether you consider him, as having Dignities in the ascendant, or as Lord of the fourth, the Lord of the eleventh and he applying unto each other by a △, argued, assuredly I should proceed further in the matter, and in the end conclude for them: The ☽ in the next place translating the influence of ♂, who hath Dignities in the seventh, to ♄, having vertue in the ascendant, though by a □ aspect (yet out of Signs of long ascensions) did much facilitate the matter, and argued my going on, and probability of contracting, but with some leizure, and slowly, because of the □ aspect; for as the ☽ is afflicted, and ♀ unfortunate, so had I much to do, and many meetings about it; the Seller not abating one penny of five hundred and thirty pounds, being the first penny he demanded: As the ☉ is neer to a ✶ aspect of ♃, so did a joviall man endeavour to procure the purchase unto himself*; but ♃ is cadent, and in detriment

* *This was after I begun, and before I concluded.*

detriment, shewing he should not prevaile, ♀ angular and in aspect with ♄ Lord of the thing sought after; and as ☉ is Lord of the eleventh, which is the fift from the seventh, so a Daughters of the Sellers was my very good friend in this business, and suffered no interloper to intervene, though some offered fair *; for ♂ Lord of my second house Retrograde, argued I should get none of my own Monies to supply my occasions; nor did I: ♃ Lord of ♁ in ✶ with ☉ no wayes impedited, but by being in detriment, in ✶ platick with ♀ Lady of my ascendant, shortly entring his exaltation, gave me such hopes as I doubted not of procuring Monies when he entred ♋, and ♂ became direct, which he did twelve dayes after, at what time a friend lent me 500 l. the qualities of the Houses are signified by ♍ the Sign of the fourth, and ☿ Lord thereof, who having no materiall debilities, except Retrogradation and Cadency, being also in △ with ☉; the Houses were really old, but strong and able to stand many yeers. When ♀ and ☉ came to ☌ in ♉, that day I bargained, *viz. die* ♀ 25. *Aprill* following; the seventeenth of *May* ♀ and ☽ in ☌; I paid in 530 l. and my Conveyance was Sealed. So that as ♀ wanted six degrees of the body of the ☉, so was it six weeks and some dayes from the time of the Question ere I perfected what the Figure promised; as to the Moles and Scars of my body it doth exactly agree: for as ♀ is in ♈, which represents the face, so have I a Mole on my cheek about the middle of it; and as ♎ ascends, I have one on the reines of my back, the ☽ in ♏ afflicted by ♂, I have a red Mole below my Navell, ♃ Lord of the sixt in ♊ a Masculine Sign, I have a Mole neer my right hand visible on the outside; so have I on the left foot, as ♓ the Sign of the sixt doth represent. Many things might be considered herein, besides what is written; but I fear this Book will increase beyond my first intention: *Ergo.* The truth of the matter is, I had a hard bargain, as the Figure every way considered doth manifest, and shall never live to see many of the Leases yet in being, expired; and as ♀ is in ♈, *viz.* opposite to her own House, so did I do my self injury by the Bargain, I mean in matter of Money; but the love I bore to the House I now live in, wherein I lived happily with a good Master full seven

* *To hinder me.*

yeers, and therein obtained my first Wife, and was bountifully blessed by God with the Goods of this World therein, made me neglect a small hinderance, nor now, I thank God, do I repent it; finding Gods blessing in a plentifull measure upon my Labours: yet was I no Taylor or Scrivener, as *Wharton* affirmes, or indeed any profession at all; nor was my Master a Taylor, or my Wife a Scriveners Widdow.

Of the fifth House, and its Questions.

CHAP. XXXIX.

If one shall have Children, yea or no?

WHEN this Question is demanded by a man or woman, long before marriage, or by some ancient Batchelour, or Maid, *Whether they shall ever have any Child or Children, yea or not?* herein generally you are to consider, whether the Sign upon the fifth, or ascending, be of those we call Fruitfull, yea or no, (*viz.* ♋ ♏ ♓) and whether the Lord of the ascendant (be the Sign what it will) or the ☽ be in aspect with the Lord of the fifth house, and that aspect be either ☌ ✶ △ or □ (though ☌ is not properly an aspect) which if it be so, and the Planet to whom the Lord of the fifth doth apply, or is in aspect with, be free from Combustion, and other Accidentall or Essentiall misfortunes, it's an argument the good old Batchelour, or stale Maid, or whoever propounds the Question, shall have Children or Issue ere they dye; In like case judge, if the Lord of the fifth be in the ascendant, or else the ☽, or the Lord of the ascendant in the fifth, for this is a strong argument of having Issue or Children; but if neither the Lord of the ascendant or the ☽ apply to the Lord of the fifth, yet if there be rendring of vertue or light one unto another, or translation or collation by or from the principall *Significators*, you may still continue your judgment, that the

the Querent shall have issue, but not so soon, as if it had been foreseen by the first manner of judgement. After all this, have respect to that Planet who is receiver of the Disposition of the Significators; who if he be cleer from misfortune or affliction, *viz.* from Retrogadation, Combustion, or Cadency in House, it gives great hopes of issue. See also if that Planet from whom the ☽ is separated be Lord of the fifth Sign from the Sign wherein the Planet is to whom the ☽ applies, and both these Planets have any aspect to each other; that also doth testifie the party shall have Children or a Childe. If no Aspect happen betwixt them, its not then likely he will have any; and yet some say, that if the above named Planets or Significators be not in any Aspect, yet if the Planet to whom the ☽ applies be in an Angle, the Querent may have Issue.

If a Woman aske, whether she may conceive?

Many times a Woman married, having been long without Children, may inquire, whether she is like to Conceive, yea or no? In this Question you are to consider:

If the Lord of the Ascendant be in the seventh, or the Lord of the fifth in the first, or the Lord of the first in the fifth, or if the Lord of the fifth be in the seventh, or the Lord of the seventh in the fifth, or the ☽ with him, or good Planets in the Ascendant, or with the Lord of the fifth, or in any of the Angles; she may then conceive: but if none of these testimonies concurre, and you finde barren ill Planets to be in the former places, she neither is at present conceived, or will hereafter conceive. If good and bad Planets be mixed together, she may perhaps conceive or have children, but they will not live: if ♉, ♍ or ♓ be in the Ascendant or fifth, she may have children; but if ♌ or ♑ be there, she neither is at present, or hardly after will be with Childe.

At what time, or how long it may be ere she be with Childe?

If you finde that according to naturall causes she may have a Childe or Children; and the Querent is desirous to know neer

what

what time: see then where thou findest the Lord of the fift house, *viz.* if in the Ascendant or first house; then judge the first yeer; if in the second house, the second yeer; if the tenth house, the third yeer; if in the seventh, the fourth yeer; if in the fourth house, the fift yeer. And herein you must be carefull in considering what sign the Lord of the fift house is in; for the swiftnesse of a Planet in a moveable sign doth somewhat hasten the time; a double bodied Sign doth not manifest so soon; fixed Signs prolong the matter; however, this is worthy of your consideration, that let the Significator be in what Sign he will be, yet if he be swift in the motion and direct, he doth make the more haste in performance of the businesse he is a significator in, and causeth the matter sooner to be accomplished.

Whether the Querent shall have Children, be he Man or Woman that asketh?

Behold the Ascendant, and if fortunate Planets behold the same, and the Lord thereof be in the Ascendant, or in the tenth, eleventh or fift House, and you finde ♃ also well placed together with that Planet who is Lord of the Triplicity ascending, and he be not Combust or Retrograde; judge then, if the Man aske the Question, he may have Children, or is capable of getting them. If a Woman inquire, say, she may Conceive, and is not naturally barren. If the Lord of the ascendant be in the fourth or seventh, and ♃ in a good House of heaven, do you say, the party shall have a Childe a long time after the asking of the Question.

But if you finde the Ascendant afflicted, or infortunated by the Malevolent Planets, and the Lord of the Ascendant in an evill place or House of heaven, and ♃ Cadent, or in the eight or Combust, or not fully elongated from the Sun-beams; then shall you judge he will have few Children, and they sickly, hardly any to live, Its also a great sign of non-conception, or no capacity to conceive, when the ☽ is unfortunate. If you finde a fortunate Planet in the fifth house, or having a benigne aspect to the Cusp thereof, it gives hopes and strong testi-

testimony of having a Childe in a little compass of time; but if an infortune be in the fifth, ill dignified, Combust, Retrograde, slow of motion, &c. the Querent will have no Children; but if the Infortune be direct and swift, Orientall, and in any of his essentiall dignities, he shall signifie Children; the more Children if ♄ ♀ or ☉ be in ✶ or △ with him out of good houses: you must ever remember, that the neerer a Fortun is to the Ascendant, the sooner the Querent may expect Children, the more remote, the longer time must be allowed. Others observe this rule following, That if ♄ be in the Ascendant or fifth, and in a Sign which is not barren, its an argument the Querent may have a Childe; there is also much strength in the Lord of the house; for if he be angular with reception of the Lord of that Angle where he is, or in the eleventh or fifth with the like reception, it is a sure testimony of having Children. In all Questions concerning Children, be carefull of the age of the Querent, or some other naturall or hereditary infirmity incident to the Querent, and seldom conclude without two testimonies.

If a Man shall have Children by his Wife yea or not, or of any other Woman whom he nominates.

When it is demanded of you by any Man, *Whether he shall have any Children by the Wife he hath, or the Woman he mentions*; or if a Woman aske if she shall have Issue or Children by such a Man. Behold the Ascendant, his Lord and the ☽, and if the Lord of the Ascendant or the ☽ be joyned to the Lord of the fifth, you may judge he or she shall have Issue by the party inquired of; if this be not, then see if any translation be from the Lord of the fifth to the Lord of the ascendant; that's an argument of having Children after some space of time: if the Lord of the ascendant or the ☽ be in the fifth House, he or she may have children, or the Lord of the fifth in the ascendant: if none of these be, consider if the Lord of the ascendant, the ☽, and Lord of the fifth be not joyned to a Planet more ponderous then themselves; for he collecting both their lights, shall be the receiver of their disposition, and shall signifie whether the Childe

or Children (if any be) shall live or not; if he be not impedited, the Children then shall live, but if he be Retrograde, Combust, Peregrine, or otherwise unfortunate, neither will the Children, live long, or will the Parents take comfort of these Children. After this, consider ♃, who naturally signifieth Children, if he be in the ascendant, third, fifth, ninth or eleventh house, free from all manner of misfortune; you may affirm the Woman shall shortly conceive, perhaps upon the first congress or coition after the asking of the question, or a little after, and the matter seems as good as done.

If ♀ be in the fifth, no way impedited, and some other *Fortune* be there besides, it hastens the time, and she will conceive very suddenly. But if ♃ be in the aforesaid places impedited, say, that either she is not conceived, or if she be, it will not come to perfection, for the Woman shall suffer abortion. In like manner if ♀ be unfortunate by ♄ or ♂, or be under the ☉ beams, or Combust, the Woman is not conceived, unless a *Fortune* be in the fifth house, and then she is more assuredly with childe, or shall be shortly; yet you may justly fear she will suffer mischance ere the birth.

If either ♄ or ♂, or especially ☋ be in the fifth, or the two former malevolents cast their ☍ to the fifth, it seems the Woman is not with childe; and verily the □ of the *Infortunes* to the fifth house seems to hinder conception.

Whether she is with Childe or not.

Shee is. A Woman mistrusting her self to be with Childe, and desirous to know the truth; if she aske the Question of thee, then give Answer, having well considered your Figure, erected according to the time of her demand, *viz.* as these following rules direct you.

If the Lord of the ascendant or ☽ behold the Lord of the fifth with any aspect or translation.

If the Lord of the ascendant and the ☽ be in the fifth house free from the malevolent aspect of the *Infortunes*, and direct; and herein you must not wholly rely upon ♄ and ♂ or the ☋ to be the onely *Unfortunate* Planets, * you must consider the position of

* *I mean* ♄ *and* ♂ *for Planets, not* ☊.

of heaven at time of erecting your Scheam, and take any evill aspect of the Lord of the sixth, eighth or twelfth, be he what Planet he will, to be an affliction, if he have □ or ☌ to the Lord of the fifth, or Lord of the ascendant, or the ☽.

♃ generally in the first, fifth, eleventh or seventh, not in aspect to ♄ or ♂, they being slow in motion or Retrograde.

The Lord of the ascendant, or Lord of the fifth house aspecting a Planet in an Angle with reception, and rendring up his vertue unto him; if the ☽ be in reception with any Planet in an Angle, that is, essentially Fortified, else not; for accidentall dignities in this manner of judgement, giveth hopes, but not reall assurance.

If the Lord of the Ascendant behold the Ascendant with an amicable aspect, out of any good House; or if the ☽ be in the seventh, and behold the Lord of the seventh in the eleventh, or if the ☽ be in the eleventh, and behold the Lord of the seventh in the seventh.

The Lord of the Ascendant received in either House, Triplicity or Exaltation, and the receiver of the Lord of the Ascendant having alike dignity in the House, *Triplicity*, *Exaltation*, or Term of the received, *viz.* Lord of the Ascendant.

The ☽ giving vertue, or rendring her light to a Planet in the fifth house, or having essentiall dignities in the fifth.

The ☽ applying to the Lord of the ascendant, or Lord of the fifth in the first or tenth House, and he not Cadent from his own House or exaltation; * where you must understand this generall rule concerning a Planet his being Cadent from his own House, is this, *viz.* if ♂ be in ♈, it being his own House, let him then be in any of the twelve Houses, he shall be said to be Angular as to his being in ♈: if ♂ be in ♉ he is succeding, or in a succedant House in that way, if ♂ be in ♊ he is then Cadent, as from his own House; and so do in the rest: for ever a Planet is Angular in any of his own Houses.

* *A Planet cadent from his own house.*

* The *Dispositor* of the ☽ and Lord of the hour in Angles; ♂ in the Sign of the seventh House, she is newly conceived (this is to be understood if he be well Fortified:) ♄ in the seventh, the party is quick, or her Infant moveth: ♃ in the seventh, she is impregnated of a male childe: ♈ or ♌ in the

* *These added to other testimonies.*

seventh, she is with childe of a Girle; this must be understood when all the rest of the Significators are equall, and ballance not the judgement, then if you finde ♐ or ♓ in the seventh, you may judge the party shall have a Girle. Besides, the ☽ in the fifth applying to ♃ or ♀ argue the same. You may ever predict true Conception, if the Sign ascending be fixed, and a Fortune therein placed, or the Lord of the fifth strong in the ascendant or tenth House.

If the Man aske unknown to the Woman.

Shee is. If the Lord of the fifth behold a Planet in an Angle with reception, or if the Lord of the Hour, Lord of the fifth, ♃ ♀ ☉ ☽ ☿ or ♌ be in the fifth, Fortunate; or if the Lord of the fifth be in the seventh, or Lord of the seventh in the fifth.

Shee is not. If ♃ or ♀ be impedited, if ♀ be joyned to ♄ or ♂, and they either Combust, Retrograde, or slow in motion, or in ♏ ♍ or ♈, ♄ or ♂ in the fifth, in □ or ☍ to the Lord of the fifth, denotes no conception, or danger of abortion, if other significators be more prevalent then they, and give testimony of conception.

The Lord of the ascendant joyned to a Retrograde Planet, or one in a Cadent House, or received by a Retrogade or Combust Planet, no aspect or translation of light betwixt the Lord of the fifth and Lord of the ascendant; judge by the major testimonies.

Male or Female. The Lord of the ascendant, Lord of the fifth, Lord of the Hour Masculine, and the ☽ in a Masculine Sign, degrees, or quarter, do note a Male, the contrary a Female.

Whether it shall live? The Lord of the fifth Retrograde, Combust, or Cadent from his House or Exaltation, is a presage of Death, *& e contra.*

The Lord of the Ascendant; Lord of the Hour, Lord of the fifth, all or most of them unfortunate, is an argument of death; ♄ ♂ or ♌ in the first or fifth House, and Retrograde, denote the same.

Where

Where suspition is had of Twins: if upon that Question you finde the Sign ascending Common, and a Fortune in it, or the fifth or first House, and ☉ and *Luna* in common Signs, or the Sign of the fifth one, and Lord of the fifth in a common Sign, you may judge Twins. *Twins.*

Other Judgement concerning Womens being with chide or not.

CHAP. XL.

Whether a Woman be with Childe or not.

WHEN a Woman asks this Question, have respect to the Lord of the ascendant and the ☽, who shall signifie the person of the *Querent*, the fifth house, and Lord thereof, shall shew the Conception, if any be: If the Lord of the ascendant be in the fifth, or Lord of the fifth in the ascendant, free from all manner of impediments, it argues the Woman is conceived with child; so also if the Lord of the ascendant his vertue or disposition be translated to any Planet in an Angle, the more certain you may judge; if he to whom the Lord of the ascendant commits his Disposition, be received of the Lord of the ascendant, or the Lord of the ascendant by him; but if the Planet to whom the Lord of the ascendant hath committed his Disposition, be in a cadent house, it notes the Woman hath taken grief, and whereas she thinks she may be conceived of a Child, it's more like to be a Sickness; and if the Conception should hold, 'twill come to no good end, especially if the ascendant be ♈ or ♋, ♎ or ♑, or if any of the malevolent Planets be in an Angle, or else ♄, for usually ♄ in the fifth, shews abortion, in the ascendant extream fear and mistrust of it; but if the ponderous Planet to whom the Lord of the ascendant commits his Disposition be in a good house, *viz.* in the second, eleventh or ninth, not in ☌ with the *Infortunes*, and the ☽ be free, it notes the Conception shall come to good end, and the Woman safely delivered: so as

also if the Lord of the fifth, who is naturall *Significator* of children, be in the ascendant free from misfortune, *viz.* Retrogradation or Combustion, or not with ♂.

If a Woman do Conceive with Childe of more then one?

To resolve this Question, see if either ♊ ♍ ♐ or ♓ be ascending, then see if both ♃ and ♀ be in the Sign ascending, or in the Sign of the fifth, or be in any of the twelve Signs (except ♌) it's probable she goeth with two children; and if the ☽ be with ♃ and ♀ in the ascendant or fifth, it's possible she may have three; but if none of these be in the ascendant or fifth, behold if these Planets cast their ✶ or △ to the degree ascending, or to the cusp of the fifth house; it's also probable she may conceive, or is with child with more then one: but if a fixed Sign possess the ascendant or fifth house, or any moveable Signs, and the ☉ and ☽ be therein, *viz.* either in fixed or moveable Signs, and in the fifth or first house, it's a certain argument the Woman is with child but with one: The *Astrologer* must not rashly adventure his Judgment without well considering his rules, or without knowledge had, whether it be not naturall or usuall for some of her Family to bring at one Birth more then one.

If Male or Female.

See to the ascendant, the Lord of that Sign, the Sign of the fifth, and Lord of the fifth, and whether the Signs be ♈ ♊ ♌ ♎ ♐ ♒; these Signs import a Male, the other six Signs a Female: If the Lord of the ascendant be in a Masculine Sign, and the Lord of the fifth in a Feminine, then have recourse to the ☽, and see what Sign she is in, and if she apply to a Planet in a Masculine Sign, then she gives her testimony to that *Significator* who is in a Masculine Sign, and you may judge the party is with child of a Boy or Man-child.

Masculine Planets. Masculine Planets are ever ♄ ♃ ♂ and ☉, and the ☽ Feminine, and ☿ as he is in aspect or ♂ with a Masculine or Feminine

Feminine Planet, so is he of either sex accordingly; but when he is *Orientall* of the ☉, he is reputed Masculine; when *Occidentall*, then Feminine.

How long the Woman hath been Conceived?

In this case have regard to the ☽ and the Lord of the fifth, and Lord of the hour, and see which of all these is neerest from the separation of any Planet, and well consider him, and from what manner of aspect this separation is; if he be separated by a △ aspect, say, she is in the fifth moneth of her Conception, or the third; if the aspect was a ✶, say, she is in the second or sixth moneth of her conception; if the separation was by a □ aspect, she is in the fourth of her Conception; if it was by an *Opposition*, she hath been Conceived seven moneths, if it were by a *Conjunction*, then she hath been Conceived one moneth.

Of the time when the Birth will be?

In judging about what time the *Querent* may be delivered, you are to consider, When ♂ and ☉ are in ☌ with the Lord of the fifth, and with the ☽ and Lord of the hour, or the more part of them, and that time of their ☌ shall shew the hour of Birth; help your self herein by that *Fortune* which in the Question shall behold the *Part of Children, viz.* when he shall apply to that Quarter of Heaven where the *Part of Children* is, and direct that *Part of Children*, by the ascensions to the degree of the fifth house, and to the degree of ♃, and to his aspects, especially if ♃ be between the *Part of Children* and the fifth house, because when that *Part* doth apply it self to the degrees of ascensions, and when it is within the *Orbes* of those degrees, is the time of delivery, giving to every degree one day.

Behold also the Disposition or application of that Planet to whom the *Part of Children* is directed, before the ☌ of the Lord of the fifth with the Lord of the ascendant, in the ascendant or in the fifth house, because about that time will be the time of birth. See also when the *Significator* of the Question doth

doth change his form, *viz.* when he removes out of one Sign into another, then is also like to be the time of the Birth: or behold the Lord of the fifth, how far he is removed from the cusp of the fifth, and give to every Sign one moneth, and help your self with your other testimonies, and judge according to the major part of those *Significators* that do most neerly concurre.

The *Part of Children* is taken day and night from ♂ to ♄, and projected from the ascendant.

Whether the Birth shall be by day or by night?

In this manner of Judgment, behold the ascendant and his Lord, the *Moon*, Planet in the ascendant, Lord of the fifth, Sign of the fifth; if the major part of the *Significators* be in Diurnall Signs, the Birth will be by day; if the contrary happen, then in the night. If the *Significators* disagree amongst themselves, take him that is Essentially most strong, and judge by him; or else consider the number of degrees that the Planet you judge by is distant from the cusp of the fifth house, so many degrees as is their distance each from other, do you project from the degree ascending, and see where your number determines; and if it end in a Diurnall Sign, she will be brought to bed by day; if contrary, then in the night: by this means also you may judge of the quality of the Sex, by considering the Lord of the fifth, the *Moon*, the Lord of the Hour, and the Part of Children before mentioned, and his Dispositor; if the major part hereof be in Masculine Signs, its a Male the Woman goes with, and the birth will be by day; but if the testimonies be equall, the birth will be by twilight.

Some say, if the Question be, *Whether a Woman be with Childe or not*; consider the Lord of the Ascendant, Lord of the fifth, and Dispositor of the *Moon*, and the *Moon* her self; if any application be betwixt these Planets, and the *Moon* be in a common Sign, and the Ascendant one, and the *Significators* in Angles, or if in the ascendant or second there be a fortunate Planet, she is with child, otherwise not.

Or if by chance a Planet Direct be in ♂ with the *Moon*, it shews

shews the same; ♃ or ♀ in the fifth, or ☽ in the fifth, applying to ♃ or ♀, or a Planet in *Cazimi* of the ☉, the Planet being a *Fortune*, is a strong argument of being with Child; but if instead of *Fortunes* you find the *Infortunes* so placed as above said, it's no sign of Conception; or if there be assurance of Conception before the Question be asked, it's a pregnant proofe of abortion, and if you find ♂ to be the infortunate Planet afflicting, she will miscarry by a Flux of blood; if ♄ afflict, then by Sickness, Fear, Frights, or by too much abundance of wind and water.

If you are demanded of the state of the Mother, and how, or in what case she shall be in after the Birth; behold the ☽, and observe to what Planet she applies, and according to the last application she hath before she go out of the Sign she is in, it shall be with the Mother; so that observe that Planet she last applies unto, his Nature, place in the Heaven and Fortitude, so shall it be with the Mother after Birth: I have in my practice observed this concerning the safety of the Mother, and her condition at the Birth, if it were evident she were with Child; and if I found the ascendant free, and the Lord of the ascendant neither separated from a bad aspect of the Lord of the eighth or fourth, or applying to any bad aspect of the Lords of those two houses, or if I found the ☽ fortunately applying to either of the *Fortunes*, or to the ☉, or indeed to any good aspect of the *Infortunes*, I never doubted the life of the Mother, and I remember not that I ever failed.

If the Lord of the fifth were in the eight, and had no essentiall dignities in the Sign, and had any aspect good or ill to the Lord of the eight or fourth, I usually judged the *Infant* would not live long after the Birth, and I ever found the prediction true; and you shall very seldom observe any Infant born upon the very change of the ☽, but he dyes shortly, seldom out lives the next full ☽; or if he or she be born at the moment of the full *Moon*, it's very probable the Infant dyes upon the next new *Moon*; for as there is no light in earth but what these two Planets give, so neither do I believe any life can be permanent, when both these at the time of birth are either of themselves, or by the *Infortunes* afflicted, &c.

Whether Unity is like to be betwixt the Infant and the Parent, or betwixt the Parent and any of his Children of elder Years.

This were better resolved from the Nativity, but because few among us are capable of judging one, I adventure somewhat by an *Horary Question:* The *Question* being then demanded as aforesaid, behold the Lord of the ascendant, the *Moon*, the Lord of the fifth; if you find reception and application betwixt the Lord of the fifth, and Lord of the ascendant, and this in the tenth, eleventh, fifth, third, ninth, first or second houses, there will be Love and Unity betwixt them; or if ♃ or ♀ do behold the cusps of both houses, there will be Unity and Concord betwixt them.

I do in these manner of demands observe onely thus much; I presently consider if either ♄ ♂ or ☋ be in the fifth, for if those two Planet, or any Planet who is posited in the house be Peregrine; I say, that the Childe will be untoward, very averse, and not easily regulated by his Parents directions, and that the fault is wholly in the Child, or young Man or Maid, according to the Question propounded. If I find ♄ ♂ or ☋ in the ascendant, I tell the Parents that enquires, the fault is their own, that the Child is not more observant unto them; and if ♂ be there, I say, they are too much Lordly over him or her, or their Children, and over-awe them, and keep them in too much subjection; if ♄ be the Planet impediting, I say, they are too austere, dogged, and too much close fisted, and expect more service, duty, obedience or attendance from them then is fitting in a Christian liberty, that they give their Children no encouragement, or shew them any countenance, &c. If ☋ be there in the ascendant, I blame the Parent enquiring, and tell him, he is too too jealous, and too mistrustfull of the actions of his or their Children, that he beleeves lyes and calumnies against his or their Children, that simple people fool him in his humour, and besot him with vain reports, &c.

You may apply the last part of Judgment to any other Question as well as this, with very good success, as I have done many

many times, and thereby have reconciled the Father or Mother and their Child.

But by all means, I desire all *Astrologians* to deal fairly and really, let the fault be where it will be, &c.

CHAP. XLI.

Of Embassadours or Messengers.

THE Lord of the fifth shall represent the person of the *Embassadour*, the *Moon* shall herein be admitted to have signification, that Planet to whom either the Lord of the fifth house or the *Moon* do apply unto, shall shew the cause of his Embassage, or you may take judgment from both those Planets to whom they apply.

If you find the application is from a *Fortune* by a ☐ or ☍ or ☌, and if there be reception betwixt them, or collection or translation of light by any Planet, and that Planet be either Lord of the tenth, or in the tenth, you may say, the cause of his Embassage is unto the King upon a meer point of honour, or upon some high and great Businesse, or concerning a very great and urgent occasion: If the Planet who is received, or who collects or translates the vertue of one to another, be Lord of the eleventh, he comes to renew the League of Friendship betwixt the two nations: If the Lord of the fifth be unfortunate in the seventh, and the Lord of the ascendant and he be in ☐ or ☍, and ☌ have any malicious aspects to them both, or to either of them, there is then no likelihood of Unity, or to be any content in the Embassage to be delivered, or both parties will find triviall meanes to discontent one another, so that no solid peace may be expected from any act performed or to be performed by this Treaty or Embassage, rather probability of falling at variance; whether the *Embassadour* will deale fairly, or prove false, or shuffle in his Undertaking, you must know that Judgment from the well or ill affection of the Lord of the fifth house, and from that aspect he shall cast to the ascendant or Lord thereof, or to the Lord of the eleventh; observe also in

what house the Lord of the fifth is in, for if he be in the tenth, and there dignified essentially, the *Embassadour* will stand too much upon the Honour of his own Prince, and hath an overweening conceit of his own abilities: If ☿ and the Lord of the fifth be in □ or ☌, the *Embassadour* hath not a *Commission* large enough, or shall be countermanded or contradicted either by some Missive from his Prince, or the Secretary playes the knave with him, &c. or his Message will be ill taken.

Observe this generally, if the *Significator* of the *Embassadour* have any ✶ or △ aspect (or be he well dignified or not) either to the Lord of the ascendant, or Lord of that Sign under which the Kingdom you are in is subject, the *Embassadour* himself wishes well to the Kingdom, and will perform his trust with much sincerity.

Of a Messenger sent forth upon any Errand for Money.

Herein give the ascendant and his Lord to him that sends, the seventh house and his Lord unto him to whom the *Messenger* is sent, the Message to the ☽, the Lord of the fifth to the Messenger and managing of the Business: If you find the Lord of the fifth separated from the Lord of the seventh, and applying to the Lord of the ascendant, you may judge the *Messenger* hath effected the thing he went about, is departed from him, and returning home again: If the Lord of the fifth be separated from the Lord of the second house, he brings Money with him, whether a *Fortune* or *Infortune* be Lord of that house, and you must understand, that the answer which the *Messenger* brings is of the nature of that house, whose Lord is the Planet from whom the Lord of the fifth is separated, and of the Planet himself; so that if you find his separation from a good Planet, it gives hopes of a good Answer, the contrary when separation is from the *Infortunes*: If the *Significator* of the *Messenger* do apply by □ or ☌ to an *Infortune*, before he is separated from the Lord of the seventh, you may then acquaint the *Querent*, that his *Messenger* hath had some impediment in effecting his Business by the party to whom he was sent, and that he also sustained some hinderance in his Journey, ere he came

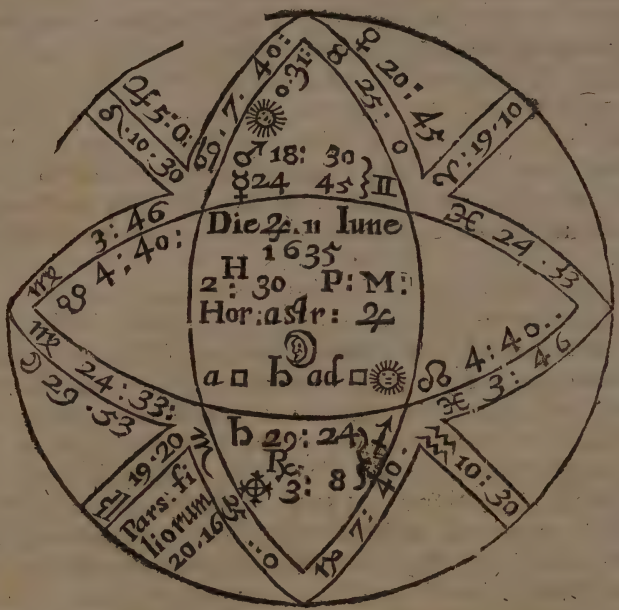
came to the place to which he was sent: but if this application to an *Infortune* happen after that the Lord of the fifth was separated from the Lord of the seventh, the *Messenger* will have delayes or misfortune in his returning home again; if you find an *Infortune* in the ninth, he will hardly travell safe for Theeves; if a *Fortune* be in the ninth, judge his going and returning will be safe.

Concerning the sending of *Foot-Posts*, *Lackeys*, &c. about any Message or Errand, whether they shall come to their Journeys end, or safe to the place unto which they are sent, behold the Lord of the ascendant and the ☽, and if either the one or the other be in the seventh, or one or both apply to the Lord of the seventh, he then went safe to his journeys end; ever judge in this manner of Question according to the nature of the *Fortune* or *Infortune*, and how he is dignified in the Heavens, what is his Vertue, what his Debility, and accordingly frame your judgment according to *Fortunes*, or they dwelling or being in Significant Houses, portend good, the *Infortunes* the contrary.

If there be reception between the Lord of the fifth and seventh, and any amicable aspect, your *Messenger* was well received and entertained by him to whom he went, yea though the application be by □ or ☌, yet he was well received; but the party sought after, framed some excuse, or framed some matter in his own defence, concerning the thing sent unto him for. For your Messengers return when it shall be; behold if the Lord of the fifth be receded from the Lord of the seventh, or aplying to the Planet who is his Dispositor, say, he commeth; the time when, is found out thus; according to the number of degrees of the application, give Dayes, Weeks or Moneths, according to the nature and length of the Journey, and according to the nature of the Signs, *viz.* either Fixed, Common or Moveable; if the *Significator* be Retrograde, the Messenger will return when he comes to be Direct, or according to the number of degrees he wants ere he prove Direct. I do usually observe this general rule, when the Lord of the fifth comes to a ✶ or △ of the Lord of the ascendant, that day, or neer it, the Messenger is heard of; or when the ☽ separates from the Lord of the fifth to the Lord of

the ascendant, the *Querent* shall have intelligence of his Messenger: You must know, the application of the *Significator* to a ponderous Planet, shews more certainly the day; use discretion in knowing the length or brevity of the Journey, and by what precedes you may be satisfied.

If the Querent should ever have Children?



CHAP. XLII.

Judgment upon the preceding Figure.

THE ascendant is here ♍ a barren Sign, as you may see *page* 89. and 96. the Sign of the fifth is ♈, a Sign of indifferency in this nature of judgment; the ☽ is in a barren Sign;

Sign; ♄ Lord of the fifth house is Retrograde, and in ♐; ☿ Lord of the ascendant in ♊; both ♄ and ☿ being in Signs rather barren then fruitfull: the ☽ in the Terms of ♂, in □ of ♄ Lord of the fifth, ☿ Lord of the ascendant in the Terms of ♄, afflicted by the presence of ♂, and going to ☌ of ♄, who is Lord of the sixth, as well as of the fifth; ♌ also possesseth the ascendant; a strong argument of barrenness: for these reasons in *Astrologie* above recited, I delivered this Judgment, *viz.* That the *Querent* neither had been ever yet conceived, or for any reason in *Art* that I could find, ever would conceive, and that she was naturally barren; for finding the first, tenth and fourth houses, being the principall Angles of the Figure, afflicted, I was certain, the evill impediting her Conception had been long upon her, and would also continue.

Had I found ♃ either fortunating the cusp of the fifth house, or in any aspect to the Lord of the ascendant, or unto ♄, or if any reception had been betwixt ♄ and ♃, or ♃ and ☿, or any collection of light from ☿ to ♄, and that Planet so collecting had received ♄ or ☿, I would not have been so peremptory; but when I found no one promising testimony, I gave my judgment in the negative, *viz.* she should not conceive or ever have any children; for whoever considers the positure of Heaven exactly, shall find it is a most unfortunate Figure for having children: as the ☽ was in □ of ♄, Lord of the sixth, and ☿ Lord of the ascendant, applying to his ☌, so was the *Querent* very sickly, and extreamly afflicted with the Wind and Chollick in her Belly and small Guts; the ♌ in the ascendant shewed very great pain in the Head, so did ☿ in ♊, being afflicted by both the Malevolents, represent extream grief in the Head, for ☿ in ♊ signifies the Head, *vide page* 119.

She affirmed, that the Moles of her Body did correspond exactly to the Figure of Heaven, *viz.* one Mole close by the Navill, one upon the right Ancle, signified by ♒ on the cusp of the sixth; one towards the right Knee on the inner side of the Thigh, represented by ♄, Lord of the sixth in ♐; one in or neer the member signified by the ☽ in ♍; and as ☿ Lord of the ascendant is in ♊, so had the *Querent* a Scarre or Mole on her right Arm, on the outside thereof, &c.

When

When you find a Question that is so peremptory in the negative, you shall deale discreetly to enquire the time of Birth, and set the Figure thereof, and see what correspondency there is betwixt the *Radix* and the Question propounded, and help your self in your judgement by discretion; for if the *Radix* affirm Barrenness, it's impossible any promising Horary Question can contradict its signification: and usually I have found, that whoever propounds a Question to the *Astrologer*, I mean in their first Question, they have a Sign of the same Triplicity ascending in their Question, agreeable to the nature of the ascendant in their Nativity, and many times the very self same Sign and degree is ascending upon an Horary Question which was ascending in the Nativity, as I have many times found by experience; for if ♊ ascend in the Nativity, it's probable upon an Horary Question, either ♎ or ♒ may ascend, which are Signs of the same Triplicity.

If one were with Child of a Male or Female, and about what time she should be delivered.

Judg-

CHAP. XLIII.

Judgment upon the Figure before going.

YOU may see in the judgments appertaining to this house how to judge of this question; however, I did follow the Method succeeding, and considered onely the plurality of testimonies, Masculine or Feminine, of the proper *Significators*, and thereby gave resolution.

Arguments of a Girle.

♍ Sign ascending,	*Feminine.*
♌ Sign of the fifth,	*Feminine.*
☽ In a Sign	*Feminine.*
☿ Lord of the ascendant with ♀, a Planet	*Feminine.*

Significations of a Male Child.

☿ Lord of the ascendant in a Sign	*Masculine.*
♄ Lord of the fifth a Planet	*Masculine.*
♄ Lord of the fifth in a Sign	*Masculine.*
☽ In a house	*Masculine.*
♄ In a house	*Masculine.*
♆ Lord of the Hour	*Masculine.*
♆ In a Sign	*Masculine.*
♀ Applying to ♂ his □, and ♂ a Planet.	*Masculine.*

You see here are eight testimonies of a Male Conception, or of Being with child of a Son; and but four of a Female; I therefore affirmed, that the *Lady* was impregnated of a Man child, [*and so it proved.*]

How long ere she should be Delivered.

The Signs of the fifth, *viz.* ♍, is moveable, so is ♈, wherein both the Lord of the ascendant and fifth are posited; these argued but a short time: but because ♄ Lord of the fifth is a ponderous Planet, and of slow motion, I much valued him in this Judgment, so did I the ☽, because she was posited in the Sign of the fifth; I took their proper difference in degrees and minutes each from other:

Locus ♄ in 24 37 ♈ } *Both Cardinall Signs.*
Locus ☽ in 9 50 ♍ }

The distance of the ☽ from the □ aspect of ♄ is, as you may finde by subduction of the ☽, from ♄ 14. degrees, 47. minutes.

I then substracted ☿ his distance from the body of ♄, because he was Lord of the ascendant, and ♄ Lord of the fifth.

♄ 24 37 ♈
☿ 11 00 ♈

Distance 13. degr. 37. min. so that finding no greater difference betwixt the distance of the ☽ to the □ of ♄, and the ☌ of ☿ with ♄; then one degree and ten minutes; I gave for every degree one week, and so judged, that about fourteen weeks from the time of the Question, she should be delivered.

The truth is, she was delivered the eleventh of *July* following, at what time ♂ transited the degree ascending, and ☿ Lord of the ascendant, the opposite place of the ☽, *viz.* the ninth of ♎: You may further observe that the ☉ the same day is in 27. 48. ♎, *viz.* in perfect □ to his place in our Figure, and the ☽ in ♎ in ☌ with ☿.

Of

Of the sixth House, and its Question.

Viz. *Sickness, Servants, small Cattle.*

CHAP. XLIV.

Judgment of Sickness by ASTROLOGY.

THAT which I hold convenient to write of *Sicknesses*, is thus much:

That in the first place, we ought carefully to take the exact time of the parties first falling sick, *viz.* the hour as neer as can be had, not that moment when first the Patient felt a smatch of it, but that very time when first he was so ill, or so extreamly oppressed, that he was enforced to take his Bed, or to repose.

Secondly, if that cannot be had, then accept of that time when the sick parties *Urine* was first carried to some body, to enquire of the Disease, whether the party enquired of was Physitian or not.

Thirdly, if no such thing can be had, let the Physitian take the time of his own first speaking with, or access to the Patient, or when first the *Urine* was brought unto him, let a Figure be erected accordingly, and the place of the ☽ exactly rectified to the very hour; and then to know where the Disease is, let him carefully observe:

First, the ascendant, what Planet or Planets are therein placed. Secondly, the sixth house, and what Planet or Planets are therein posited. Thirdly, the Sign and house wherein the ☽ is. Fourthly, how she is affected or afflicted, by what Planet, in what house that Planet is, what house of the Figure that Planet is Lord of.

What part of the Body is afflicted; wherein you consider':

If the first house be afflicted by the presence of an evill Planet

and he Retrograde, Combust, Peregrine, slow in motion, or in □ or ☍ to any Planet who is Lord of the fourth, sixth, eighth or twelfth, the Disease is then in the Head, or in that or those parts of the Body which the Planet or Planets signifie in that Sign then ascending, which you may see by the Table before going *page* 119. as if the Sign ascending be ♋, and ♄ therein, you may judge, the sick party is afflicted in the Head, or such Diseases as are incident to the Head, because that first house signifies in mans Body the Head, and is now afflicted by the position of ♄ in that house: but you shall also judge the sick party is Diseased with a Looseness or Flux in the Belly, or an imperfection in the Reynes or Secrets, or troubled with cold, raw Matter in his Stomack, because ♄ in ♋ doth signifie those members, or else with some rotten Cough; and your Judgment herein shall be more certain, and I dare say infallible, if either the Lord of the ascendant, the ☽, or Lord of the sixth be in a Sign, and therein signifie that very member which ♄ doth, or if the Sign of the sixth represent that member.

The same course and manner which I have directed in the ascendant, I would have observed in the sixth house, *viz.* the Sign of the sixth, the Planet or Planets therein placed, what member of mans Body they represent in the Sign wherein they are posited, from whom the Lord of the sixth last separated, to whom he next applyes: Together with these, observe carefully the Sign and house wherein the ☽ is, her separation and application, and you may then descend to give judgment in what part of the Body the sick party is grieved, and of what nature and quality the Sickness is of, or what humour is most predominant and peccant.

From what cause the Sickness is. Generally observe:

The *Significators* in Signs fiery, and the Signs ascending in the first, and descending in the sixth of the same nature, shew Hectick Feavers, and that Choller principally is predominant in this Sickness.

The *Significators* in earthly Signs, argue long and tedious Agues, or Feavers of great continuance, or such Diseases as may occasionally proceed from Melancholly, Consumptions, &c.

The

The *Significators* in ayery Signs, shew the Blood putrified or corrupted, Gouty Diseases, Leprosies, the Hand and Foot Gout.

The *Significators* in moist Signs, declare the Disease to proceed from some cold and moist cause or causes, and shews Coughs, rottenness in the Stomack, and that those parts are disaffected, &c.

Diseases signified by the Houses.

House

1 The Head, the Eyes, the Face, Eares, stinking Breath, sore Mouth, and *Noli me tangere.*

2 The Throat, Neck, Kings-Evill.

3 Shoulders, Armes, Hands.

4 The Stomack, Brest, Lungs.

5 The Back, hinder part of the Shoulders, Stomack, Liver, Heart, Sides.

6 Lower part of the Belly, Guts, Liver and Reynes.

7 Hammes, Flank, small Guts, Bladder, Matrix, members of Generation.

8 The Back-bone, Arse, Groin.

9 The Huckle-Bone, *or*, the Hips.

10 The Knees, the Ham of ones Leg behind the Knee.

11 The Shank, Leg from the Knee to the Ancle, Shin-Bone.

12 The Feet, and all Diseases incident to them.

Diseases signified by the Signs.

♈ All Diseases incident to the Head (as in the first house is signified) and such as proceed or have originall from Choller, small Pocks, Pushes, Pimples.

♉ Diseases in the Neak and Throat, having their beginning from Melancholly, as in the second House.

♊ Shoulders, Armes, Hands, proceeding from Blood distempered.

♋ Scabbiness, Cancers in the Brest, Hurts in the Brest, ill Digestion in the Stomack, Spleen, Lungs, upper part of the

Belly, Cold and Moisture being the cause, Surfets, &c.

♌ Back-bone, Sides, Ribs, Heart, lower part of the Breft, such infirmities as proceed from Choller and excefs of Blood.

♍ Shewes Melancholly, Diseases in the Guts, and Belly-akes, Fluxes, &c. impediments in the Miseraicks, Wind-chollick.

♎ Great-Heats in the Back, or the Stone in the Reines or Kidneys, Surfets by drinking or eating; or from too much Venery, Diseases in the Buttocks, Joints, Hammes and Hanches

♏ The Groin and parts about the privy Members, the Arse, Bladder, Pyles, Stone in the Bladder, Strangury.

♐ The Hippes, Hammes, Buttocks, Fistula's, Itches, Sciatica's.

♑ The Knees, back part of the Hammes, Scurfs and Itches in and about the Knees, proceeding of Melancholly.

♒ The Legs, Shin-bone and Calves of the Legs, with the Ancles.

♓ The Ancle-bone and Feet, Gouts, Swellings in those parts.

Diseases of the Planets.

♄ Is significator of these Diseases; of noise or rumbling in the right Eare and Head, Deafness, the Tooth-ach, pain in the Bones, in the Bladder, all cold Diseases proceeding from a deflux of the Humours, the Gout, Scab, Melancholick infirmities, Leprosie, Palsie, Consumptions, black-Jaundies, qnartan Agues, the Iliack-passion, Dropsie, Chin-coughs, Catarres of Rheums falling upon the Lungs and Pectorals.

♃ The Lungs, Ribs, Grissels, Liver, the Pulse, the Seed, Arteries, Apoplexies, Pluresies, wringings at the Heart, Convulsions, Inflamations of the Liver, Diseases in the Head, prickings and shootings neer or upon the Ridg-bone, all windiness in the Veines and Body, or any Diseases arising from putrifaction in the Blood, &c.

♂ The left Eare, Gall, Reines, Privities and Stones, the Plague, wounds in the Face, Imposthumations, burning-Feavers, yellow-Jaundies, Carbuncles, Fistula's, Epilepsies, bloody-Flux, Calentures, S^t. Anthonies fire.

☉ The

☉ The Brain, Heart, Eye-sight, right Eye of a man left of a woman, Cramps, Swoonings or sudden tremblings at the Heart, the Cardiack Passion, Fluxes in the Eyes, Catarres, red Choller.

♀ The Matrix, Genitals, Paps, Throat, Liver, Sperm, or Seed in man or woman, Suffocations or Defections in the Matrix, Pissing Disease, Gonorrhea, Debility in the Act of Generation, Strangury, weakness of Stomack and Liver, French or Spanish Pocks, imbecillity or desire to vomit, or that Disease when presently after eating all comes up again.

☿ The Brain, Spirit, Fancy Imagination, Speech, Tongue, Fingers, Hands, privation of Sense, Madness, Lethargy, Stammering, Hoarceneſse, Coughes, falling Evill, aboundance of Spettle, &c.

☽ Left Eye of man, right Eye of a woman, the Brain, the Intestines or small Guts, the Bladder, Taste, falling-Sickness, Palsie, Collick, Menstrues in women, Apostemes, Fluxes of the Belly, *viz.* Loosness, and all congulated, crude Humours in any part of the Body.

From what precedes, it's easie to discover both the member afflicted, quality of the Disease, its cause and originall rise; which being well considered, it's requisite you be able to acquaint the sick party of the length or shortness of his Disease, and its time of access or recess, the better to comfort him if life be ordained, or to make him more penitent and prepared for Heaven, if you see apparent testimonies of death.

Whether the Disease will be long or short.

Herein you must have respect to the time of the yeer in the first place, and to consider, that Sicknesses happening in the Winter are usually more long, and of long continuance; in the Summer more short; in the Spring they are reputed healthfull; in the Autumne, for the most part Diseases mortall and pernicious are stirred up.

Also cold and dry Diseases which proceed from ♄, or which he

he stirres up, or is the Author of, are more permanent and long, and generally are regulated by the ☉: hot and dry Diseases, which are procreated from the influence of ♂ and the ☉ are but short, and are determined by the motion of the ☽: ♄ produceth chronick Infirmities; ♃ and ☉ short; ♂ more short, violent and quick; ♀ a mean betwixt both; ☿ divers and unconstant; the ☽ such as do again revert, as the Falling-sickness, Giddiness, Swimming of the Head, Gouts, &c.

Signs of a long or short Sickness.

If the Sign of the sixth be fixed, expect a long Disease; a moveable Sign, short continuance; a common Sign, a mediocrity, neither too long or short, but for the most part, an alteration of the Disease, and return of it again.

The last degrees of any Sign being upon the cusp of the sixth house, the disease is almost at an end, or is either altering for better or worse: fixed Signs do argue the humour not to be expulsed without much time and difficulty.

When the Lord of the sixth is of evill inueflnce, and placed in the sixth, it's an ill *Omen*, or an unlucky sign of a durable and great sickness: but if in the like nature a *Fortune* be there, the Disease will soon be cured, nor is it mortall: When the Lord of the sixth is stronger then the Lord of the ascendant, the Disease is like to encrease, advise the Patient to take fit remedies, for Nature is weaker then the Disease; but if the Lord of the sixth house be more weak then the Lord of the ascendant, then be assured nature will be able to overcome the malignity of the Disease, without much assistance of the Physician: When ♄ is Lord of the sixth house, and fixed in the Sign he is in, he extreamly prolongs the Disease; if he be Retrograde or slow in motion, he performes the same; but if he be in a moveable Sign and in any of his Terms, or swift in motion, he is not then much unfortunate, or will he greatly prolong the Disease: a moveable Sign in the sixth, and the ☽ likewise, and no impediment otherwayes appearing, the Disease continues but a while; common Signs do more long continue any infirmity, except ♓, for that being upon the cusp of the sixth, I ever found

it

it equivalent to a moveable Sign: If the ☽ apply by ill aspect to the Lord of the ascendant, the Disease encreases; if the ☽ be in the sixth in ill aspect with ♀, the sick may thank himself for his Disease, he is a disorderly fellow, and of ill Dyet; and if ♀ be in ♏, &c. he hath got a clap of some unclean woman; if a woman ask, she hath too great Flux of the Whites or Reds, or the Disease is occasioned by her own Folly, &c.

If the Lord of the sixth apply to the Lord of the ascendant by □ or ☌, the Disease is encreasing, and is not yet at his height or full growth; so also the Lord of the sixth in the eighth or twelfth, is an ill argument and great presumption, that the party sick must be more afflicted ere his Disease leave him: If an infortunate Planet be in the sixth, and is removing out of one Sign into another, the Disease will speedily alter: if it's desired *When, or how long it may be before it do so?* then see how many degrees the malevolent Planet wants ere he can get out of the Sign, and thereby judge so many Moneths, Weeks or Days, according to the nature and quality of the Sign: if the Lord of the sixth be Retrograde, Combust in the eighth or twelfth, and and in □, ☌ or ☍ with ♄, ♂, or Lord of the eighth or fourth of the Figure, he prenotes much infirmity, a long continued and sudden alteration of the Disease from better to worse, if not Death it self; the Lord of the sixth in the eighth, and Lord of the eighth in the sixth, there being also a ✶ or △ aspect betwixt both *Significators*, you shall not doubt of the death of the Patient at that time, for the Heavens do declare, that Nature is not yet so overcome, or so weak, but that the sick shall overcome it: if there happen any △ ✶ or ☍ betwixt the Lord of the sixth and ♃, and he in the ninth, and the ☽ separate from the Lord of the sixth to ♃, so in the ninth house posited, it's an assured argument, that the Medicines which the Phisitian prescribes, or which the Patient hath already taken, have caused the party to be very sick at time of their taking, and whilest they operated, and that the Medicines wrought effectually in the outward parts of the Body, but afterwards the sick felt great comfort, and hath found great emendation in the parts of his Body, afflicted at time of his first being ill; either ♄ or ♂, or any unfortunate Planet in the sixth, threatens great

danger in the Sickneſs, yet if he be well affected, or eſſentially fortified, he hurts little; and you may rather judge, the Diſeaſe is happened caſually and ſuddenly, then upon any prepared matter in the Body before-hand, therefore let the ſick be of good comfort: ſo likewiſe when you find a Benevolent Planet well fortified in the ſixth, and he not author of the Diſeaſe, you may ſafely judge, the Diſeaſe is not, or will be permanent.

Many times it happens, that in ſome Countrey-towns, people are afraid of *Witches*; If the Lord of the twelfth be in the ſixth, when miſtruſt is had by any ſuch Querent, it's a ſtrong argument the ſuppoſition is true, that the party is vexed by an evil Spirit, or by Faſcination; when you find in the Queſtion of a ſick party, the Lord of the ſixth in the aſcendant, and the Lord of the aſcendant in the ſixth, you may give judgment the Diſeaſe hath been of long continuance, and will continue untill one of the *Significators* get out of the Sign wherein he is; and if it happen, at the time of the Planets tranſit out of one Sign into another, he meet with the □ or ☍ of the Lord of the fourth or eighth, or with the oppreſſing or malicious aſpect of ♄ or ♂, and they ſlow in motion, in Signs odiouſly beholding or aſpecting one another, it's a very great ſign the ſick will then depart this Life; when you find the Lord of the ſixth afflicted by the □ or ☍ of the Lord of the aſcendant in *Azimen* degrees, a fig for the Phyſitian, the Diſeaſe is uncurable, and the ſick party continually pained: When the Lord of the ſixth is in the aſcendant, the Diſeaſe will continue, but the pain doth ſlacken and ſeems quite removed at ſome times, or the Patient ſometimes is not ſenſible of pain: but if he be in a Cadent houſe, the Diſeaſe is neither very grievous, nor will it endure any long ſpace of time; ſo alſo good Planets in the ſixth do promiſe a good end of the Diſeaſe; evill the contrary: uſually a malignant Planet in the ſixth, ſhews the Diſeaſe unſetled, ſo doth alſo the Lord of the ſixth, if he be in the ſixth, eighth or twelfth, denote a Diſeaſe not eaſily curable; if the Lord of the aſcendant and ☽ be free from the □, ☍ or ☌ of ♄ or ♂, or any infortunate Planet, and be Direct, free from Combuſtion, ſwift in Motion, not Peregrine, or in his Fall or Detriment, or in the eighth or ſixth, or in any aſpect with the Lord of the twelfth,

ſixth,

sixth or eighth, it's a fair signification of health and recovery; when the Lord of the ascendant is in the fourth or eighth, and is not afflicted, he shall not signifie death, but recovery; but if he be unfortunate in the fourth, it notes great difficulty ere the party be cured; but if the Lord of the ascendant be himself unfortunate, either in his house, or by Retrogradation, Peregrination, Combustion, or be in his Fall or Detriment, it's possible he may be cured, but within a short time after he will relapse, dye, or fall into some desperate infirmity; when also the Lord of the ascendant is infortunated by the Lord of the sixth or twelfth, and in a bad aspect of the ☽, there's danger in the Disease threatned; above all, have a care if ♄ be Lord of the ascendant, and in his Dignities, slow, diminished in light, Retrograde, for then the Patient or Querent will be long sick; judge the contrary of the signification of ♄ when otherwayes qualified.

The Lord of the ascendant in an Angle, having no configuration to any malevolent Planet, but being in a benevolent house of Heaven, and not under the ☉ beames, or Retrograde, you may judge the *Querent* is in no danger at this time: when the Lord of the ascendant is swift in motion, and entring into another Sign, or going out of his own house into another, so it be not into the Sign of the sixth or twelfth, the Disease will quickly determine: if the Lord of the ascendant be not afflicted in himself, or by any ill aspect of the malevolent Planets, or Planets of a contrary nature unto himself, but is swift in motion, and in some good aspect with the fortunate Planets, it's a strong argument that the nature of the Diseased or *Querent* is nothing diminished, but is able to overcome the malignity of the Disease, and that in a very short time; but if the *Significator* of the sick be afflicted powerfully, it's a sign of a strong fit of sickness; the greater it will be, when the *Significator* of life is more weak then the Planet afflicting: if all the *Significators* of the Disease be in Signs fixed, it prenotes a great space of time ere the Patient can be cured, nor will the cure be easily perfected; when the Lord of the ascendant is applied unto by a malevolent Planet, it retards the cure, prolongs the infirmity, though at present great hopes appear; so doth also the ☽

when she is slow in motion, and goeth in twenty four hours less then her mean motion, and be in any aspect or ☌ with the Lord of the ascendant; but if she be swift, the cure is performed presently, or effected in a little time; for the most part when the ☽ decreases in light and motion, and comes to the ☌, □ or ☍ of ♄, unless the disease be in its decrease and leaving the Patient or *Querent*, it's I say, very mortall and dangerous: when the ☽ is in ☌ with a Planet that is Orientall Direct and Swift, expect a short sickness; joyned to a Retrograde or Planet Occidentall, look for the contrary.

When you finde ♏ ascending, you may for the most part judge, the party was cause of his own infirmnesse, either by peevishnesse, folly, choller or the like; and your judgment will be more firm, if ♂ be then placed in ♏: if both the *Luminaries* be in Cadent houses, and the Planet or Planets that are their Dispositors be unfortunate, the *Querent* may expect a terrible sickness; if the *Fortunes* assist in judgment, yet will the sickness be of long continuance, and of a sharp Disease, prove chronick, yet beyond all expectation, the sick party will recover; and the more confident be in your judgment, by how much more strong the *Fortunes* are dignified above the *Infortunes*; when you find ♂ Lord of the ascendant, and posited in the sixth house, in ✶ or △ with ♀, nay, if he be in □ or ☍ of her, there's no great danger.

If the Lord of the sixth be Combust or Retrograde, in his Fall or Detriment, and in the eighth, in ☌, □ or ☍ of ♄ or ♂, you may doubt, and not unjustly, that the Disease will never leave the sick party till death; and if the ☽ have equall testimony to the former *Significators, viz.* if she also apply to the □ ☍ or ☌ of the Lord of the eight, your former judgment will be very certain; If either the ☽ or Lord of the ascendant be in □ ☌ or ☍ to a benevolent Planet, Retrograde, the sick will recover, but not in haste, for it's an argument of the prolongation of the Disease, and relapsing out of one Disease into another: When you finde the ☽ receded from ☍ of the ☉, to be swift in motion, and hastens to the □ or ☍ of ☌ it will come to pass, that the Disease which the *Querent* now undergoes, will be grievous and mortall; but if she salute at the same

same time the ☌ or △ of ♃ or ♀, the sick shall recover. There's usually no danger if the ☽ at time of the Question be strong, and the Lord of the ascendant free from misfortune, and in no aspect to the Lord of the sixth, yet when the ☽ at time of the Question applies to ♄, or is impedited, it's an ill *Omen*, and sign of a sickness at hand; and that the *Querent* mistrusts his own health, is sick, but knowes not where to complaine, or in what part of the Body the infirmity is placed.

At the time of ones first lying down, if the ☽ be placed in the ascendant, in ☌ □ or ☍ of ♄ or ♂, or of any other unfortunate Planet, it's a sign of ill, and shews ill, unless the ☽ be in reception with the Planet or Planets so afflicting: It's very considerable to observe at the time of the Question, what Sign the ☽ is in; if in a fixed, expect a long fit of sickness; in a moveable Sign, quick dispatch; in a Common or Double-bodied Sign, the Disease will not be very difficult to cure, but somewhat long in curing: and thus much more you must consider, that if there be translation of light (from that Planet who is Dispositor of the ☽, and he unfortunate) to the Lord of the ascendant, or Sign ascending, it gives great suspition that the *Querent* will have a sharp sickness, according to the nature of the Signs and Planets signifying the infirmity.

Testimonies that the Querent shall live and not dye of the infirmity now afflicting.

When it is demanded seriously, if you conceive the *Querent* shall escape the Sickness he now languishes under, or shall live, you must carefully have recourse to your Figure erected, and therein observe these rules following: That if the ☽ be separated from a malevolent, weak Planet (that is ill dignified) and is applying to a *Fortune* powerfully strong, the sick party will be restored to former health; where ♄ is Orientall of the ☉, and *Significator* of the Disease, it proceeding from Cold, (which is the true nature of ♄ without mixture) the Patient will recover; if you finde in like case, that ♄ is Occidentall, and the generall *Significators* do incline or manifest, that the Disease is more of Heat then Cold, the sick will also be recove-

red; yet you must ever understand, that ♄ is unlucky when he is Occidentall, &c. For the disposition of ♂, you shall find, that after his ☌ with the ☉, that is, when he is Occidentall, he is not so much to be feared (*viz.* his evill influence) as when he is Orientall; for the ☌ of the ☽ with ♂ is dangerous, and an argument of a strong sickness at hand, his ☌ and □ aspects do less mischief; the ☽ doth more hurt in her encrease then in her decrease, so doth ♂ being Orientall, more then when Occidentall.

When you finde there is any reception between the Lord of the ascendant and Lord of the eighth, and neither of them infortunated by the malignant Planets, after desperation, there will be recovery: the Lord of the ascendant in reception of the Lord of the eighth by House or Triplicity, the *Fortunes* assisting either with their △ or ✶ the degree ascending or of the sixth house, or the ☽ her self, there's no danger of death, but the sick will perfectly recover; so also, when the Lord of the ascendant shall happen to be a benevolent Planet, and placed in the first, tenth, eleventh, fifth or third house, being no wayes endangered by the □ or ☌ configuration of the Malevolents, it prenotes sanity: so doth also the position of the *Fortunes* in the Mid-heaven or first house, at what time the sickness first assaulted the sick person, nothing is a more sure argument of health, or that the party sick shall live, then when you finde the ☉ ♃ ♀ or the ☽ in the ascendant of the Question, not any wayes damnified by the hatefull aspect of the Lord of the eighth or sixth; and this argument is more certain, if the aforesaid *Significators* be in good Signs, that is, in either of ♃ his houses, or in ♋ or ♌, ♎ or ♉; when the *Moon* is in her own house, or in the house of ♃ or ♀, and there in either of their aspect, free from any ill aspect of ♄ or ♂, she signifies health and life.

It's a good argument of recovery, when in your Question you finde the *Moon* in ☌ with ♃, let ♃ be in what Sign he will it denotes good, but less in ♑ then in any other Sign, for neither the *Moon* or ♃ have any delight therein, that Sign being the Fall of ♃ and Detriment of the *Moon*; in very deed, no Planet delights to be in the Sign wherein he Fals, or is he

able

able there in to expres the strength of his influence. When the *Moon* is applying to the Lord of the ascendant by △ or ✶ aspect, and she be cleer of all misfortune, or not impedited by the Lord of the eighth, or sixth especially, health and life are promised: safety is also to be expected, when the *Moon* shall be well affected and posited in a Succeding house, provided, she be encreasing in light and motion, and not neer the bodies of ♄ or ♂, or infected with their Rayes: the *Moon* either in the first, tenth, eleventh, ninth, second, third or fifth, in △ or ✶ with the Lord of the ascendant, or with his Antiscion, yea, if he be a malevolent Planet, so that neither the Lord of the ascendant or the *Moon* have any other impediment, it doth argue life.

When at the first falling sick of the infirme Body, the *Moon* is void of course, and at her next *Crisis* meets with a ✶ or △ of ♃ or ♀, in that very degree which makes a perfect *Crisis*, the sick shall recover, be he never so much pained or grieved at the time of demanding the Question, or acces of the *Urine*: when in the first beginning or approach of a Disease, the *Sun*, *Moon*, and Lord of the ascendant are free from the ill aspects of the *Infortunes*, or Lord of the eighth, there needs no fear or suspition to be made of the death of the then sick party, or when the Benevolent Planets are more potent then the Malevolent, they give assured hopes of life, and invite the infirme person to confide of his escape.

Arguments of Death.

When the ascendant at time of first falling sick, shall be the seventh house at the Birth, you may fear death, unless the Profection of that yeer be the same Sign: what Profection is, you shall know in my Treatise of *Nativities*; those Signs which are adverse in a Nativity, are the Signs of the sixth, seventh, eighth and twelfth.

When the five *Hyleginall* places at the hour of Birth, at time of *Decumbiture* of the sick, as also the Lord of the ascendant, are oppressed, judge death immediatly to follow, unless reception intervene betwixt the *Infortunes*, and the *Fortunes* interject

their

their comfortable aspects; for then, by a divine miracle as it were, the party sick may escape.

He will be infinitely oppressed, who in the hour of ♂ shall first get an hot Disease, and in the hour of ♄ a cold one.

The Lord of the ascendant and of the Figure Combust, do undoubtedly declare death, unless there be some reception between the ☉ and them, such a chance happning, and the *Moon* proving fortunate, after fear of danger, a little hopes remaines.

The Lord of the ascendant and the *Moon* in ♂ with the Lord of the eighth, without the interposing aspect of the *Fortunes*, threatens death.

The Lord of the eighth in an Angle, the Lord of the ascendant in a Cadent, is alwayes mortall; the rather if he be an *Infortune*.

The application of the *Moon* to a Planet in the eighth, is alwayes dangerous: The application of the Lord of the ascendant unto the Lord of the eighth, or unto malevolent Planets therein, the ☾ *Moon* being any manner of way corrupt, denotes death.

The *Moon* transferring the light and influence of the Lord of the ascendant to the Lord of the eighth, brings usually death: so also when the Lord of the eighth is in the ascendant, the Lord of the ascendant and the ☾ *Moon* being both afflicted: It also proves fatall when the Lord of the ascendant is unfortunate in the eighth, the *Moon* being then corrupted or very weak, and in no essentiall Dignity: the Lord of the ascendant being Subterranean, and in any aspect to the Lord of the eighth in the eight, or if he be in the fourth, and the Lord of the eighth in the fourth, and they both in ♂, argue death: it's a very ill sign of life when the Lord of the ascendant is corporally joyned with the Lord of the fourth, sixth, seventh or twelfth, it seldom succeeds well with the sick person then.

Have speciall consideration to the *Luminary* of the time, for according to the well or ill affection thereof, you may improve your Judgment. The Lord of the ascendant afflicted of an evill Planet in the eighth, without the benevolent aspect of the *Fortunes*, the *Moon* also then vitiated, shew great perill of death, and usually

usually by reason of the ill government of the sick party, or some error in his ordering and course in Physick: it's a powerfull argument that the sick party will dye, when at time of his first Question to his Physitian, you finde the Lord of the ascendant Combust in the ascendant.

The Lord of the ascendant and of the eight unfortunate, prenote death.

The Lord of the eight in the tenth house, and Lord of the ascendant in fourth, sixth or seventh, afflicted of the malevolent Planets, argue death.

A Planet very strong, and placed in the ascendant, if he be Lord of the hour and of the eight, portends death: if the Lord of the eight be Retrograde, and in ☌ □ or ☍ of the ☽, it shews death: The Lord of the eight in the seventh, the *Moon* and Lord of the ascendant in cadent houses, infested with the ill aspects of *Infortunes*; and more certain, if one of the malevolents be Lord of the eight, or posited in the eight; some say, if the *Moon* be in ☌ with ♄ or ♅, the sickness will have little good thereby, nor will he escape, unless ♄ be Retrograde and ♅ Direct.

When the Lord of the Ascendant is in ☌ with the Lord of the eight, or in □ or ☌ of a Planet posited in that house, or in the Antiscion of the Lord of the eight, without the benevolent ✶ or △ of ♅, and at the same time the ☽ be any way afflicted, it's probable the sick will dye; but if the Lord of the ascendant be in reception with the Planet in the eight, it's possible he may avoid death; however, let him be assured a very long and grievous Disease he cannot: If the ☽ be with ♄ or ♂, without the assistance of some good aspect from ♅ and ♀; and if ♄ be slow in motion, or is going Retrograde, it's so much the worse, and it's one argument the sick will dye at that time; if other testimonies concurre, it's more certain: The Lord of the ascendant in the seventh, in his Fall, or under the earth in the fourth or sixth, or in other Cadent houses, afflicted by the malevolents, and the Lord of the eight in the seventh, these are testimonies of death: A malevolent Planet neer to the degree ascending, or a violent fixed Starre, *viz.* *Antares* in the fourth ♐, *Lans Australis* about the ninth of ♏, *Palilicium* in four ♊, *Caput Medu-*

dusa in twenty ♉, these prenote death: The Lord of the ascendant in ♌ or ♒, in any bad configuration of the Lord of the sixth or twelfth, shews little hopes of recovery. Both the Lights afflicted of ♄ in Angles, give testimony of a tedious long sickness; so do both the Lights, being ill dignified, and under the earth, signifie the same: when as also the ☉ from the beginning of the Disease shall be corporally afflicted, or by the □ or ☍ of ♄ or ♂ impedited, or be in the perfect Antiscion of a malignant Planet, or shall apply and not separate, either death, or an extraordinary long sickness succeeds: The ☽ after the beginning of the Disease coming to ☍ of the Lord of the ascendant, and he Retrograde or Combust, argues death, or a sharp disease, not easily curable: ♄ in ☍ with the Lord of the eight, the ☽ in the fourth with ♂, or ☽ in the ascendant, and neer the degree ascending, are arguments of death: the ☽ besieged by the *Infortunes*, or between ☉ and ♂, or between ☉ and ♄, are ill *Omens* of health: who fals sick whilest the ☽ is under the ☉ Beams, *viz.* departing from Combustion, his Disease shall encrease till she hath passed the ☉ his ☍; but then if she prove ill affected, and come to an ill aspect of the Lord of the eighth, it threatens death, otherwise he or she will escape.

Any malevolent in the sixth, or any Planet peregrine and unfortunate in that house, shew great danger in the Disease; the Combustion of the ☽ in the eighth house, and in ♌, or in ♎, in □ or ☍ to ♄ or ♀, or in ♂ with the *Pleiades* in 24 ♉, or other violent fixed Stars, argues death: the ☽ being Lady of the sixth, or of the ascendant in Combustion, and the Lord of the eighth at the same time afflicted by ♂, or ill aspect of ♄ or ♂, shew death.

DARIOT *Abridged.*

In regard I have ever affected* Dariot *his Method of judgment in sicknesses, I have with some abbreviation annexed it, in a far more short way and method then heretofore published.

If

If the Party be sick of whom the Question is Demanded.

THE *Significator* of the *Querent* in a Sign contrary to his own nature, as ♂ being Lord of the ascendant, and naturally hot and dry, if he be in ♋, which is cold and moist; or if the Lord of the ascendant be in a Cadent house, chiefly in the sixth, he is sick. *Dariot.*

A diurnall Planet being *Significator*, and he under the earth, ill affected, Combust, Retrograde, in his Fall or Detriment, weak, or in Terms of malevolents, or with violent fixed Stars, or besieged by the two *Infortunes*, these things happening, the party is sick. What was spoken of a diurnall Planet, must be understood of a nocturnall one (*consideratis considerandis.*)

When a Question was asked of me upon any *Urine*, or without it, having erected my Figure, I observed this method, to know whether the *Querent* was ill or no. *Lilly.*

If the ascendant were not afflicted, or the Lord thereof out of his essentiall Dignities, or in any evill aspect of ♄ or ♂, or Lord of the sixth.

Or if no Planet afflicted the sixth house by presence, or that the ☽ were not afflicted in the eighth or twelfth; or if I found ♅ or ♀ or ♌ in the ascendant, or the ☉ in the sixth, or the ☽ and Lord of the ascendant in any good aspect, or ♅ or ♀ casting a △ or ✶ to the cusp of the ascendant or sixth house, I would directly acquaint the party they were not sick, or that no sickness would succed upon this *Quere*, but that their mistrust of a sickness was grounded upon some sudden distemper of Body, which would presently be rectified.

Cause of the Disease inward or outward.

The inward cause and condition of the Disease, we require from the ill disposition of the *Significator*, in Sign, House and place of Heaven, his good or ill configuration with the malevolent Planets: where generally observe, any Planet may in *Dariot.*

this case be malignant, if he be Lord of the eighth, twelfth or sixth, &c.

The outward cause is required from those *Infortunes* that do afflict the Lord of the ascendant, or from the principall *Significators* in the Figure, or the ☽; for if you find the Lord of the ascendant sufficiently strong in essentiall Dignities, swift in motion, in a good house of Heaven, you may then judge the *Querent* is not naturally ill, but accidentally and outwardly afflicted, and if you find notwithstanding the strength of the Lord of the ascendant, that either ♄ or ♂ have some □ or ☍ aspect unto him, and neither of them be Lords of the sixth, or Dispositors of the ☽, you may judge some outward cause hath happened to the party, whereby it comes to passe he is not well, yet not perfectly sick; do you then observe in what house that Planet is, or of what house he is Lord, and from the judgments belonging to that house, require satisfaction in *Art*; as for example:

Lilly. If you find the Lord of the ascendant casually afflicted by *Saturn* or *Mars*, &c. and either of them are Lords of the second house, and there appeares no inward cause of a Disease, then do you judge the *Querent* is in some want of money, (if the *Significators* apply,) or hath had lately damage, if the *Significators* are separated; the greatnesse or smalnesse of his loss judge according to the strength of the Planet afflicting, and quality of the aspect; where note, *Oppositions* herein are worse then □ aspects or *Conjunctions*: If it be the Lord of the fifth, be the Planet good or ill, that afflicts, or hath evill aspect to the Lord of the ascendant, either by evill Dyet, Surfet, &c. or by loss at Dice, Tables or Sports (if the *Querent* be capable) or that the Father comes not off freely with his Pension; (this is when young people demand a Question, or are distempered) if it be the Lord of the seventh that oppresses the Lord of the ascendant, the party hath had lately some difference with his Wife (and so a Woman, on the contrary, with her Husband,) or some Law-suit, or wilfull Neighbour-contention, or Partner is the outward cause of his evill indisposition: in Youth, if the like configuration be upon the Question from the Lord of the seventh to the Lord of the ascendant, it's alone melancholly,

y, his Friend, or the Maid he affects, or the man she longs after is unkind, and discontent for that occasion is the outward cause of this ill affectedness in the Body, yet will no sickness follow it. *This is the Method which I ever observed, which I freely communicate to the world, and which, if well understood, will give knowledge sufficient to this way of judicature.*

Of the quality and nature of the Disease.

Although formerly I have briefly given directions herein, yet now I hold it fit to be more copious, and desire the Learner that he will contract what I write into such a Method as may best please his own Phansie; and be inabled to make the best use of it for his own advantage. When therefore you have erected your Figure, consider what Planet is significator of the Disease; and if you do finde ♄ to be significator, he produceth continued and tedious Sicknesses, quarten Agues, Coughs, consumptions, &c. If he be in ♌ or in ♏ with ♂ or ☌, or Combust, or if ♄ be with violent fixed Starres, he afflicts the sick party with pestilent and dangerous Fevers, and it may be doubted (where suspition of Poyson is) that the Sick hath been indeavoured to be Poysoned, or hath taken some potion equivolent to Poyson.

When ♄ is in Signs of the fiery Triplicity, as ♈ ♌ ♐, he usually signifies Hectick-Fevers; if he be in ♉ ♏ or ♓, the cause and matter of the Disease growes from some cold and moist cause or matter, or distemper; and this more assuredly if ♀ or ☽, who are moist Planets, have together with him any signification in the Disease, the matter then afflicting or cause of the disease is more gross and vicious with long Paroxismes, with ebbing and flowing of the Disease; the sick party is almost overwhelmed with horror, dread, and fearfull imaginations, with extream chilness and coldness.

When ♄ is in fixed Signs, as in ♉ ♌ ♒, he afflicts the Patient with durable and long continued Agues and Fevers, pectorall rotennesses, or dry coughs, the joynt Gout, Leprosie, or generall Scabbiness all over the Body, all manner of Gouts.

♄ being in moveable Signs, as ♈ ♎ ♑ ♋, prenotes a generall Flux of humours all-over the Body, principally the Dropsie or Tympanicall humours. Being in common Signs, the Disease proceeds not from the disaffection of one humour alone, but hath many changings, receding and reverting, and yet the Disease continues a long time.

♃ When he is author of the Sickness, he demonstrates ill affection of the Liver, and a corruption of the blood, either by inflamation, or other causes of nature agreeable to the Sign wherein he is posited, as if in ♉, or in a moist Sign the blood is waterish, or too thin, &c. if in ♈ ♌ or ♐, its overheated by some extravagant excess of heat or choller, if in ♒ ♎ or ♓ the Blood overflowes, there's too much, breathing of a Vein is necessary, or Sweating, if in ♉ ♍ or ♑, the blood is infected with Melancholly, too gross, and not fluent. ♃ in fiery Signs, he causes Feavers proceeding from blood, yet without rottenness or store of putrifaction.

When ♂ is joyned with the ☉, it prenotes a distempered Feaver, procreated by putrifaction of the blood.

If ♂ be significator of the Disease, and in fiery Signs, afflicting the Luminaries, or the Ascendant, or Lord of the Ascendant, he procreates hot burning Feavers, some mixture of Melancholly; if *Saturn* be mixed in the Judgement, that is, if he have any thing to do in the Signification of the Disease, or ♂ in any of his dignities.

When ♂ is in common Signs, the disease will not easily be discovered, it wil come and go, and be at no certainty, yet at what time it seems to leave, if *Saturn* have any signification, and be in aspect with good Planets, the Disease will quite go away, but if then *Saturn* be with the Lord of the eight or sixth, the Sick may expect death: Usually when ♂ is in common Signs, the Patient is vexed with many infirmities, and they acute, returning when expectation is of amendment; the symptomes hereof are sudden motions, and more quick and speedy Critical dayes, either to good or ill, according to the nature of the Significator: ♂ under the beams of the ☉ in the sixth or in the twelfth in fiery Signs, brings scorching or burning inflaming Feavers, that is, Feavers exceeding, especially in heat, and as it were boyling the Blood.

♂ be-

♂ being the cause of a Feaver, and in ♌, shews ebolition or a boyling of the humours, continuall burning Feavers, whose originall cause springs from the great Veines neer the heart: When the ☉ at first lying down of the Sick party, is in ♂ □ or ☍ of ♄, or in *Saturn* his Antiscion, the Disease then afflicting, is meerly Melancholly; if the ☉ be afflicted of or by ♂ with the aforesaid Aspects, the Disease is from Choller: ♀ being Significatrix of the Disease, shews it proceeds of intemperancy, too much Gluttony, of some Surfeit, disaffection in the Belly, or in or neer the privy parts, or by some Womanish trick, &c. ♀ in fiery Signs, shews a Feaver but of one dayes continuance, but if ♂ joyn in signification, it notes rotten Feavers arising from Flegme.

When ♀ is unfortunate, and is author of the Disease, the sick party hath his Brain disaffected, is disturbed with an unquiet Fancy or Minde, with a Frenzy, Falling-sickness, Cough, Ptisick, or the like. When the Lord of the ninth is in the sixth, the Disease is from some Poyson, Witchery, or Fascination, Charme, or by or from some occult cause; this is, when mistrust is of such like chances.

Whether the Disease be in the right or left side or part of the Body of him that demands the Question or is Sick.

When you find the Lord of the sixth unfortunate or afflicted above the earth (that is in the 12,11,10,9,8,7. houses) the Disease is in the right side of the Body, and in the upper part thereof; if the Lord of the sixth be under the earth, *viz.* in the 1,2, 3,4,5,6. houses, or vitiated in a diurnall Sign, the Disease is in the superiour and fore-part of the body, as in the fore-head, stomack, &c. if in a nocturnall Sign, the infirmity is in the back-part of the Body.

If the Significator of the Disease be in a Feminine Sign, and in Aspect to a Feminine Planet in a Feminine Sign or House, the Disease is in the left side of the Body. I ever finde this generall rule to hold true, *viz.* if the Lord of the sixth be a Masculine Planet and above the earth, the right side of the Sick is pained; and if the Significator be in few degrees of the Sign,

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the upper part of that Member is pained or grieved; if the Significator be in the middle of the Sign, the middle part of the Member is distressed, and so the lower part of the Member, when the significator possesseth the lower degrees of the Sign.

Whether the Disease be in the Body, Minde or both.

You must understand in the first place, that the Sign ascending the ☽ and the Lord of the house wherein the ☉ is, do shew the Spirit of Man, and that the Lord of the Ascendant, the Planet who is dispositor of the ☽, doth denote both the externall and internall Members. Wherefore in giving judgement herein, you may consider if the Ascendant ☉ and ☽ be all vitiated or afflicted, the Disease is then through the whole Body, or no place is free: but if those Planets who dispose of the ☉ and ☽, or he that is Lord of the Ascendant, or two of them at least be afflicted, the Disease is in the Spirits together with some indisposition of Minde; the reason hereof is, because the Lord of the Ascendant and Dispositor of the ☽ are properly the Significators of the Animal faculties and infirmities in Man, or which may chance unto him; as deprivation of Sence, Madness, Frenzy, Melancholly, &c.

If the Ascendant, the ☽ and Lord of the House of the ☉ are all or but two of them impedited, the infirmity rests in the Minde but not in the Body.

If the Ascendant and the ☽ be both unfortunate, and the Lord of the Ascendant and Dispositor of the ☽ free, the indisposition is in the Minde and not in the Body. This generall rule many Astrologians observe, *viz.* that ♄ naturally foreshews or causeth Melancholly, all manner of distempers from Melancholly and by consequence the disturbed Minde; wherefore whersoever you finde ♄ Lord of the Ascendant or of the Hour, or twelfth House, or sixth, or if the ☽ separate from him, or if ♄ be in the sixth house, or in the Ascendant, or in ♂ □ or ☍ of the Lord of the Ascendant, the sick-party labours with some affliction of Minde, or with some vexatious care wherewith his minde is much troubled; now the contrary hereof ♃ effects, for he never oppresseth the Minde but the Body: if

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the Lord of the House of the ☽ and of the Ascendant are unfortunate by the ☉, or Combust, or under his beames, the infirmity is Bodily.

If that Planet who rules the Sign wherein the Lord of the Ascendant is in, and he who is Dispositor of the *Moon*, be infortunate in their fall, detriment, or otherwayes very much afflicted, the Disease raignes more in the Minde then in the Body.

If a Planet in the Ascendant, or the Ascendant, or if the Lord of the House of the *Moon* be oppressed in the twelfth by a ☌ ☐ or ☍ of ♂, the Disease is both in Body and Minde. A Planet being by nature malevolent, beholding the Ascendant, and not the *Moon*, and together with this, if the Lord of the Sign where the ☉ is be afflicted, the party is grieved in Minde, but not sick in his Body. Also, if the degree ascending, and degree of that Sign wherein the ☽ is, be more afflicted then the Lords of those Signs, the Disease ranges more in the Minde then Body, and so the contrary, when the Lords are more afflicted then the parts of the Signs before mentioned. If the Lord of the Ascendant and the ☉ be in their exaltations, and the dispositor of the ☽ in his detriment or fall, *&c.* the Disease raignes in the Body, not in the Minde. When the Lords of the places of the ☽ and of the ☉ be in their detriments, falls, or Peregrine, Retrograde, Combust, and the degree ascending in ☐ of the ☽; and free from the ill aspects of ♄ and ♂, then is the Patient vexed with a tormented Soul. Usually when the ☉, the Lord of the Ascendant, or hour, or of the twelfth house are significators of the party inquiring, these shew a Minde vexed with haughtinesse, vain-glory, self-conceitednesse, Pride, *&c.*

Venus argues luxury, a lascivious desire to Women, wherewith both Body and Minde are disturbed. ☿ shews doating fancies, and fearfull imaginations, whersoever you finde him a Significator, and afflicted: as also, that he is stirred to mistrust upon vain feares, his own jealous fancies, or upon some flying reports. Over and above the many Directions formerly prescribed, you must well consider whether the degrees wherein the Lord of the Ascendant, the ☉ or ☽ at time of the Birth (if you have the Patients Nativity) do fall to be the degrees of

a Sign wherein a present Eclipse is, at time of the sickness or neer it, or of some eminent great Conjunction; for I must tell you, these are all unfortunate.

The sign of the Eclipse, or of a grea Conjunction threatning evill, or the Sign of the eighth House of the yeerly revolution of the World, falling in any of the Angles of the Nativity, especially in the ascendant; proves very dangerous.

When a Sign ascends upon the first falling sick, or demand of the Patient, wherein an *Infortune* was in the Nativity, it most fearfully torments the sick party, *viz.* it shews he shall have a hard fit of Sickness: The ☌ of the ☽ with the ☉ is a very ill sign, when there's not above six degrees distance betwixt them, and the ☽ not yet passed by the ☉, that is, not having been yet in ☌ with him: however, upon the ☉ and ☽ their being in ☌ in ♈ or ♎, this misfortune is lessened; when the ☽ is twelve degrees from the ☉, she shews little danger.

Of the Crysis, or dayes Critical.

Sundry *Astrologians* have handled this part of *Medicinall Astrology* so learnedly, that I shall onely refer them to their excellent Works, which are publikely to be had; onely thus much I have ever observed, that to finde the true *Crysis*, you must as neer as can be obtained, get the hour wherein the Patient first took his Bed; which if it cannot be had, then take the hour when first Judgment was required of the Physitian, and rectifie the *Moon* her motion to that very hour; if the Disease be not chronick, but acute, you shall finde great alteration in the Disease and party infirmed, neer upon those times when the *Moon* comes to be distant from that her first place 45. degrees; so also when she is 90. degrees from that place; and again, when distant 135. for discovering whether the *Crisis* will be good or ill, you must note what Planet she is in aspect withall at those times, whether with a friendly Planet, or an *Infortune*, if she be in a good aspect at those times with a benevolent Planet, it doth promise ease, and a better condition in the Disease; but if she then meet with an ill aspect of the Lord of the eighth or sixth, the Patient will be worse, his paine encrease

crease, and the Medicine do little good. I usually observe, and I do not remember that I have failed, *viz.* that as oft as the *Moon* came to □ ☌ or ☍ of that Planet who did any wayes either afflict the ascendant, the Lord of the ascendant, or the *Moon*, or when she came to the like aspect of the Lord of the sixth, or any Planet that was posited in the sixth, I say, then I did ever observe the Patient to be much distempered, the Disease high, and Medicines given about those times, to work little or no good effect; when I observed the *Moon* to come to a △ or ✶ of the Lord of the ascendant, or Lord of the eleventh, or Lord of the ninth or tenth, I use to pronounce to the Infirmed, comfort, and some relaxation, or an intervall of ease; so also, when the Lord of the ascendant came to any good aspect of the ☉ (if he had not power or dominion in the disease) I found the Patient's mind much enlightned.

How long ere the sick recover.

When I find, that by God's blessing the sick party shall recover, and it be demanded, When or about what time it is like to be? I usually observe, who is the Lord of the ascendant, and which of the benevolent Planets he is in aspect with, and how many degrees there are distant betwixt them, in what house they both are in, *viz.* whether in Angles, Succedant or Cadent, what Signs they possesse, whether Moveable, Fixed or Commons, and according to discretion and quality of the Disease, so I frame my measure of time; yet ordinarily if the aspect be in moveable Signs, I judge, in so many dayes the party will amend, the more certainly I determine, if the *Significators* be swift in motion, angular. If the application be in common Signs, I neither judge moneths, weeks or dayes, but according as I can with discretion frame my judgment, having first observed the nature of the Disease, and possibility of determining in such or such a time, the *Ancients* did say:

Moveable Signs shew Dayes.
Common Signs, Weeks or Moneths.
Fixed Signs, Moneths or Yeers.
Angles are equivalent to moveable Signs.
Succedant to common Signs.
Cadent to fixed Signs.

Together with the principall *Significators*, consider the quick or slow motion of the ☽, the Sign she is in, and its quality, mix all together, and your judgment will be more rationall: I many times finde, when the Lord of the ascendant moves out of the Sign he is in at the time of the Question, and hath essentiall Dignities in the Sign he is going into, the party recovers then; or sensibly feels an alteration for good in himself, and so if the later degrees of a Sign are on the cusp of the sixth, *viz.* if I finde 28. degrees, and the Sign common, I say, the Disease will vary in lesse time then two weeks: I might give infinite rules, but in the judgment of a Figure or two subsequent, I shall better be understood in the practicall part of it; and deliver the method I alwayes observed; but because, together with what I write, the *Reader* might have more variety of judgment; and because nothing in this life is more irksome then Sickness, or more delightfull then health, I have endeavoured to English the *Iatromathematicks* of *Hermes*, much esteemed in all Ages, and here to insert them, as being necessary to the Judgments of this House.

HERMES TRISMEGISTUS *upon the first Decumbiture of the Sick.*

THE heavenly Rayes or Influences proceeding and emitted from the seven Planets, are multiplied and dispersed into the severall members of man, even whilest the conception in the Mothers Wombe, doth first begin to cleave together: neither verily doth it happen otherwayes when the Child first sees the light of this world, but even according to the position of the twelve Signs of Heaven, so do we assign the Head to the Sign ♈

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The *Sensitive* Parts or Instruments of Mans Body are thus attributed to the seven Planets.

The right Eye to the ☉, *the left to the* ☽.
The sense of Hearing and Eares to ♄.
The Brain to ♃, *Blood to* ♂.
Smelling and Tasting to ♀.
The Tongue, the Weesell-pipe of a mans Throat or Lung-pipe to ☿.

That member suffers a defect or imperfection, of which either at conception or birth an afflicted Planet had dominion, or did signifie the same.

There are also in Man four more principall and generall parts; the *Head*, the *Breast*, the *Hands*, and *Feet*.

If the Planet who governeth any of those principall parts be unfortunate and ill affected, either at the time of Conception or Birth, the same Planet afflicteth or disfigureth all those parts so attributed unto himself, or some particular or principall part of those members.

As when the ☉ or *Moon* be ill disposed or vitiated, either the one or both, the eyes receive prejudice: if ♄ the eares, teeth, or sence of hearing. When ☿ is oppressed, we finde a defect in the tongue, or stammering in speech. And in the same manner we may apprehend, whether any part in the Breast, Lungs, Liver, Spleen, Heart, or any of the intestine or inwards of the body be corrupted and infected, radically from the Birth or Conception.

In consideration of the Hands and Feet we shal observe, whether the Fingers, Nailes, or any of these are unperfect or vitiated by the affinity of some predominating malignant Planet.

To such defects and imperfections as are within the compass of cure, convenient Medicines are to be applyed, and we must resist the Diseases proceeding from influence of the Planets, by other Planets of contrary nature and power to the Planet afflicting.

To ♄ are assigned such Medicaments as do coole or refrigerate, extenuate with drinesse and siccity.

To ☽ such as congeale, are flatuous and windy.

To ♂ such as are calefactive, warm and impletive, as unto a Planet being a very sharp heater and procurator of blood.

To ♃ and ♀ things conglutinating, mollifying, and are effective to asswage and cure all Ulcers.

The *Moon* helps that Planet, or lends assistance to him, be he good or bad, to whom she applies.

To him therefore that would either cure the Sick, or heale the Lame, the position of Heaven ought to be well considered and known, set or erected for the hour of his first falling sick, or lying down; the Planets and their respective disposition and mutuall habit to and amongst themselves, is carefully to be respected; for without the congresse and influence of these in humane and wordly affaires, nothing is either infirme or sound. No Patient can possibly be cured by the industry of his Physitian, be he never so learned, without the benevolent configuration of the Stars, and happy posiure thereof; but he shall either perish, being destitute hereof, or recover and be preserved by their kinde influence.

If the certain hour of the parties first falling sick cannot exquisitely be known, then carefully take the position of Heaven at that time when judgment is required of the Physitian: therein observe from whom the ☽ is separated, to whom she applies, with what Planet she is in □ or ☍ unto, or with whom in ☌; if she be in configuration with the malevolents, she intimates the Disease will extend almost to death, but with the *Fortunes*, the sick will obtain remedy more speedily: Observe if she be swift in motion, and encreasing in light, or whether both of them happen at once, or neither of them: for if after her ☌ with the ☉, when she begins to grow great, and as it were, to swell with the encrease of light and motion, she shall then be afflicted by the □ or ☍ of ♂, before she come to ☌ of ☉, and no intervening aspect of a benevolent Planet chande between, she signifies mortall and pernicious Diseases; but if conjoyned, or in good aspect of beneficiall Stars, the infirme Body shall recover, though he were absolutely perswaded he should not live or escape that Disease; but if the ☽ be decreasing in light and motion, and afflicted either by the □

or ☌ of ♄ (unless presently after ☌ with ♄ the vigor of the Disease remit) the Disease is not curable, but mortall; but if she apply to benevolent Planets, the Disease will soon be cured: This is further to be considered, that during the encrease of the ☽ in number and light, the Disease encreaseth: when the ☽ growes slow in motion, the sickness diminisheth: this ought carefully to be regarded upon the first insult of every Disease.

Those who at the time of their first lying down are oppressed by the malignant influence of ♄ or ♅, they are commonly heavy and drowsie, unwillingly moving their diseased Members, stupified or benummed with immoderate cold, or molested with unnaturall defluxions: the Disease by little and little stealeth upon the sick party, nor is he easily awaked though moved thereunto: He is silent in speech, fearfull, desirous of such Plaisters or fomentations as are very hot, and inforce heat; they delight to be without light, as to be in darkness; he sighes continually, and gently drawes in his breath, or sucks it up, or is short winded; the Pulse is swift and painfull; warme things applyed gives them great comfort; they have feeble Pulses; the outside of their bodies are cold and dry, whereby it comes to pass, that in curing such people, that the Physitian ought to apply such Medicines as are naturally hot, do mollifie and constringe.

Who fall sick upon any malevolent configuration of the ☉ or ♂, become disturbed in their Minds, perplexed in their Fancies, are troublesome and very rugged in their deportment; the superficiall parts of their bodies being inflamed with a fiery heat. They are prone to anger, make much clamor or noyse, look peevishly, lye staring, alwayes thirsty by reason of the roughness of their parched tongues; desirous of Wine, cold Drink, importuning the use of Bathes: no manner of Meat whets their appetite; they freely squander out their virulent language against every man; they have a short, depressed and inordinate Pulse; red rubicund faces, oppressed with fulness of body. For recovery of these Men, it conduces much to let Blood untill the fifth day, or prescribe such Medicines as evacuate and Purge the foulness of their bodies, and to admi-

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niſter ſuch other Remedies as the neceſſity of nature further requires. What Medicines are agreeable to the nature of ♂, are repugnant to ♄, as not calefactive, emollient, or mollifying, and diſſolving obſtructions.

Medicaments which naturally are concurring with ♄, prove contrary to thoſe of the nature of ♂; as thoſe which are refrigerating or cooling, aſtringent or binding, and repercuſſing.

All infirmities or paſſions, or tremblings of the heart, and ſuch as proceed from the mouth of the Stomack, Diſeaſes and paines in the Arteries, Veines and Joynts, have originall from the evill influence of ♂ and ☉.

Continued Feavers, Frenſies, Exulceration and inflammation of the Lungs and Lights, and ſuch like Diſeaſes, draw their originall from ♄ and ☿: againſt ſuch Diſeaſes, Medicines that refrigerate are moſt proper; of which ſort are theſe:

Nightſhade.	*The ſtone Hematites.*	*Allum.*
Coriander.	*Purcel* and	*Flower of the*
Endive.	*White of an Egge.*	*Field-Vine.*
Juyce of Poppy.	*Flax-ſeed.*	*The Fruit of both*
The Bark of the root	*Reed.*	*Palm-Trees.*
Alkakenge.	*Leaves of Mallowes.*	*The Myrrh-Tree.*
Knot-graſs.	*Pomegranet.*	*Summach.*
Singreen.	*Hypociſtis.*	*Freſh-Roſes.*
Fleawort.	*Cypreſs-Tree.*	*Bull-ruſhes.*
Lentils.	*Blackberry-Tree.*	*Ladanum.*
Vine-leaves.	*Acacia.*	*Saffron.*
White Lead.	*Quinces.*	*Patomagitum.*
Silver-froth.	*Pirapiraſtra.*	

Such Medicines as are naturally calefactive or hot, are aſſigned to the dominion of *Mars* and the *Sun*; whereof ſome are as followeth:

Oleum Cyprinum.	*Unguentum Irinum.*	*White Daffodil.*
All thing ſmelling	*Cinamon.*	*Fenigreek.*
ſweet, and being fra-	*Sweet Majorum.*	*Spikenard.*
grant.		

Myrrh.

Myrrh.	*Cassia Odorata.*	*The fome of the*
Bdellium.	*Frankincense.*	*Sea indurate,*
Storax calamita.	*Ammoniacum.*	*or made hard.*
The Root Sera.	*Rue, or Hearbgrace.*	*Helleborus.*
Ocymum.	*Mirabolans.*	*Pyrethrum.*
Cummin.	*Dry Figges.*	*Chrysocalla.*
Pix Liquida, & Solida.	*The fome of Salt-peter.*	*Onions.*
Fat.	*Granum Gnidium.*	*Garlick.*
Marrow.	*Staves-acre.*	*Leeks.*
Galbanum.	*The Stone Asius.*	*Radish roots.*
Flower de Luce.	*Galangal.*	*Chich Pease.*

To expulse and recover those Diseases which have their original rise and cause from ♄ or ♀ (which afterwards you shall have discovered by the course of the ☽) such manner of Medicines as these must be administred, which do naturally heat and mollifie; but in repressing Solar and Martiall Diseases, the learned Physitian must apply such Remedies, as by nature are refrigerative, cooling and repercussive.

Of the Signs and conjectures of the Disease, and of life or death by the good or ill position of the ☽ at time of the Patients first lying down, or demanding the Question.

Whosoever shall first lye down of their sickness, the ☽ decreasing in light and motion, in any of the twelve Signs, and afflicted by ♄ his □ ☌ or ☍, shall in part or in all, be partaker of such Diseases as follow, during the time of the continuance of their Disease.

Viz. With Head-ach, or heavines of the Head, or Rheume falling down into the Nostrils, singing in the Eares, stuffing in the Head, wearines or dulnes of the Eyes, distillation of Rheumes and corrupt humours falling from the head into the Throat and Wind-pipe, weak Pulses and inordinate, drowsines of mind, loathing of the Stomack, intemperate or unseasonable Sweats, hot within, cold without, more afflicted by night then day; if the ☽ be not favoured by the aspect of any good ☽ *in* ♈ *in* ♂ □ ☌ *of* ♄.

Planet; without doubt the sick party will dye, God sending no extraordinary remedy. To looſen the Belly repreſſes the grief, to let blood is ill.

☽ *in* ♉ *in* ♂ ☐ ☌ *of* ♄. Feavers proceeding from obſtructions and diſtemper of the Præcordiacks and Arteries, *viz.* of the inward parts neer the Heart, Liver and Lungs, occaſioned by too much Luxury, or from Surfets or inordinate Repletion; their Pulſes are lofty and high, but immoderate, an inflation or puffing up of the Body, ulceration of the Lungs; if the ☽ be not ſupported with ſome gentle aſpects of the *Fortunes*, the party will hardly live fourteen dayes; but if the ☽ be, as beforeſaid, in any good aſpect, beyond expectation the ſick may recover. Thoſe Medicines which purge or diſſolve groſs Humours, and Phlebotomy are good.

☽ *in* ♊ *in* ♂ ☐ ☌ *of* ♄. Who fall ſick, the ☽ in ♊, afflicted of ♄, by ♂ ☐ or ☌, have the original of their Diſeaſe occaſioned by wearineſs of the mind, and over-burdening it with multiplicity of affaires, or ſome wearineſs in travel, or over-much exerciſe of body, fear of a ſmall Feaver, the pain diſperſes it ſelf all over the body, but principally in the Arteries or Joynts.

I ever finde the Vitals much afflicted when ☽ is in ♊, at the time of any ones *Decumbiture*, and the ſick inclinable to a Conſumption; with ſuch the Pulſe is rare and little afflicted with frequent ſweatings, Symptomes of the Spleen, and the Diſeaſe more troubleſome in the night then in the day; if ♂, together with ♄, at the ſame time afflict the ☽, moſt Authors hold, the ſick will not live above ten dayes, unleſſe the favourable aſpect of ♃ or ♀ interveen, and then after a long time, the ſick may recover.

☽ *in* ♋ *in* ♂ ☐ ☌ *of* ♄. Who fals ſick the ☽ afflicted of ♄ in ♋, is much afflicted in the Breſt with tough melancholly Matter, or with ſlimy, thick Flegme, is vexed with Coughs, or abundance of Spittle and moyſture, Catarres, Hoarceneſs, diſtillation of Rheumes, or deſcending of Humours into the Breſt, their Pipes are narrow and obſtructed, ſmall Feavers, and many times fear of a Quo-

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tidian Ague, but usually a Quartan Ague follows, holding a long time, Belly ake, or some infirmness in the Reynes or Secrets. If the ☽ be decreasing and neer the Body of ♄, the sickness will continue a great space of time; and if together with her affliction, the Lord of the Ascendant be impedited by the Lord of the eighth, there's small hopes of recovery.

Those who lye down or first complain, the ☽ being impedited of ♄ in ♌, the sickness shall proceed of ill melancholy Blood, the sick will be oppressed with unkindly heat in the Brest, intension of the Heart-strings, with violent Feavers, the Pulses are troubled, external and internal Heats do much annoy the sick, sometimes they are taken with a fit of the Stone, or faintness of Heart, or Swooning, and if the disease do continue long, the sick is in danger of the Black-jaundies. ☽ *in* ♌ *in* ☌ □ ☍ *of* ♄.

Such things as gently moisten and heat, are good for the Diseased; when the ☽ comes to the ☍ of ♄, if the ✶ △ or ☌ of ♃ or ♀ assist not, many times the sick dyeth.

The ☽ in ♍ afflicted by ♄, the Sickness proceeds from Crudities and evill digestion in the Stomack, and from too much viscous Flegme obstructing the Bowels and Intrailes, pricking or shooting under the Ribs, inordinate Feavers; many times I finde the sick afflicted when the ☽ is in ♍ in aspect of ♄ with the Wind-chollick, with extream Melancholly, with the Gout or aches in the Thighes and Feet, *&c.* things which mollifie heat and dissolve, are most proper for the sick; when the cause of the Disease originally rises from this configuration of the ☽ in ♍, unfortunated of ♄, I seldom finde by experience but that the Diseased continues sick a great while; for ♍ is an earthly Sign, and ♄ is slow. ☽ *in* ♍ *in* ☌ □ ☍ *of* ♄.

The ☽ in ♎ by ♄ afflicted, the Disease hath its orginall from some Surfet of Wine, Gluttony, or Meat not fully digested, or too much Venery, the Brest is disaffected, so also the Head, no appetite to eat, a loathing in the Stomack, the Cough, Hoarceness, distillation of Rheums afflict him: I have found the sick party, upon this aspect of the ☽ to ♄, to have been troubled ☽ *in* ♎ *in* ☌ □ ☍ *of* ♄.

with great paines in their Joynts, Knees and Thighes, and an itching in those parts, they fearing a Sciatica.

☽ in ♏ in ☌ □ ☍ of ♄.

♄ afflicting the *Moon* in ♏, the Disease is in, *Ano*, *Anglice* [Arse-hole] usually an Ulcer there, or the Hemorroids or Piles, or some Exulceration or Bubo, [*Anglice*] a botch in the Privy-members.

I finde by experience, if a man or woman enquire upon the *Moon* her affliction by ♄ in ♏, there's no retention of Urine, the party is vexed with the Stone in the Bladder, or with a swelling dropsical Humour, offending and swelling about their Knees and Legs; as also, sometimes they have a Flux, if a man then the Gonorrea; if a woman, too much aboundance of Menstrua's.

☽ in ♐ in ☌ □ ☍ of ♄.

♄ afflicting the *Moon*, the diseased party is sensibly oppressed with Defluxe of subtill, thin, sharp Humours, griefs in the Arteries or Joynts, fear of a Feaver, extremities of heat and cold, many times a double access of a Feaver; what mitigates heat gently, and moystens, is good for such people as fall sick under this aspect.

I finde by experience, that the *Moon* in ♐, afflicted by a ☌ of ♄, doth cause the Disease to proceed from Blood infected with choller and melancholly, and many times by too great paines-taking, or violent exercise, and cold thereupon taken; upon the ☍ of the *Moon* and ♄, for the most part the sick hath a spice of the Gout, or some Tumour or Swelling in his Hands, or Thighs, or Feet, *&c.* If ☌ have any ill aspect to the *Moon* as well as ♄ at time of first falling sick, it proves a violent burning Feaver.

☽ in ♍ in ☌ □ ☍ of ♄.

The Disease proceeds from Cold or Melancholly, with subtill, thin Distillations, heavinesse of the Brest and Stomack, difficulty of breathing, dry Coughs, the Lungs oppressed, intended Feavers, more pained in the night then in the day time: Medicines that heat and moysten moderately do avail in this Disease.

I finde the party still complaining of the Head-ach, or pain in

in the left Eare, or of a Rumbling or Noyse in his Head.

The Sickness hath beginning, or is occasioned from too much labour, wearisomness or toyling the Body and Minde, want of sleep and due refreshment of nature: the Malady ceaseth on him unequally, with remission and intension, untill the ☽ have past the opposition of her own place, then if the fortunes have any good Aspect to the *Moon*, the Sick is recoverable. ☽ *in* ♒ *in* ♂ □ ☌ *of* ♄.

I finde the Sicke complaining or lying down under the preceding malevolent Aspect, to be grieved with winde or noyse in the head, with faint fits or passions of the heart; or many times they have either a sore throat, or are troubled with a rising there, and in danger of suffocation.

The Malady its cause, is from cold distillations; the party is afflicted with continuall Feavers, oft and continuall sighings, pricking or shootings under the Paps, extensions of the precordiacks and hart-strings. ☽ *in* ♓ *in* ♂ □ ☌ *of* ♄.

I finde the Sicke have surfeited by some extremity of cold, that their throat is oppressed with thick fleagme, and their brest is troubled with a rotten cough and aboundance of watery matter lodging there.

Those Medicines that heat and gently califie are good in these cases.

As we have treated of such Diseases as may afflict any one upon their first falling Sick or Decumbiture, the ☽ being in any of the 12. *Signs and oppressed by* ♄, *or indeed by* ☿: *so now we will endeavour to shew the quality of the Disease from the ☽ her affliction from ♂ or the ☉ through the* 12. *Signs of the Zodiack.*

Who fall sick the ☽ in ♂ □ or ☌ of ♂ in ♈, their disease shall proceed from a distempered affection of the Membranes or Pellices of the brain, continuall Feavers, no rest or quietness; an hot thirsty mouth, extream thirst, drines of the tongue, hot Liver or inflamation thereof, much heat in the Brest, high and sublated Pulses, keeping no order, a Phrensie may be feared, or ☽ *in* ♈ *in* ♂ □ ☌ *of* ♂.

deprivation of Sences: letting of Blood and such things as do cool and nourish are very helpfull.

If the ☽ next after her separation from the Malevolent beams or aspect of ♂ do also apply to ♂ or ☌ of ♄, and she decreasing in light and slow in motion, there's small hopes of life; let the sick prepare for God. I finde, usually the ☽ being in ♈ afflicted of ♂, the party is almost ready to run mad, or hath some extream pain or grief in his Belly or small guts occasioned by chollerick obstructions.

☽ *in* ♉ *in* ♂ □ ☌ *of* ♂. The party falling sick, hath too much abundance of ill Blood, continual Feavers, the whole frame of the body obstructed, inflamation of the throat, neck and hinder-part thereof, ach of the bones, ungentle slumbers, but no sleep, a fooliſh longing after Wine and cold water. Blood letting and such things as moderately coole or allay heat are necessary.

I finde ☽ in ♉ afflicted by ♂, the Patient is afflicted with the strangury, or stone, or gravel in the Reines and Kidneys, with pestilent soar throats, or horceness, or some malignity there in that member.

☽ *in* ♊ *in* ♂ □ ☌ *of* ♂. Who takes his or their Bed the *Moon* in ♊ afflicted by ♂, usually shall undergo a violent and dangerous Feaver, obstructions; high and inordinate Pulses attend such; the blood is too hot, and a necessity there is of emission of blood, the whole body being neer corruption, by reason of the rankness of blood.

I finde those falling sick the *Moon* in ♊ afflicted by ♂, to be pained all over the body, the Disease in no place setled, their Blood extreamly windy, corrupted, and what not, some lameness or grief in their Armes or joynts, and afflicted with the stone or heat in the reines, and sometimes spitting of blood.

☽ *in* ♋ *in* ♂ □ ☌ *of* ♂. The *Moon* afflicted by ♂ in ♋, the Sick is sensible of great abundance of sweet flegm in his stomack, hath too much ingurgitated, or taken some surfeit, oft vomits or desires so to do, with eversion or turning of the ventricle.

I finde

I finde, usually its a meer surfeit gotten by riot and excess, and most that I have seen thus afflicted have been cured by Vomit; many times it turnes to a loosenes, or a rotten filthy cough, sometimes spitting of blood.

In this case too much blood abounds and thereby strong Feavers, very weak Pulses, raving and strong raging fits, a disturbed Brain, depravation of appetite, heavines and drowsines all over the body, many distempers of the heart; the body in danger of a Consumption; usually they dye about the ninth day after the first falling sick, if other configurations of heavens accord. ☽ *in* ♌ *in* ♂ □ ♂ *of* ♂.

I finde the Blood over-heated, the party almost stark raging mad, choller in excess abounding, the body over-dryed, a probability of the Plurisie; faintnes and swooning, or the heart very much afflicted; I evermore fear this dangerous ♂ or ♂ of ♂ and the *Moon* in this Sign, more then in any of the Zodiack.

Usually in alteration or flux in the Belly, or miseraicks follows this unlucky position, small Feavers, the original choller and melancholly, the Pulse remis, eversion of the ventricle loathings of foot; death within thirty dayes, if the fortunes assist not. ☽ *in* ♍ *in* ♂ □ ♂ *of* ♂.

I have by experience found, the afflicted upon this aspect or aspects, to be tormented with the winde, chollick, many times weakness in the legges or neer the ancles. Yet I did never finde any Disease easily removeable, if the *Moon* at time of the decumbiture, or first falling ill, was afflicted by ♂ in ♍.

The Patient is grieved with plenitude of Blood, and from that cause hath intended Feavers, high Pulses, abstaines from sleep, hath no natural rest; an inflamation all over the body. ☽ *in* ♎ *in* ♂ □ ♂ *of* ♂.

I observe in this kinde, sick people upon this kinde are oppressed with Blood over-heated, have taken some surfeit by disorder in dyet; many times have the stone or gravell in their kidneys, or great heat therein.

Glister,

Gliſter, and ſuch things as gently coole, are beſt in this nature; many times the Diſeaſe is all over the Body, in every part; and moſt violent burning Feavers follow. Blood letting is good.

☽ in ♏ in ♂ □ ♂ of ♂. Its neither better or worſe with the party inquiring, but that he or ſhe hath ſome grievous infirmeneſs in his or her privy parts. There's uſually ſome exulceration, the Pox ſmall or French (or Meſels, if Children) the Hemerods or Pyles.

I obſerve the Sick offended with ſnafling in the Head, or ſome grievous colds or rheumes in that member; if the party look like a wanton, the French Pox or a Gonorrea, or burnt Prick, without more words I do judge: many times I finde the party ſcabby and oppreſſed with breakings out, *&c.*

This is corruption of Blood, *&c.* ſuch things as heat and comfort, are now neceſſary; the Diſeaſe uſually is a ſcandalous one. Let a modeſt party propound the Queſtion; there's cauſe to diſtruſt foul play, *&c.* if a Man propound, the Wife may be faulty, *&c. in Contrario.*

☽ in ♐ in ♂ □ ♂ of ♐. Such an affliction of the *Moon* in ♐ intimates, the ſick party is grieved with a very deſperate Diſeaſe, occaſioned from ſurfetting or gluttony, or too much repletion; he is tormented with high Feavers, with cholerick paſſions, with the Flux or Lask: the Pulſes are few and faint, or beat ſlowly and weakly. If the Sick eſcape the ſeventh day, or know properly that day when the *Moon* comes to a true □ of the place ſhe was in at firſt lying down; there's then hopes of recovery.

I daily finde by experience, the ſick party his Blood is overheated by ſome inordinate exerciſe, that he burnes extreamly, ſometimes the malignancy of the peſtilent Feaver is ſuch, he is twice or thrice let Blood; they are beſides many times offended with the Hand and Foot-gout, or Itches and breakings our, and ſometimes with ſore Throats, *&c.* at other times ſharp Rheums offend their Eyes.

☽ in ♍ in ♂ □ ♂ of ♂. Here appeares no perfect concoction, Choller abounds, the ſick deſires to vomit, there's inapperency of the Ventricle, a ſwelling

swelling of puffing up the Sinews, a Flux of the Belly follows immediatly, continual or oft returning Feavers, inflamation of the Breſt, ſome Exulceration offends the party, or a cholerick humour his Hands or Joynts of his Fingers. Obſtructive and conſtringent Medicines are uſefull, their Pulſes are remiſs and ſlow.

I finde the ſick inclinable to the Yellow-jaundies, their Countenance meagre, and their Perſons exceeding lean, and that the Blood all over the Body is diſaffected, and the Diſeaſe is very hard to be cured by the moſt Learned; ſuch uſually have very little Blood, or their Blood is corrupted to purpoſe, or in the higheſt meaſure.

If the ☽ be ſlow in motion, and decreaſing in light, when a Diſeaſe firſt takes the party, and is afflicted of ♂, the Infirmity proceeds from moſt ſharp and violent affections, or vehement paſſions; any favourable Planet caſting his good aſpect unto the ☽, either at her firſt □ to her own place, or when ſhe comes to ☌ of that degree of the *Zodiack* ſhe was in at the firſt lying down, gives preſent remedy after twenty dayes. ☽ *in* ♒ *in* ☌ □ ☌ *of* ♂.

Experience hath informed me, that upon the preceding aſpects, eſpecially upon the ☌, the ſick hath been pained at the Heart, troubled with ſwooning fits, had a moſt deſperate Feaver, the Blood ſwelling in all the Veines, high Pulſes; ſometimes they complain of great pain in their Breſt, and draw their Wind with great difficulty.

When the ☽ is afflicted of ♂ in this Sign ♓, and is encreaſing in light, and ſwift in motion, the Body is full of groſſe Humours, the Diſeaſe proceeds from too much ingurgitation, ſwilling and drinking, the Diſeaſe is moſt prevalent in the night time, the party is vexed with a phrenetick Out-rage or *Delirium*, hath ſharp burning Feavers, vehement thirſt, and is deſirous of Wine. ☽ *in* ♓ *in* ☌ □ ☌ *of* ♂.

Uſually I finde, the party ſick or enquiring, when the ☽ is of ♂ in ♓ ſo afflicted, oppreſſed with a violent Looſeneſſe, and grievouſly complaining of pain in their Bellies, or an extraordinary rotten Cough, and continuall defluxion of Rheume

from the Head into the Throat, the party almost suffocated therewith, their Bellies swollen, and they in danger of a Dropsie.

Astrological Aphorismes beneficial for Physicians.

IN Questions concerning sick People, give the Ascendant and his Lord and the Lord of the Figure for Significators of the sick party.

2 *From the Sign of the sixth, the Lord of that House, Planets therein placed, and place of Heaven and Sign wherein the ☽ is, require the Disease or part afflicted, with relation to the Ascendant.*

3 *The seventh house represents the Physician, the tenth his Medicine; if the Lord of the seventh be unfortunate, the Physician shall not cure; if the tenth house or Lord thereof, his Physick is improper.*

4 *The fourth house signifies the end of the sickness, and whether it will terminate quickly, or endure long: fixed Signs prolong, common Signs vary the Disease, moveable ones shew an end one way or other quickly.*

5 *That Physician who first visits his Patient in the hour of ♄, his Patient shall either be long sick, or long in curing, and suffers much torment in his cure; nor shall he be cured, untill almost both Physician and Patient despaired.*

6 *He that first enters upon a cure in the hour of ♂, shall finde his Patient disaffected to him, and partly disdain or reject his Medicines, his pains ill rewarded, and his person slighted.*

7 *He that first visits his Patient in the Hour of ♃ or ♀, shall have good words of the sick, be well esteemed and paid for his paines; though he fail of the cure, yet shall he receive no prejudice thereby; I mean, in point of estimation.*

8 *When a Urine is brought, let the Ascendant represent the sick Party whether the Querent come with consent or no, for the Urine was sometimes of the essence of the sick.*

9 *If no Urine or consent of the sick party come to the Physician, then the Ascendant presents the Querent; but the person and sickness must be required according to the relation the Querent hath to the sick*

sick party: A man for his servant, the sixth shall shew his person, not his Disease, that must be from the sixt to the sixth, which is the eleventh, & sic in aliis, *where no consent is.*

10 *But in every Disease have care to the place of the* ☽, *for she is a general Significatrix in all things.*

11 *The sick party is in great danger of death, when at the time of the Question asked, or when the sickness first invaded the sick party, both the* ☉ *and* ☽ *are under the Earth.*

12 *As no light is in this World without the presence of the* ☉ *or* ☽, *so no safety, or hopes of recovery in the sick, when they are obscured or subterranean at first lying down of the sick; and it's a greater argument of death, if either of them be then afflicted.*

13 *The* □ *or* ☌ *of the Fortunes, as it destroyeth not, so neither doth the benevolent aspect of the Infortunes profit, unless that aspect be with Reception.*

14 *If the* ☉ *and* ☽, *or Lord of the Figure, or Lord of the Ascendant be free from affliction, and have no affinity with the Lord of the eighth, without doubt the sick party will recover; if two of these Significators be so affected, it will go well with him, otherwise he dyes.*

15 *The Lord of the Ascendant in his Fall, unfortunate or Combust, or else the Lord of the Figure, it's doubtful the sick party will dye of that Infirmity.*

16 *When the Significator of the sick is feeble, and the Lord of the eighth strong and afflicting him, it's much feared the sick party will dye of his then infirmness, nature being weak, and the Disease prevalent.*

17 *If the Lord of the Ascendant be placed in the eighth, and received of the Lord of the eighth by some essential Dignity, though the Lord of the Ascendant receive not him again, the sick party recovers beyond expectation.*

18 *The Physitian may justly fear his Patient, when the Lord of the Ascendant and the* ☽ *do both apply by ill aspect to a Planet under the Earth; the contrary is to be expected, if they apply to a Planet above the Earth: the twelfth, eleventh, ninth, eighth, seventh houses are above the Earth, the rest under.*

19 *The Lord of the eighth being on the cusp of the tenth, and the Lord of the Ascendant under the Earth, there's great fear of recovery.*

20 *If the ☽ be swift in course, and encreasing in light, and by a ✶ or △ apply to the Lord of the Ascendant, though under the earth, it hastens the cure, the more easily if any Reception be; the cure must needs be sooner if the application be above the Earth to the Lord of the Ascendant.*

21 *If the Lord of the Ascendant be in the sixth, or the Lord of the sixth in the Ascendant, it protracts the Disease, and is an argument of much affliction therein; so also doth the □ or ☌ of the Lord of the sixth to the Lord of the Ascendant.*

22 *If the two benevolent Planets ♃ and ♀ be most powerfull in the Figure, judge well to the sick, or hope well; if the Infortunes be most strong, judge the contrary.*

23 *The application of the Lord of the fourth, to the Conjunction of the Lord of the eighth, prolongs the Infirmity, and also signifieth Death, if the Lord of the fourth be an Infortune; if a benevolent expect the contrary.*

24 *A Retrograde Planet Significator of the Disease, shews the continuance of it, and argues the Bodies Consumption, Back-sliding and Relapses.*

25 *The Significator being stationary, shews aptness and desire to vomit, and the oft change and variation of the Disease; but if he be combust of the ☉, for the most part the sick dyes: and the reason is, a Planet stationary hath time to work mischief, because he moves not.*

26 *A Significator in his Fall or Detriment, shews ill and much danger, and argues much distrust and fear in the sick party.*

27 *The Ascendant and the ☽ being afflicted, and the Lord of the one and Dispositor of the other not so, the Disease is in the Body, not in the Spirits.*

28 *But the Ascendant and ☽ free from misfortune, and their Lords unfortunate, the grief lyes in the Spirits, not in the Body; but if both be afflicted, both Body and minde are tormented: so also, if a malevolent Planet behold the Ascendant and not the ☽, the Disease is in the Animals, not in the Body, and so on the contrary.*

29 *The Lord of the sixth in the Ascendant, ninth, eleventh or tenth house, the Disease is manifest; in the seventh or fourth, it lyes occult and not known, and so in the twelfth or eighth.*

30 *Moveable Signs easily cause the Disease to vary; fixed Signs make it long and permanent, and not without much difficulty remo-*

veable,

veable, common, shew recidivation, or that it's now here, now there, or that the sick party is much better at one time then at another.

31 *In the beginning of Diseases, ever fear the ill posture & affliction of the ☽, mix her signification with the well or ill being with the Lord of the Ascendant, and so judge of the good or ill attending the sick.*

32 *If the Nativity of the sick may be obtained observe if the ☽ at the time of the first Decumbiture or Question asked, be then in a place where an Infortune was in the Radix, or in ☌ or ☍ thereof, the cure will go on the more hardly, and be more difficult to overcome.*

33 *If in the beginning of a sickness the ☽ be in the sixth of the Nativity, fourth, seventh, eighth or twelfth, and both times therein happens to be an Infortune, it doth manifest death, unless a Fortune at one of those times cast thither his benevolent Beams.*

34 *When the Ascendant of the sickness is opposite to that of the Nativity, and is either the fourth, sixth, eighth, twelfth or seventh, the Ascendant of the Revolution being not the same, it shews hardly any recovery.*

35 *When the Lord of the second doth infortunate the Lord of the Ascendant, the sick shall not be cured without much expence of his money; or if he dye, he spends most part or much upon his cure to no purpose.*

36 *The ☉ in the Ascendant brings usually health immediatly; if in the sixth, the sickness presently changes; if the Lord of the eighth be combust, the sick shall recover and not dye at that time.*

37 *The ☉ is the candle or light of Heaven, and that Spirit which clarifies & beautifies those Signs he is in, destroying natures enemies.*

38 *Fear not the death of thy Patient if ♃ be in a good aspect to the ☉, though the Lord of the Ascendant apply to the Lord of the eighth.*

39 *When a sickness takes one first, at what time the ☽ separates from combustion, the sickness will encrease untill the ☽ doth come to Opposition of the ☉.*

40 *The Lord of the Ascendant being unfortunate in the eighth, the Patient will much encrease the Disease and retard the cure by his ill government and carelesness.*

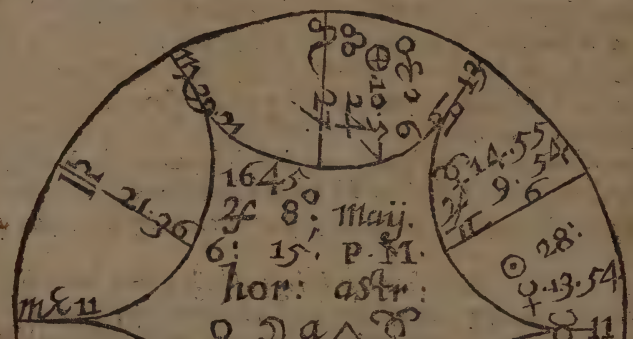
41 *The Significator of the sick Occidental, denotes chronick Diseases; but Oriental, new Sickness: consider the separation of the ☽, and as she separates or applyes, so will the Disease decrease or encrease, &c.*

42 *If ♄ be author of the Disease, it proceeds of Cold; if ♂ or the ☉, it proceed of Heat and Driness; and so do in the signification of the rest of the Planets.*

43 *The ☽ is more afflicted of ♂ when she is encreased in light, and more oppressed by ♄ in her wane: beware in the beginning of a sickness when the ☽ is thus unfortunated, and understand ♂ doth more mischief when he is in masculine Signs, Oriental and above the Earth: do the contrary in the judgment of ♄.*

CHAP. XLV.

A sick Doctor, what was his Disease? If curable?



What part of the Body was afflicted.

THe Sign ascending in this Question is ♏, the *Chela* notable fixed Stars neer unto the Ascendant, yet is it not afflicted

ted by the evill position or presence of any evill Planet; therefore I must next look to the sixth house, and see if it be afflicted, wherein I finde ♄ in his Fall, who thereby afflicts that house, which naturally signifies Diseases by his unlucky presence; from whence I concluded, that from thence and from that house I must require the part or member of the Body afflicted or most grieved, as you may read *page* 244.

♈ represents the Head, as you may see *page* 245.
♄ in ♈ signifieth the Brest, as *page* 113.
♂ Lord of the Ascendant in ♌ doth signifie the Heart.

The Lord of the Ascendant is ♂, and him you may finde but lately separated from a □ *dexter* of ♄, both of them in Cardinall Signs, ♂ at time of that □ in ♎, which presents the Brest and Stomack: from hence I positively concluded, as to the part of Body grieved, they were the Head, Brest, Heart and Stomack, and that there lodged in the Brest or Stomack some melancholick Obstruction, the cause of all his disease and Misery.

From what Cause the Sickness was.

♄ Being principal *Significator* of the Infirmity, in his own Terms, and the ☽ in his house applying unto him, did prenote Melancholly, and such dry Diseases as are occasioned from melancholly distempers, and might abide in the Head and Brest: what Infirmities ♄ naturally signifieth, see *page* 244. how to make a right mixture, your Physicians best know, and what Diseases man may be subject unto in those parts, and may proceed from such causes as abovesaid.

♂ Lord of the Ascendant was also in the Terms of ♄, and the ☽ out of his Terms, applyed to a □ of ☉, and he in ♂ his Terms; so that Choler was a secondary cause of this Doctor's sickness; and indeed when I came to speak with him, he was afflicted with great pain and rumbling in his head, very silent, dull and melancholly, slept very little, had a very dry Cough, and complained of great weakness and pain in his Brest, and at the Heart; his Complexion was betwixt black and yellow, as if there was inclination to the Jaundies; he had besides

sides these, a lingring Consumption and great wearines all over him, and in every joynt, for the ☽ is in an aery Sign; and as ♏ doth ascend, which signifies the Secrets, Stone in the Bladder; so doth also the ☽ in ♒ signifie the Secrets and Diseases therein, *&c.* so had he difficulty in making Urine, voyded red gravell, and was greatly pained in those parts, *&c.* Having my self little judgment in Physick, I advised him to prescribe for himself such Physicall Medicines as were gently hot, moyst and cordial, whereby he might for a while prolong his life; for the ☽ in the fourth in ✶ with ♄, argued sickness untill death: *He dyed the fourteenth of August following*

Whether the Disease would be long or short?

♄ Being author of the Disease, shewed it would be permanent, or of some continuance, as *page* 248. for he is a ponderous, slow Planet: besides, the Angles of the Figure are all fixed, the ☽ and ☉ both in fixed Signs, and in □, out of Angles, both in the Terms of an *Infortune*; ♂ Lord of the Ascendant and sixth in a fixed Sign; all these portended the longitude of the Disease: Besides, the Antiscion of ♂ fals neer the ☉, and thereby afflicteth him, being the *Luminary* of the time.

CHAP.

CHAP. XLVI.

Whether the Sick would live or dye, and what his Disease was?

Judgment of the Figure aforesaid.

THe Sign ascending, *viz.* ♍, is in the Figure most afflicted by the corporall presence of ♂, who is partly Lord of the eighth house, therefore from that house and Sign must we require the Disease, cause, and member grieved: ♒ being the Sign of the sixth, is fixed, afflicted by ☽, and ♄ who is Lord of the sixth house is in ♉, a fixed Sign, earthly and melancholly, of the same nature and Triplicity that ♍, the Sign Ascending, is of; the ☽ being a general *Significatrix* in all Diseases, being afflicted by her proximity to ♂ and posited in the

Ascendant, in an earthly, melancholly Sign, together with the other *Significators*, did portend the Patient to be wonderfully afflicted with the Spleen, with the Wind-chollick, and melancholly obstructions in the Bowels or small Guts, small Feavers, a remiss Pulse; and as the Sign ♏ is the Sign ascending, and ☽ and ♂ therein, it argued the sick was perplexed with distempers in his Head, slept unquietly, *&c.* [*All which was true.*

I perswaded the man to make his peace with God, and to settle his house in order, for I did not perceive by naturall causes, that he could live above ten or twelve dayes.

And my reasons were, because all the *Significators* did promise no less then death: for first, ☉ who was the temporall light at time of the *Quere*, and is (*fons vitalis potentiæ*) was imperfect □ of ♄ Lord of the sixth in Signs fixed.

Secondly, the Ascendant was extreamly afflicted by the presence of ♂, he being naturally ill, and accidentally almost Lord of the whole eighth house.

Thirdly, the ☽ was neer *Canda Leonis*, and afflicted by the cross influence of ♂, in that house which signifies Life, *viz.* the Ascendant.

Fourthly, the ☽ did separate from the ✶ of ☿, Lord of the Ascendant, in Signs of long ascensions (which is more properly a □ aspect) and did transfer his vertue to ♃ Lord of the eighth.

The sick dyed the 28th of *July* following, ☿ comming to the degree of the ☉ in the Question, and therein to the □ of ♄ Lord of the sixth, the day preceding; and the ☽ to an ☍ of the ☉, the ☽ that day transiting the degree of the sixth house at time of the Question, *viz.* 14. of ♒, and ☉ the cusp of the twelfth.

CHAP. XLVII.

Of the Crysis *in Diseases.*

Crysis is no other thing then a duell or contention betwixt nature and the infirmity; if nature at time of the *Crysis*

Crysis overcome the malignity of the Disease, it's a good *Crysis*; if the sickness prevaile, it's a pernicious and ill *Crysis*. Or

Crysis is no more then this, *viz.* A sudden alteration of man's body when he is sick, tending either to health or further sickness, for when this *Crysis* is, there's a sharp fight, as it were, betwixt nature and the Disease, whether of them shall overcome.

Dayes *Critical*, *Decretory* and *Chrysmal* are all one, and intend no more then a certain and more sure judgment of the infirmity afflicting, either more powerfully, or in a less measure at those times when the true *Crysis* is.

The true *Crysis* is best of all taken from that moment of time when first the sickness invaded the Infirm; which if it cannot be had, then it may be taken (but not so certainly) from the very hour when first the Water is brought to the Doctor to advise for recovery: but if no Urine come, then when the Doctor first speaks with the sick party, and is demanded by the *Infirmed* what he thinks of his sickness, and what course he would advise for cure thereof.

Every sudden and vehement motion of the disease may be called a *Crysis* as *Galen* saith; or it is, not a locall motion altogether, but an alteration of the Disease.

Or *Crysis* imports judgment in the disease afflicting, and which way it will terminate, *viz.* for good or evill.

Hypocrates will have *Crysis* to be an acute or swift reportation in diseases, either to recovery or death: *But*, say some, *in regard there are more diseases to terminate in health then in death* (except pestilential diseases) *where the matter and cause is so malignant & poysonous, that nature many times doth not attend a fight or combate with the Disease, whereby it cannot properly be called a* Crysis; *that definition of* Hypocrates *will not well hold, unless it be in such diseases as do determine in a recovery of the sick party*: So some say.

Avicenna, in *Canticis*, agrees with *Galen*, and saith, *Crysis* (*est velox motus morbi ad salutem vel ad mortem.*)

There are some that have contended, *That although in diseases there is a* Crysis, *yet is it not caused by influence of the Celestiall bodies, but from inferiour causes.*

Now if this were granted that *Decretory* or *Critical-dayes* did

proceed from inferiour causes, then according to divers sicknesses and variety of humours, the several *Critical dayes* were to be assumed, after a different way in tertians, quartans and continued Feavers: But this, as many learned say, cannot be; therefore it is more generally received and concluded, That in regard of the great dominion and influence the ☽ hath upon our inferiour Bodies, whereby she doth excite and stir up the humours, that she by her motion doth declare the true *Crysis* of the disease, and that it is required from the time of the sick parties first falling sick, and her recess and access forward and backward to and from that place or degree of the Zodiack, wherein she was at the exact time of falling sick; or if that time cannot be procured, then as beforesaid, take her true place exactly rectified to the hour of the Patients first asking advice. I have hereunto inserted a Table, wherewith if you enter with the place of the ☽ in Sign and degree, you shall easily discover when she comes to an *Indicative* day, when to a *Semi-quadrate* or half *Crysis*, when to a true □, when to an ☍, which is called a full *Crysis*, and so to all the *Indicative* and *Criticall* dayes during the sickness, *&c.* As for example, let the place of the ☽ in the later Figure of the 16th of *July* 1645. be supposed the true period or beginning of a Disease, the place of the ☽ is 15. 42. ♐; because 42. minutes do almost make one degree, I enter with 16. degr. under the Sign ♐ in the eighth column, so that 16. degr. of ♐ is my *Radix*, or true place of the ☽; over against 16. degr. to the right hand, I finde 8. 30. over the head thereof ♎, so that when the ☽ came to 8. degr. and 31. min. of ♎, it was the first *Indicative* day, wherein the Physician might expect how the disease then would shew it self; upon every *Crysis* or *Indicative* day, have consideration with what Planet the ☽ is in configuration; if with a benevolent, expect some remisness in the disease; if with a malevolent, a bad indication, *&c.*

Next on the right hand to 8. 30. ♎, you finde 1. ♏, *viz.* when the ☽ came to the first of ♏, she was then in *Semi-quadrate* to her first place, and this is, as it were, half a *Crysis*; at what time the disease might more or less manifest it self according to that aspect the ☽ found at her being in that first degree

gree of ♏. In the next column on the right hand, you see 23. 30. over it ♏, it tels you, when the ☽ came to the 23. and 30. min. of ♏, it was a second *Indicative* day, whereby the Physician might further judge of the encrease or decrease of the disease: In the next column you finde 16. over it ♐, when the ☽ came to the 16th of ♐, there was then a true *Crysis*, at what time the disease assuredly might be more fully discerned in one kind or other; and then, according to the aspects the ☽ in that degree had to the Planets, good or ill, so might the Patient or Physician expect a better or worse *Crysis*: and so in the same continued line or column, you run round the Heavens, ever observing the ☽ her coming to those places of the Zodiack, wherein she makes the *Indicative* or *Critical* day, and what Planets she is then in aspect with, and whether in the Figure they promise good or ill: Besides this, you shall observe what dayes she tranits the cusps of the sixth, seventh, and eighth houses, and how then she is aspected of the benevolent or ill Planets.

The Table followeth.

♈		♉		♊		♋		♌		♍		♎		♏		♐		♑		♒		♓	
0	30	22		15	30	8		0	30	23		15	30	8		0	30	23		15	30	8	
1	30	24		16	30	9		1	30	24		16	30	9		1	30	24		16	30	9	
2	30	25		17	30	10		2	30	25		17	30	10		2	30	25		17	30	10	
3	30	26		18	30	11		3	30	26		18	30	11		3	30	26		18	30	11	
4	30	27		19	30	12		4	30	27		19	30	12		4	30	27		19	30	12	
5	30	28		20	30	13		5	30	28		20	30	13		5	30	28		20	30	13	
6	30	29		21	30	14		6	30	29		21	30	14		6	30	29		21	30	14	
7	30	30		22	30	15		7	30	30		22	30	15		7	30	30		22	30	15	
8	30	1	♉	23	30	16		8	30	1	♌	23	30	16		8	30	1	♍	23	30	16	
9	30	2		24	30	17		9	30	2		24	30	17		9	30	2		24	30	17	
10	30	3		25	30	18		10	30	3		25	30	18		10	30	3		25	30	18	
11	30	4		26	30	19		11	30	4		26	30	19		11	30	4		26	30	19	
12	30	5		27	30	20		12	30	5		27	30	20		12	30	5		27	30	20	
13	30	6		28	30	21		13	30	6		28	30	21		13	30	6		28	30	21	
14	30	7		29	30	22		14	30	7		29	30	22		14	30	7		29	30	22	
15	30	8		1	♊ 30	23		15	30	8		1	♏ 30	23		15	30	8		1	♓ 30	23	
16	30	9		2	30	24		16	30	9		2	30	24		16	30	9		2	30	24	
17	30	10		3	30	25		17	30	10		3	30	25		17	30	10		3	30	25	
18	30	11		4	30	26		18	30	11		4	30	26		18	30	11		4	30	26	
19	30	12		5	30	27		19	30	12		5	30	27		19	30	12		5	30	27	
20	30	13		6	30	28		20	30	13		6	30	28		20	30	13		6	30	28	
21	30	14		7	30	29		21	30	14		7	30	29		21	30	14		7	30	29	
22	30	15		8	30	30		22	30	15		8	30	30		22	30	15		8	30	30	
23	30	16		9	30	1	♋	23	30	16		9	30	1	♎	23	30	16		9	30	1	♑
24	30	17		10	30	2		24	30	17		10	30	2		24	30	17		10	30	2	
25	30	18		11	30	3		25	30	18		11	30	3		25	30	18		11	30	3	
26	30	19		12	30	4		26	30	19		12	30	4		26	30	19		12	30	4	
27	30	20		13	30	5		27	30	20		13	30	5		27	30	20		13	30	5	
28	30	21		14	30	6		28	30	21		14	30	6		28	30	21		14	30	6	
29	30	22		15	30	7		29	30	22		15	30	7		29	30	22		15	30	7	

You

You must observe, that upon any *Criticall* day (but especially upon the first Quartill) when ☽ meets with the body or aspect of a fortunate Planet, it's very probable (if the party be ordained for life) that nature will be fortified above the disease; and this her good aspect or application is a good indication of health, and that the Physician now imployed shall restore the sick party to former health by most easie Medicines; but if she meet at that time with the unlucky aspect of an *Infortune*, it gives the Physician little hopes at present; the *Crysis* is then ill, and the Physician must more warily proceed, and formerly men did repute the seventh, fourteenth and one and twentieth dayes for *Criticall* dayes; but in regard that the ☽ her motion is sometimes more slow, at other times more quick, the precise day cannot be had without compute or calculation of her true motion; which how to do, I have given sufficient direction in my *Introduction*.

In giving Medicines, observe the motion of the ☽, for she being in ♈ ♌ ♐, the *Attractive* vertue is strengthned in the *Phlegmatick*.
♉ ♍ ♑, the *Retentive* is fortified in *Sanguine* people.
♊ ♎ ♒, the *Digestive* in the *Melancholick*.
♋ ♏ ♓, the *Expulsive* in the *Cholerick*.

☽ in ♋ ♏ ♓, in ✶ or △ to ♄ Purge Melancholly. ♀ Purge Choller. ♂ ☉ Purge Phlegme.

The vertue retentive is stirred up from ♄, *by reason of his frigidity*.

Vegetative and Digestive	by	♄
Attractive and Irascible		♂
Vital and Natural potency		☉
Appetitive and Concupiscible		♀
Cogitative and Imaginative		☿
Expulsive		☽

Fiery Signs stir up red choller, *viz.* ♈ ♌ ♐.
Earthly Signs, Black melancholly, or *Atram Melancholiam*, ♉ ♍ ♑.
Ayëry Signs, Blood, ♊ ♎ ♒.
Watry, Spittle and Flegm, ♋ ♏ ♓.

I once intended a more large Discourse of Sickness, but *Master*

Master BOOKER having promised to undertake that labour, I forbear.

CHAP. XLVIII.

If a Servant shall get free from his Master?

THe first house, the Lord thereof, and the ☽, shall signifie the Servant; the tenth house and the Lord of that Sign shall denote his Master; let his condition be what it will be in is judgment, consider if the Lord of the Ascendant be joyned to the Lord of the tenth house, and whether it be a perfect ☌, whether by body or aspect, whether with reception or not: if it be a ☌ by degree and minute, the Servant shall be freed easily, and in a short time; but if the Lord of the Ascendant be separated from the Lord of the tenth some few minutes, it's an argument he is as good as freed already from his Master: if no such ☌ or aspect be betwixt the Lord of the Ascendant, and Lord of the tenth, then have recourse to the ☽, and judge the same of her, as if she had been Lord of the Ascendant, *&c.* I mean if she be so aspected as aboveſaid.

But if neither the ☽ or Lord of the Ascendant be separated from the Lord of the tenth, consider if either of them be separated from the ☉, or joyned with him, judge in the like nature of them as you would have done with the Lord of the Ascendant and the Lord of the tenth, the same aspects considered: But if the Question be determinate and not absolute, *viz.* if he demand, *Shal I be freed from the service or slavery of this man my Master, in which I now live, or shall I ever be freed from his power?* then see if the Lord of the Ascendant be cadent from an Angle, and have no aspect to the Ascendant, or is in aspect with any Planet in an Angle, or with a Planet that doth behold the Ascendant, or if he be in the third or ninth, or joyned to a Planet in them; then say, he shall be freed from his service, and shall depart from his Master. Say the same if you finde the like aspects, or have the same occasion, or from the aspects of the ☽.

But if the ☽ or Lord of the Ascendant be in the Ascendant, tenth,

tenth, seventh or fourth house, or if either of them be joyned to a Planet being in those angles, and that Planet be Direct, he shall not be delivered from his Master; but if the aforesaid Planet be Retrograde, it argues freedom, but with slowness and difficulty: If the Lord of the Ascendant be impedited in the Ascendant, tenth, seventh or fourth, by corporal ☌ of any ill Planet, or by his □ or ☍, or if he is entring combustion, he shall not be freed from his service, &c.

Finis sexta Domus.

The Significations of the seventh House.

It signifies Marriage, open Enemies, Law-suits, Controversies, Contracts, Warres, Bargaines, Fugitives, Thefts, &c.

Because the Demands which do naturally appertain to the seventh house, require more consideration, and are more difficult to judge then of any other house, I have been enforced to be more large in delivering the opinions of the Ancients, as well as of some modern Practisers; and have also published forty three significant Aphorismes; which, if well understood, will give great light, not only for better understanding what concernes this house, but the whole body of *Astrology*.

Aphorismes and Considerations for better judging any Horary Question.

1 SEe the Question be radicall, or fit to be judged; which is, when the Lord of the Ascendant and hour be of one nature or Triplicity.

2 Be not confident of the Judgment, if either the first degrees or later of any Sign be Ascending: if few degrees ascend, the matter is not yet ripe for judgment: if the later degrees arise, the matter of the Question is elapsed, and it's probable the Querent hath been tampering with others, or despaires of any success: however, the Heavens advise you not to meddle with it at that time.

3 The position of ♄ or ♂ in the tenth, and they peregrine or unfortunate, or the ☌ in that house, the Artist hardly gets credit by that Question.

4 Judge not upon every light motion, or without premeditation of the Querent, nor upon slight and triviall Questions, or when the Querent hath not wit to know what he would demand.

5 Have special regard to the strength or debility of the ☽, and it's far better the Lord of the Ascendant be unfortunate then she, for she brings unto us the strength and vertue of all the other Planets, and of one Planet to another.

6 Behold the condition of ♄ in every Question, he is naturally ill by his excess of cold; ♂ is of ill influence, because of his too much heat: in very truth, neither of them is cold or dry, but signifie so much in their vertue and operation, and therefore in all Question they shew tardity and detriment in the Question, unless the ☽ and they receive each other in the signification.

7 See the condition of ♃ and ♀ be observed, who naturally are Fortunes and temperate, and never import any malice, unless by accident: where they are Significators without reception, they put forward the matter, but they best perform the matter in Question, when they apply by △ or ✶, and to purpose when in Essential Dignities.

8 In every Question where the Fortunes are Significators, hope well: but if the Infortunes, then fear the worst, and accordingly order your business.

9 Gene-

9 *Generally consider the state of the ☽, for if she be void of course, there's no great hopes of the Question propounded, that it shall be effected; yet if she be in ♋ ♍ ♐ or ♓, your fear may be the less, for then she is not much impedited by being void of course.*

10 *See from what Planet the ☽ is separated, that Planet shews what hath already been done: if from a Fortune, good; if from a malevolent, ill; according to the nature of the house, &c.*

11 *The application of the ☽ shews the present condition of the thing demanded, viz. her applying by a good aspect, and in a good house, to a good Planet, intimates the strong hopes of the thing intended.*

12 *The application of the ☽ to a Planet in his Fall, signifies anguish, trouble and delayes in the thing demanded.*

13 *A Retrograde Planet, or one in his first station, Significator in the Question, denotes ill in the Question, discord and much contradiction.*

14 *We ought warily to consider if evill Planets be Significators in any thing, for if they predict evill in the thing quesited, the vengeance is more heavy; if they foretel of any good, it's less then what is expected, it's imperfect, and nothing therein comes, without infinite solicitation and affliction, &c.*

15 *A Planet that is slow in motion, prolongs the thing quesited after, so that it's hardly performed; the nature of the Sign wherein the Planet is, doth herein much advantage the judgment.*

16 *When the Infortunes are Significators of any evill, do you well consider if the Fortunes, viz. ♃ or ♀, cast not any aspect unto them, then the evill intended formerly is lessened; do so when the Fortunes are Significators.*

17 *If the Fortunes signifie any thing, and are cadent, or ill placed in Dignities, or behold not the Ascendant, or are Retrograde, then are they impedited, and shall perform little, if not received.*

18 *Notwithstanding Reception, if he be an Infortune, he performes but little; but if the same happen when the Fortunes are Significators, the thing is perfected.*

19 *A Planet Peregrine, viz. having no essential Dignities where he is, he is malicious beyond expression; if he be in essential Dignities, the less; for then he is like a noble soul that hath his enemy in his clutches, but scornes to hurt him.*

20 *And yet generally, if ♄ or ♂ be in House, Exaltation, Triplicity*

or Angles; and then have signification in a Question, they perform the thing desired.

21 Conside not too much in the assistance a Fortune lends, unless he be in essentiall Dignities; for then he performs matters wholly, else but by halves.

22 When in a Question wherein both the Fortunes and Infortunes are either weak or equally ill placed, promise no success upon that demand; defer the Judgment untill the Heavens have a better Position.

23 Beware in all Judgments, when the Significator of the Question is either Combust, or in Opposition to the ☉, he will then signifie nothing of the matter, no good, nor is he able to bring any thing to perfection.

24 One Infortune joyned to another, if good be signified by their aspect, yet will it have no effect, or come to any thing: If they signifie evill, it's probable that it may fall out with more malice then expected.

25 The Lord of the Ascendant out of his essential Dignities, Cadent, &c. shews the Querent is out of all hopes in his business.

26 A Planet within twelve degrees of the ☉, is said to be under his Beams, and then hath no fortitude, let it be in what Sign it will; when a Planet is within sixteen minutes of the ☉, he is said to be in Cazimi, or heart of the ☉, and then it's an addition of fortune, and he is wondrous strong.

27 See to what Planet the Significator commits his disposition, and if Oriental or Occidental; if it be to ♄ ♃ or ♂, and they Oriental, the matter is sooner performed; later, if Occidental: do the contrary in ♀ and ☿.

28 Observe if the Planet that is Significator of the thing desired, be in a fixed Sign, moveable or common: fixed Signs shew stability, and that the thing shall continue, whether it be begun, or is to be begun: common Signs shew the oft probability of perfecting the thing, and yet not its conclusion: moveable Signs shew a sudden resolution or conclusion of the matter one way or other. From hence we begin Foundations of Houses and Towns when Significators are fixed; short Journeys when they are in moveable: but in things wherein we desire a mediocrity, we elect common Signs.

29 The Lord of the Ascendant or the ☽ with the Head or Taile of

of the Dragon, brings damage to the Question propounded; see in what house they are in, and receive signification from thence.

30 Look whether the degree of the Ascendant, or place of the Sign the Significator is in, be the then place of any Eclipse at hand; though the matter propounded be in a fair way to be concluded, yet shall it insensibly receive prejudice when least is expected, and hardly be concluded.

31 If you finde the ☽ impedited in any Question, be it what it will, there will be the like stay, demur or hinderance in the thing quesited; and indeed there's seldom any good end comes of a Question where the ☽ is impedited; if it be in going to War, you may fear the life of the Querent; if in a Journey, ill success; if Marriage, an ill end of Wooing, &c.

32 If the Lord of the Question or the ☽ be in a Sign opposite to his own house, as ♀ in ♐ or ♓, &c. the Querent hath no good hopes of his demands, he despaires, nor doth he delight in it, nor doth he care whether it be performed or not.

33 Consider diligently the Planet impediting, the Signifier of the thing demanded, and what house he is either Lord of, or is positied in; from the nature or person of that house require the cause obstructing.

34 The neerer your Significator is to an Angle, the more good you may expect; less, if placed in a Succedant house; little, if in a Cadent.

35 In all Questions, know there's not so great an affliction to the ☽, as when she is in ☌ with the ☉; the ill aspects of the Infortunes doth much afflict her, but none so powerfull as her Combustion.

36 In any Question, see if an Infortune aspect your Significator, and whether they be both Peregrine, Retrograde, Cadent, or in Signs contrary to their own nature; it may then be doubted they infer such a mischief in the Question, as is inevitable, according to natural causes.

37 Planets that are Significators in any thing, if they are in ☌, and in a Sign agreeing to their own nature, then the thing quesited after is brought to perfection with much ease and facility; else not.

38 Have special regard to the Significators, and whether any frustration or prohibition be before the perfect aspect: the Planet frustrating describes the party or cause hindring the matter demanded.

39 Ever consider the ⊕, which if well dignified in any house, the

querent gets by men, or things denoted by that house; and so, if ill dignified, damage from thence.

40 *In Questions of Marriage, an unfortunate Planet in the seventh threatens ill agreement in Marriage, unless the same Planet be a Significator at the Birth.*

41 *If the Lord of the eighth be impedited or unfortunate in the eighth, the querent shall receive prejudice by the death of some woman, or concerning some debts due unto him from men deceased.*

42 *In what house you finde ♃ and ♀ well dignified, you may expect benefit from such men and things as are signified by that house; as if in the third, from Kinred; in the fourth, from Father, or by Lands, &c. in the fifth by Play, &c. and so in other houses.*

43 *Beware of men and things appertaining to that house wherein ☌ is in; it seldom failes, but the querent shall receive damage, scandall or slander from men and matter signified by the house he is in.*

CHAP. XLIX.

Of Marriage.

IF a Question be asked of *Marriage*, behold the Ascendant and the Lord thereof, and the ☽, and the Planet from whom the ☽ is separated, and give those for the *Significators* of the *Querent*; and the seventh house, and the Lord thereof, and the Planet to whom the ☽ applieth, for the Signifiers of him or her concerning whom the Question is asked: and if it be a man that asketh the Question, joyn the ☉ and ☽ with his *Significators*, and make him partner in the signification; and if it be a woman, joyn ♀ and ☽, and make them partners: afterwards, behold what application the Lord of the Ascendant or ☽ hath with the Lord of the seventh, and what application that Planet hath from whom the ☽ is separated, with the Planet to whom she doth apply, or ☉ with ♀; for if the Lord of the Ascendant or the ☽ apply to the Lord of the seventh house, it doth signifie the *Querent* shall have his or her desire, yet with many petitions, solicitations and prayers: and if the application be by □ or ☍, and with reception, it signifieth that it shall be brought to pass with a kind of slowness, labour and travell: but if the Lord of the seventh apply to the Lord of the

Ascendant

Ascendant; or the Planet to whom the ☽ doth apply, unto the Planet from whom she is separate; or if the Lord of the seventh be in the Ascendant, the matter shall be brought easily to pass, with great good will of the man or woman quesited after; chiefly if there be an application by △ or ✶ aspect.

Aphorismes of Alkindus *touching* Marriage.

When the Lord of the Ascendant doth apply to the Lord of the 7th house, * it's an argument the Marriage shall be perfomed and done also; if the ☽ do apply unto ♂, and she strong, encreasing in her motion, and in some of her own Dignities, and the ☽ likewise, the Marriage shall be concluded: if ♀ do behold the ☉, and the ☉ have any dignity in the Ascendant, and behold the Lord of his house, *viz.* of the Sign wherein he is, it doth signifie likewise the Marriage shall be concluded; but if the Planet applying, and he to whom he doth apply, be both cadent from the angles, and especially if their Lords do not behold them, it doth signifie there shall be good hopes at the first, but by dallying and tracting the time, there shall be trouble, and no Marriage at all performed: Also, if ☽ ☉ ♀ and Lord of the seventh, and Lord of the Ascendant be in angles, and they beholding one another, or if their Lords behold them, though with □ or ☍, yet it signifieth, the matter shall be first in despair or suspended, but afterwards it shall by the will of God, be brought to pass, and finished by the consent of all parties.

* *Or, if the Lord of the seventh apply to the Lord of the Ascendant.*

Of Marriage, whether it shall take effect or no.

Give unto the *Querent* the Lord of the Ascendant, the ☽ and the Planet from whom the ☽ is separated; and unto the party enquired, the Lord of the seventh, and the Planet to whom the ☽ doth apply; and if the *Querent* be a man, then adde the ☉, but if a woman, adde ♀; and then behold what application there is between the Lord of the Ascendant and the Lord of

of the seventh; for if the Lord of the seventh be in the Ascendant, or apply to the Lord thereof, it will willingly be consented unto by the party desired; but if the Lord of the Ascendant or the ☽ apply unto the Lord of the seventh, or be in the seventh, the Querent shall obtain his purpose by his own labour; but if none of these happen, yet if there be translation of light between them, then it shall be effected by the means of Friends or Acquaintance; also the ☽ in the tenth signifieth the same, also, the application of the ☽ with ♀ effecteth the matter, but by mediation of Friends: also, the application of the ☉ and ♀, especially when ☉ hath dignity in the seventh, *idem*: if the Lord of the Ascendant be in the seventh, or with the Lord thereof, or behold him with a good aspect, or if the Lord of the seventh be in the Ascendant, or with the Lord of the Ascendant, or behold him with a good aspect, it doth give great encouragement for effecting the matter.

Of Marriage.

If a man ask, his *Significators* are, first, the Lord of the Ascendant: secondly, the ☽; thirdly, the Planet the ☽ is separated from; fourthly, ☉, the natural significator of men.

The *Significators* of the woman are, the Lord of the seventh, the Planet the ☽ applieth unto, the Planet in the seventh, ♀ the natural significatrix of woman: the like judge for the woman if she ask the Question, (*mutatis mutandis*) that is, the Ascendant and other *Significators*, and ♀; the Question asked by the woman, the seventh and his Lord, the Planet the ☽ applies unto, these are for the man; the Ascendant and his Lord, the Planet the ☽ is separate from, the ☽ and ♀, so the *querent* hath three *Significators*, the party desired hath also three: It shall be, if the Lord of the Ascendant or ☽ be in the seventh; secondly, if the Planet the ☽ separates from, applies to the Planet the ☽ applies to; thirdly, or the ☉ and ♀ apply to each other; fourthly, the Lord of the first in the seventh, or seventh in the first; fiftly, any translation of light from the *Significators*, or Reception of the *Significators*, or any collection by a more weighty Planet, the * *Significers* in interchangeable Dignities,

It shall be. * Viz. *one in the Terms, the other in the Triplicity of the Significator, or the like.*

nities, the ☽ in the seventh giving vertue to the Lord of the Ascendant, or Lord of the seventh.

The Lord of the seventh in the Ascendant, the party desired loveth best: The Lord of the Ascendant in the seventh, the Querent loveth best; and so of the other Significators, for those that apply argue most love, *&c.* The Lord of the seventh in the seventh, especially in one of his own houses, the party desired is free from love, hath little mind to Marriage, and her Portion is known, or the mans. *Which love most, or desire it most.*

The Significators of the party desired, not beholding the Significators of the Querent, noteth the love of some other more then the Querent, or an aversnesse to the party now enquiring.

The application of the *Significators* frustrated, notes the Marriage to be broken off, by such a person or thing as that *Signifier* noteth, which you may know by the house he is in and Lord of, *viz.* if by the Lord of the 2ᵈ house, want of Riches; if Lord of the 3ᵈ by the Brother, *&c.* contrarywise, the Marriage being presaged by translation of light, or collection, it shall be furthered by such a one (as above mentioned) *viz.* if by the Lord of the second, by some friend promising Dowry; third, a Brother; tenth, a Mother; fifth or eleventh, a Friend; sixth, an Unkle, Aunt, or a Servant: Where note, that Marriages promised by □ or ☍, note performance with much ado; △ or ✶, easie; with Reception, best of all.

What shall be the occasion of hindring the Marriage.

Having carefully observed, that although there seem great probability of effecting the Marriage enquired of, yet you finde just cause to judge, it shall not either really be acted, or much obstruction will be before it can be done; and you are desirous to know from whence the impediment shal come, the better to prevent it; consider what evill Planet it is who doth hinder the Reception of the disposition of the *Significators*, *viz.* of the man and woman, or who frustrates their aspect, or prohibits them, or interjects his Rayes betwixt the *Significators*; if he be the Lord of the second, they break off on the Querent's behalf,

Money or Fortune being wanting on that side, or poverty objected: if it be the Lord of the third, the Querent's Kinred, Brethren or Sisters, or some untoward Neighbour, or some Journey, &c. if the Lord of the fourth, the Parent will not agree, he will part with no Lands, no House, Houses or Tenements, will settle no Estate: if the Lord of the fifth, Children may be the occasion, (if either party have any;) or if a Batchelour propounds, perhaps it's objected, he either is not capable of getting a Child, or that he hath had a Bastard, or is scandalized about such a thing, or that it's feared the party will be wanton, or given to luxury, too much to his pleasure and pastime, &c. vary your rule, and it serves if a woman propound, &c. If it be the Lord of the sixth, either some of his Fathers Kinred, *viz.* some Unckle or a Servant, or the like, or some infirmity or sickness in the *querent* may be the cause impediting.

If it be a Planet in the seventh, some other he or she Friend will impedite, or a publick Enemy, or one he or she have formerly had variance with, or a Law-suit, &c.

If it be the Lord of the eighth, it may be feared Death will bereave the *querent* of Life ere the Marriage, or the *quesited* hath not a sufficient Portion, their Estate is disliked, it gives no content, it will not be accepted.

If the Lord of the ninth, one or other of the *quesited's* Kinred or difference in Religion, or some busie-headed Priest, or by reason of some long Journey to be undertaken by the *querent*, &c.

If the Lord of the tenth, the Father of the *quesited*, or Mother of the *querent*, or some principal man, Officer or Magistrate.

If the Lord of the eleventh, the Friends of both parties dislike the Match, or such as at first brought on the matter, will now endeavour to dissolve the Match.

If the Lord of the twelfth, then there is some under-hand dealing and much jugling in the businesse, the matter shall be much retarded, and the *querent* shall never know by whom; the *querent* is much slandered, or some scandall privately insinuated doth much wrong, and will quite break the matter.

As you have notions whereby you may understand what may

may be the obstacle in any Marriage, so by the same rules, rightly varied, you shall finde who will assist or befriend the *querent* in his suit, or will endeavour to do him good therein; I have herein dealt very candidly, and expressed the whole truth.

Whether a man shall Marry.

If the ☽ behold the ☉ or ♀ by a good aspect, or the Lord of the Ascendant be in the seventh, or the Lord of the seventh in the Ascendant, or either of them behold other with a good aspect, it signifieth Marriage to the Querent.

I observe, if the *Significators* be in Prolifical Signs, or Dignities of ♀, the party enquiring doth marry.

The time of Marriage.

The degree of the application of ☽ to ☉ or ♀, or Lord of the Ascendant to the Lord of the seventh, or Lord of the seventh to the Lord of the Ascendant; if it be in moveable Signs, Dayes; in common Signs, Moneths; in fixed Signs, Yeers; according to that time the Marriage shall be performed.

This must be understood when you finde strong testimonies of Marriage, and that the *Significators* are swift.

How many Husbands a Woman shall have.

Behold from the degree of the tenth house to the degree of ♂, and so many Planets as you shall finde between them, so many Husbands shal she have; but if ♂ be in the eleventh house, then look from ♂ to ♆, and judge accordingly: some judge from ♂ to the Lord of the tenth; these rules are *Arabicall*: plurality of Husbands is best adjudged from the Lord of the seventh for ☉, ♂ being in common Signs, or many Planets in the seventh, or ☉ in ✶ or △ to many Planets in the seventh, argues plurality, or more then one.

From what part one shall Marry.

If the Lord of the seventh be in the ninth, he shall marry a Stranger, *&c.* if the Lord of the seventh and of the Ascendant be in one quarter of Heaven, or in one house or Sign, usually the party marries one neer to the place of their own abode: consider the Sign of the seventh, the Sign and quarter of Heaven the Lord of the seventh is in, and judge by the major testimonies, from what part of Heaven the party shall live whom the *querent* shall marry; as if most concur in South testimonies; the South, mix the quarter of Heaven and Sign preferring the Sign before the quarter: but this will be best explained upon an example.

What manner of person he or she is.

For the man, note the Planet the ☽ is with; as if with ♀, say she is fair, slender and pleasant; and for the woman, judge by the Planet the ☉ beholdeth; ☉ in △ or ✶ of ♄, wise and painful; ☉ aspecting ♃, honest; and so of the rest: the ☉ and ☽ in □ or ☍, note contention, separation and discords.

Whether man or woman be more noble.

If the Lord of the seventh be in an angle, and the Lord of the Ascendant in a succedant house, the woman is best descended; and so if the Lord of the Ascendant be in an angle, judge accordingly; in like manner one may judge of two Companions, or any one else: A more assured way is, by observing whether of the *Significators* is most superiour, and most potential in essential Dignities; if no such thing be, who is best placed in an angle, is most noble; and this will not fail.

Who shall be Master of the two.

Behold the Lord of the Ascendant and the ☽; if the ☽ or the Lord of the Ascendant be received in an angle, and he that is

the

the receiver be an heavy or ponderous Planet, the *querent* shall be master; and whether *Significators* shall be found weak, ill dignified, or in cadent houses, that party shall be subject.

Whether she be rich or not.

If the man ask, see the Lord of the eighth, or Planet in the eighth, for if they be strong, or ☽ applying to the Lord of the eighth by a good aspect, then she is wealthy (*& è contra*, poor;) if the woman ask of the men, and of her estate, judge after the same manner, for (*eadem est ratio.*)

Whether the MARRIAGE *be Legitimate.*

If the *Significators* of them, either of the man or woman be vitiated or joyned to ♄ or ♂, and they not *Significators* in the Question, or if they be with ☊, it sheweth unlawful Marriage, *viz.* there hath been some wrangling or claim laid to the party by some former man or woman.

How they shall agree after Marriage.

If the Figure perform Marriage, note if the Lord of the Ascendant and Lord of the seventh aspect each other with △ or ✶, they agree well: ☽ beholding her Dispositor, or Lord of the Exaltation of the house wherein she is with good aspect, *idem*: The Lord of the seventh more weighty, and in an angle, she will be master, or strive for it: if neither the Lord of the Ascendant, or of the seventh be in angles, then note the weightier, for that party signified by him, shall be master; ☉ impedited, worst for the man; if ♀ be impedited, worst for the woman; if ☽ be impedited or unfortunate, is ill for them both.

Disagree

The Lord of the Ascendant and Lord of the seventh in □ or ☍, Lord of the ☽ impedited beholding the Ascendant, or ♄,

♂ or a Retrograde or Combust Planet in the Ascendant, doth note contention ever by the *querent*, & *è contra*, judge the like if the Lord of the seventh suffer the same afflictions, that then the *quesited* shall be the occasion of strife: the ☽ in her fall, or at □ or ☍ with ♄ or ♂, or any Retrograde Planet, if the ☽ then behold the Ascendant, noteth brawling ever moved by the Woman; ♄ ♂ or ☊ in the Ascendant, *idem*, if the Question be asked by the man.

Who shall be the cause of their Strife, or the authour of their Good.

If the Lord of the third be that Planet who doth afflict or impedite, and be in the Ascendant or seventh house, it shall be by Brethren or Kinred; an *Infortune* in the tenth, notes brawling, and continual chiding and wrangling: In the fourth, either a Divorcement or a willingnesse to it, or hinderance in Dowry; the ☽ infortunate beholding the Ascendant, note brawling, separation and dishonest living: ill Planets in the tenth or fourth, ill persons make contention, or their Parents; no application between the Planet the ☽ separates from, and the Planet unto whom she doth apply, notes contention alwayes: if the ☽ do aspect, or be in ☌ with ♄ or ♂, one of them shall dye quickly, or have some misfortune; if this ♂ be in the tenth or fourth, in a masculine Sign, the man shall suffer; if in a feminine Sign, the woman: The ☽ in △ or ✶ of good Planets, declares gifts from Friends; ☽ in □ of good Planets, by dead men; ☽ in ☌ of good Planets, promises good by their own industry and labour; if the ☽ aspect ♄ or ♂, or be in the twelfth or eighth, or void of course, they shall have both troubles, griefs and sickness; in angles, notes a probability of separation or long disagreements.

That the Marriage shall be broken, and the cause thereof.

Behold the Planet who receiveth the light of the *Significators* if he be a heavy Planet, and be hindered by □ or ☍ of an ill Planet,

Planet, or be Cadent, the intended Marriage shall be broken off again, though at present it is very feasible.

Behold whether parties *Significator* is strongest, that party shall first marry after this dissolution.

If the ill Planet that hindereth the Marriage be Lord of the second or eighth house, it is for matter of Dowry; if Lord of the third, Brother; if Lord of the fourth or tenth, it is the Father or the Mother, or such like; and so judge of the rest.

If there be an ill Planet that carries the light between the *Significators*, it shall be by means of a Messenger; describe that Planet, and you may notifie the party.

That woman who doth depart from her Husband or become a Widdow, the ☽ being between the seventeenth degree of ♐, and the first minute of ♑, shall never return or marry. *An Arabick Aphorisme, not over-much to be credited without consent of other Significators.*

Who so is Espoused to a Wife the ☽ being in the twelve first degrees of ♑, shall lose her before marriage, or dye within six moneths, or live in discord with her.

Whether a Man or his Wife shall dye first, and the time when.

Behold the Lord of the Ascendant and the Lord of the seventh, and see which of them goeth first to Combustion, and if the Lord of the Ascendant, the *quærent* shall dye first; if the Lord of the seventh, *è contra*: The Lord of the Ascendant Retrograde or Combust, or in his Fall, or neer the Lord of the eighth, the Man; the Lord of the seventh in the like-case, the Woman: ☉ unfortunate, the Man; ♀ unfortunate, the Woman.

Usually I observe, whose *Significator* is first Combust, and in what Sign; if he be combust in Tropick Signs, as ♈ ♋ ♎ ♑, it portends death in a short time; if in common Signs, *viz.* ♊ ♍ ♐ ♓, the time is longer: in Signs fixed, *viz.* ♉ ♌ ♏ ♒, it will be a longer time ere the party dye, *&c.*

Which of the two shall live longest.

Behold the Lord of the Ascendant, and of the seventh, which of

of these two are in the best place of heaven, best dignified, and in good aspect with *Fortunes*, and more remote from the presence or ill aspect of the Lord of the eighth house, that person shal live longest: Where you must observe, as to the Lord of the seventh, the Lord of the second in the Figure is his eighth house, and so Lord of, or *Significator* of death.

Whether she be a Maid, or Chaste, of whom the quere is.

Look if the Lord of the Ascendant ♀ and the ☽ be found in fixed Signs, good Planets beholding them, then say, she is a Maid, and chaste: But if in place of the *Fortunes* there be *Infortunes*, say she is neither a Virgin, nor chaste; especially if ♂ be there, and he in the house of ♀ without Reception: Also, if ☽ and ☉ behold themselves and ♂, she is no Maid; but if the *Significators* be in moveable Signs, *Infortunes* beholding them, say then she desireth a man very much, and that she refrains and restrains her concupiscence very much, and casts off her Suitors; yet it is not good to trust alwayes to this judgment, because the nature of women is changeable.

The *Significatrix* of the woman in her own essential Dignities, or in △ to the ☉ or ♄ with any Reception, or the ☽ and the *Significatrix* in △ or ✶, in Reception, out of any mutual Dignities, or ♀ in ♌ not afflicted, or the ☽ in ♒, free from □ ♂ ☍ of ♂, I judged honesty, and I found it ever true.

Whether a Damosell be a Maid or not.

Behold the Ascendant and his Lord, and the ☽, and if thou findest then fixed and well disposed, it signifieth she is a Virgin; but if they be in common or moveable Signs, or evil Planets be in fixed Signs beholding them, or aspect them any way, it is a doubt of *Legerdemain*; also ♏ Ascending, argueth she is, or would be too familiar.

In many things I dissent from the *Ancients*, and so in this; for if ♂ be in ♌, and ♏ Ascend, the *querent* is suspected and tempted, but yet is honest.

Whether

Whether a Woman be honest to her Husband.

The Lord of the Ascendant, the ☽ or ♀ in fixed Signs, in aspect of the *Fortunes*, she is chaste; these being in aspect of the *Infortunes*, not chaste, chiefly with ♂; ☉ or ☽ beholding ♂, she is *meretrix*; ☉ and ☽ in no aspect, nor ♂ with them, she is suspected a privy Harlot, or rather privately wanton; but not yet come to the act.

The Moon in ♂ to ♂, she in ♉, she in ♏, or he in ♑, she in ♈: ill in this case.

I must charge all Sons of Art, to be sparing in delivering judgment upon these queries, rather to be silent; for as men, we may err; and so by delivering an unlucky judgment, be authors of much mischief.

Of a woman, whether she be corrupt, or hath a Lover besides her Husband or Sweet-heart.

Behold the Ascendant and his Lord, and the ☽, and see if they be both in angles or fixed Signs, then say the Maid is a Virgin, and they lye of her, or what is reported is false: if the Lord of the Ascendant and ☽ be in fixed Signs, and the angles be moveable Signs, she was tempted, but gave no credit or admittance to the *Tempter*. If the ☽ be joyned to ♄ ♃ ♂ ☉ corporally by aspect, so that there is between them but five degrees or less, she is tempted of some one who hath the effigies of that Planet to whom she is joyned; but if the ☽ be joyned to ♀ or ☿, she is tempted by some woman for a man, but she makes no reckoning of the old or young Bawds words: but laughes her to scorn: If the angles be fixed Signs, and the Lord of the Ascendant or ☽ in moveable or common, (for in this judgment the common are of less importance) she hath been attempted, and is still tempted, but she is honest; and hath been formerly deluded, if she be with the ☊; but if then the ☽ be with ☋, she hath formerly offended, and is still guilty, nor will she amend hereafter; the same may be said of ♂, if he be in place of the ☋; yet ♂ imposeth not so much malice on the woman as ☋: generally the ☽ in any Question with ☋, imports mis-reports of the woman, you may call them slanders.

Whether a woman is honest.

The ☽ in the last face of ♊, the woman seems to be corrupt, if the Ascendant be a moveable Sign, or common, or if the Lord of the Ascendant or ☽ be in moveable or common Signs she is no Virgin; the Lord of the Ascendant combust in a movable Sign, the woman hath been tempted and made a harlot by violence, or she was unwillingly drawn to lewdness; the Lord of the Ascendant in a fixed Sign, and the Ascendant fixed, though the ☽ be in a movable Sign, she is still a Virgin, and honest; the ☽ in the Ascendant with ♄, the woman was abused by force, and not by her consent: if the Ascendant be a fixed Sign, and the Lord of the Ascendant in the fifth, or the ☽ in the fifth, or the Lord of the fifth in the Ascendant, or both of them corporally joyned in one Sign, it seems the woman hath newly conceived, or was lately tempted; but if they be separated asunder by three degrees, it seems the woman is delivered, or free from the party she was lately in fear of.

This where suspition is of the questited's honesty will hold true.

Whether a woman trades with any but her Husband.

Behold the Ascendant, his Lord, the ☽, and Planet from whom the ☽ is separated, these are *Significrs* of the *querent*; the seventh house and his Lord, the Planet to whom the ☽ is joyned, are the *Significrs* of the woman: see to whom the ☽ and Lord of the seventh is joyned, which if they be both joyned to the Lord of the Ascendent, whether with Reception or ☌, say, the woman is not faulty, but honest: but if the Lord of the seventh, or the ☽ or either of them is joyned to the Lord of the Triplicity of the Ascendant, *viz.* to him that is Lord of the Diurnal or Nocturnal Triplicity then Ascending, or if any of them is joyned to the Lord of the seventh, and ☽ is separated from the Lord of the Ascendant, it then seems she hath a Friend that she loves besides her Husband; the Lord of the seventh void of course, the woman hath no friend.

These judgments must be carefully observed & well considered before judgment be propounded in the negative, viz. that she is not honest.

The Lord of the seventh, the ☽, or both, separate from any other Planet but the Lord of the Ascendant, and he not separate

parated above three degrees, the woman did love another, but she hath now left him: the Lord of the seventh with the ☊, the Woman is blameless, without he be in ☌ with some other Planet, then she is worthy to be blamed now, was also in times past, and in times to come will be; for if she be not faulty in act, she is in her desires and affections.

The Lord of the seventh or ☽ joyned with ♂, if the ☋ be there, it seems the woman hath a Sweet-heart whom she loveth, and that useth her company: If ♂ be with ☋, and the Lord of the seventh be joyned as beforesaid, it minisheth the malice, and though the woman love some martial man, yet he cannot bring her under his Yoak, yet is she hard put to it, and much perswaded.

If ♂ be with the Lord of the seventh, or with ☽, or in one Sign in ☌, or with ☋, the woman hath a Sweet-heart in contract, not far from her house; and if they be in one degree, then he is in the house, and one of the familiars of the man that asks the Question, or of her own Husband.

If the ☽ or Lord of the seventh separate from ♂, or ♂ from him, or that they be separated, perchance the woman had a Lover before she knew her Husband, but now they have one forsaken the other, or they have forgot each other.

♂ Lord of the seventh, or ☽ Lady of the seventh, in ♈ or ♏, and ♂ beholding any of them, *viz.* either of the Signs, or ☽, or in Reception with one or other, *viz.* ☽ and ♂, for if ♂ did receive the ☽, she did a long time love one, but she hath little to do with him now: ☽ Lady of the seventh, in ☌ with ♂ or ♄ in any Sign whatsoever, the woman hath loved a certain man, a *Noble-man* or a *Bishop*, *viz.* a man of better quality then her self, *&c.* but if there be a mutual Reception between them, they still love one another, or still some acts of kindness pass between them, and there wants nought but opportunity.

The Lord of the seventh or ☽ joyned to ☿, the woman seems to love a young Clerk, or a Merchant, or wity, nimble, Fellow.

The Lord of the seventh joyned to ♀ with Reception, with or without any aspect, or else by a △ or ✶, or □ without

Reception, the Woman cares not for men, but hath friendship with women, or speaks wantonly, but is not naturally lewd or vitious.

The Lord of the seventh or ☽ in ☌ with ♄, the woman loveth an Old man, or a Religious man, or a Country-man, or a man of plain sober carriage.

The Lord of the seventh joyned to the ☉, she loveth at present, and did love a certain great person, according to the quality of the *Demandant*; if it be with Reception, he hath or may have, if he please, to do with her; but if it be without Reception, he cares not for her, but hath quite forsaken her: But if more Planets do behold the ☉ as well as the Lord of the seventh, especially ♄ or ☿, more men have had to do with her, nor is she yet amended; but somewhat tardy, *&c.*

If ones Lover or Wife hath a Sweet-heart besides himself.

See if ♂ be in the seventh house, so that he be not in his own house, then she hath one; if ♄ be there, she loveth one, but lyeth not with him; if ♃ be there, she hath much ado to be honest; if ♀, she is a merry wag, and is thought to be wanton, but is not: if ☿, she had a Friend but hath not now; if ☽ be in the seventh, she as yet hath none, but she will have, and will be common: if ☉ or ☊ be there, she is chaste and hath no Friend: After the same manner you may judge of Friends, or of the man, when the woman propounds the Question.

Hath she a Lover.

Any Planet in the seventh, (so he be not the Lord of the seventh) she hath one of his complexion, (if none be in the seventh, none;) thus do for the man, but have relation to the eleventh house: The Lord of the seventh void of course, she hath none; or with ☊, *idem*: the Lord of the seventh or ☽ joyned to ☌, she hath a Sweet-heart, or one whom she is familiar withall, that she doth much respect, but I say not in any dishonest way.

If

If a Marriage shall be perfected or no.

Consider the Lord of the Ascendant and the ☽, these are properly *Significators* of the *querent*; the seventh house and his Lord are for the *quesited*.

If the Lord of the Ascendant or ☽ be joyned to the Lord of the seventh, in any of the dignities of the Lord of the seventh, and in the Ascendant, eleventh or tenth, hardly in the seventh, the *querent* shall obtain the party desired.

If both *Significators* behold each other with ✶ or △, out of the Ascendant and eleventh, or ninth and seventh, or seventh and fifth houses, with or without Reception, no prohibition, frustration or abscission, or Retrogradation of the principall *Significators* intervening, the Match will be concluded if the *querent* please, (for we do suppose a freedom of will in this nature) if a □ or ☍ be between the *Significators* (and no Reception) the matter will come to nothing.

A □ aspect with Reception of *Significators*, perfects the matter, but with a little difficulty; if no Reception be, there's onely hopes, no grounds whereby to judge the thing shall be effected really.

Contrary to all the rules of the *Ancients*, I have ever found, that when the Lord of the seventh hath been in the Ascendant, the *querent* hath loved most, and when the Lord of the Ascendant was in the seventh, the *quesited* loved best.

If the *Significators* aspect not one another, but some Planet transfers their influence one to another, and this with a benevolent aspect, then shall the matter be brought to passe by one signified by that Planet, whose description you may frame according to the Sign wherein he is, and his quality from the house he is Lord of: A masculine and diurnall Planet denotes a man; a feminine, nocturnall Planet, or a man of a feminine construction, *& sic è contrario.*

If a Planet transfers the *Significators* disposition, observe who that Planet is, and to whom he commits his disposition, and whether he be not Retrograde, Combust or unfortunate, or Cadent from his own house, or in the figure, or in ☍ or □

aspect to an *Infortune*, without Reception; for then if no such thing be, the matter will be effected and continue, especially if he be a *Fortune*, and the Matrimony will take well, and the people love together.

Whether the Child conceived is the Son of him who is reputed is Father.

Behold the Lord of the Ascendant and the ☽, who signifie the *Interrogant*; then observe the Sign of the eleventh and his Lord, these signifie the issue in Conception; if these *Significators* behold one another by △ or ✶, with Reception or not, the Conception is legitimate; if they behold one another with □ or ☌, with mutual Reception, and perfect aspect, or the Lord of the Ascendant or the ☽ in the fifth, or if the Lord of the fifth be in the Ascendant, without the evill aspect of the *Infortunes*, or if the *Fortunes* one or both do behold the fifth house or his Lord, the Child conceived is legitimate and true begotten, *&c.* but if none of these things be, but that ♄ ♂ or ☿ behold the fifth house, or Lord thereof, there may be just suspition the Child is conceived in adultery, and the Mother was stuprated.

Of a woman living from her Husband, whether she shall ever live with him again or not, or be received into favour.

This Question will as well resolve the doubt concerning a Mistris, *&c.* or Sweet-heart.

If the woman her self propound the Question, who is absent from her Husband or Friend, *&c. Whether she shall be received into favour or not again?*

Consider herein the Lord of the seventh, which is the Ascendant of the woman in this case, for the seventh is ever given to the banished or expulsed party; see if the Lord of the seventh behold the Ascendant so partilly, or with so true and good an aspect as himself doth, then without doubt she shall again return and come into favour; if the Lord of the seventh behold not the Ascendant, but another Planet who is not impedited, yet beholds

beholds the Ascendant, the woman shall be received again by the mediation of some person who shall interpose his friendship with the Husband or Friend, and reconcile them; if none of these things be, then have recourse to the ☉, the natural *Significator* of man, or the Husband, and of ♀, the natural *Significatrix* of the woman; and if the ☉ be above the Earth, and ♀ behold the Ascendant with a pleasant ✶ or △ the woman shall return to her house or Sweetheart with ease or without any great noise.

If the ☉ be under the earth, and ♀ above, and behold the Ascendant with ✶ or △, the woman or wife shall be received, but with some importunity and delayes, with much ado, and a great deal of labour, and all her Neighbours shall take notice of it.

If the ☽ be encreasing in light, and in any good aspect to the Ascendant, she shall return, but with much solicitation.

If the ☽ be decreasing in light, and in her second or last quarter, and not neer the ☉ beames, but beholding the Ascendant, she will return with much ease and quickly.

Behold if ♀ be Occidental, Retrograde and hastening to Combustion, then of her own accord the woman will return to her Husband, fearing by her absence she shall offend him, and she is sorry she ever departed from him; but if she be lately separated from the ☉ beames, then it repents the man that he gave occasion to his Wife to absent her self, or that he abused her; but the woman will be angry and malapert, and seems sory that she shall return, nor will she much respect her Husband after that time.

CHAP. L.

Of Servants fled, Beasts strayed, and things lost.

THe *Signifier* of the thing lost is the ☽, wherefore if you finde the ☽ applying to the Lord of the Ascendant, or to the Lord of the twelfth from the Ascendant, or to the Lord of the house of the ☽, the thing missing shall be found again; but

This principally concerns Cattle strayed.

but if the ☽ apply to none of these, nor abide in the Ascendant nor in the second house, the thing lost or miscarried shall not be found: if the Lord of the house of the ☽ be in the third, or in a ✶ to the Ascendant, there is some hope of finding the thing again, during that aspect with the degree ascending: And again, if he separate himself from the Lord of the twelfth, eighth, or sixth house, and apply unto the degree of the house of Substance, (what aspect soever it be) there is hope to finde it again; or if the Lord of the house of the ☽ do behold ☽; but if you finde these Constellations contrary, judge the contrary; if the ☽ be fortunate by any of the two *Fortunes*, the thing that is lost chanced into the hands of some trusty body, which keepeth the same, and would fain restore it again; or if that *Fortune* apply to the Ascendant, or behold the same, or the ☽ behold the Ascendant, that faithful person will restore the same again to the owner.

The place where the thing is that is lost.

The *Signifier* of the place where the thing is at time of the Question, is the place of the *Moon* according to the nature of the Sign she is in, for if the Sign be Oriental, it is in the East part, if it be Occidental, it is West, *&c.* Behold also the place of the *Moon* in the Figure, for if she be in the Ascendant, it is in the East, *&c.* if the Lord of the house of the *Moon* be in humane Signs, it is in a place where men use to be; if in Signs of small Beasts, as ♈ and ♍ it is where such kind of Beasts be: Also, look to the ☽, and see if she be in a fiery Sign, it is where fire is; if in a watry Sign, where water is, *&c.* if the ☽ be with the Lord of the Ascendant in one quarter, and there be not between them more then one Sign, the thing lost is in the house of him that lost it, or about it; but if there be between them more then thirty degrees, and less then seventy degrees, the thing is in the Town where the owner is, but if they be not in one quarter, it is then far from the owner.

How the things or Goods was lost.

If you will know how and in what manner they were lost, behold from whom the Lord of the Ascendant did last separate, and if he did separate from ♄, the cause of the lost thing was through forgetfulness of the owner, who knows not where he laid it, or it is forgotten by reason of some cold or sickness which afflicted the loser, especially if ♄ be Retrograde, if he be separated from ♃, or in the house of ♃, then through fast or abstinency, or ordering of Laws, or by his excess of care of governing of things, or managing the affairs of the house, or else by some trust put upon him that carried it away or mislaid it.

This was Frierly Astrology, and supposes somewhat lost in an Abbey or Nunnery.

If he be separated from ♂, or in the house of ♂, it was lost through fear, or by some sudden passion, provoking the loser to anger, fury, fire, or for enmity, or upon a quarrel. If from the ☉ or in his house, then by the means of the King, study of hunting or pastime, or by means of the master of the Family, or a Gentleman. If from ♀ or in her house, then by drinking, Cards or Dice, or making merry in an Ale-house or Tavern, or by pastime, or singing and dallying with women, *&c.* If from ☿ by reason of writing, or sending, or dictating of Letters, or going on a Message: If from the ☽, or in the house of the ☽, it was lost by too frequent use, and shewing the Commodity or thing lost, or the party made it too common, or some Messenger, Widdow or Servant lost the same. If the thing lost or missing be a Beast, and not a thing movable, the signification in knowing the place, and the state thereof, is as the said significations of things not having life, but that it is needfull to seek whether it fled away of it self, or some other drove him away, whether it liveth or no? and to finde the cause of the death of it, if it be dead.

Whether it be stolen or no.

If you would know if the Beast fled away by it self, or some body took it, behold if you finde the Lord of the house of the ☽ *This concerns Cattle.*

separating himself from any Planet, say then, that he fled away of his own accord; but if the Lord of the house of the ☽ be not separated from any Planet, but that another Planet is separating himself from him, say that some one or other took it and fled away; but if the Lord of the house of the *Moon* be not in any of these two we speak of, behold what you see by the posture of the Lord of the second house, and judge by him as you judged by the Lord of the house of the *Moon*, and her separation; and if you finde of these two no separation, say that the Beast is still in his place, or neer it, and that he fled not away.

Whether it be alive.

If you will know whether it be alive or not, behold the *Moon* and if you finde her in application to the Lord of the eighth house from her, say it is dead; and if you finde no such thing, behold her Lord, and if you finde him applying to the Lord of the eighth house from the *Moon*, say likewise that it is dead, or it shall dye very shortly; but if in none of these you finde application, take the signification from the Lord of the eighth house after the same manner.

Whether the thing missing be stoln, or fled of it self.

Stolen. If the *Significator* of the Thief be in the Ascendant, or giveth his vertue to the ☽, or the ☽ to him, it is stolen, or the Lord of the Ascendant to the *Significator* of the Thief, or the *Significator* of the Thief apply to the Lord of the Ascendant by ☐ or ☌, or the ☽ by ☌ ☐ or ☌, or the Lord of the house of the ☽, or of her Term, or the Lord of the second house, or ⊕ or his Lord, or if any Planet be in the Ascendant, and give his power to the *Significator* of the Thief, or the *Significator* to him by ☐ or ☌, if some of these constellations be not, it is not stolen, except there be an *Infortune* in the Ascendant or second, or the Lord of the house of the ☽, or her Term be infortunate, or the ⊕ or his Lord, or the Lord of the Ascendant, or the Lord of the second house be infortunate, these signifie losing.

Not stoln. Or if you finde the Lord of the house of the ☽ separating from

from any Planet, it is fled of its own accord; if he separate not, but some other from him, it is driven away; the like in either by the Lord of the second, if he be in no such state or position, the thing abideth still, and is not stolen.

For Beasts strayed, or Fugitives, or any thing lost.

The *Significator* is ☽, wherefore the ☽ applying to the Lord of the Ascendant, or second house, or to her Dispositor, it shall be found, otherwise not; ☽ in the Ascendant, or her Dispositor in a △ or ✶, gives hopes to finde it; the Dispositor of the ☽ separating from the Lord of the sixth, eighth or twelfth, and applying to the Lord of the Ascendant, or to the degree of the second house, good hopes also; ☽ in aspect to her Dispositor, good; ☽ infortunate of the Lord of the sixth, eighth, or twelfth house, it is in the hands of an ill person that will not depart from it, chiefly if the *Infortune* behold the Ascendant or his Lord. *If found.*

☽ Beholding ♃ or ♀, it is in the hands of an honest man that will restore it again; if ♃ or ♀ have any aspect to the Ascendant, or ☽ apply to the Ascendant; ☽ in the Ascendant, it is restored with trouble or pain; or the Lord of the twelfth in the twelfth house, the Lord of the seventh in the twelfth, the Fugitive is imprisoned. *Restored.* *Fugitive in restraint.*

The place: ☽ in the tenth, it is south; in the seventh, West; in the fourth, North; in the Ascendant, East, *&c.* the Dispositor of the ☽ in a humane Sign, it is in a place where men use; in ♋ ♏ or ♓, a place of Water or Wels; ☽ in the last face of ♍, it is amongst Ships; this must be when things are lost neer a Harbour. *The place.*

☽ In ♈ ♌ ♐, in a place of fire; ☽ or her Dispositor being in movable Signs, it is in a place newly broken up.

☽ Within thirty degrees of the Lord of the Ascendant the thing is with the Loser, or neer him; ☽ more then thirty degrees from the Lord of the Ascendant, it is far off; the Dispositor of the ☽ separating from another Planet, it is strayed; another Planet separating from the Dispositor of the ☽, it is stolen. *Strayed.*

Dead. ☽ Or her Dispositor applying to the Lord of the eighth, or eighth house from the ☽, it is dead or will dye shortly.

Found. ☽ In the Ascendant, or △ to the Lord of the Ascendant; ☽ in △ to ☉, found.

The Lord of the second in the tenth or ninth, it is in the house of the *Querent*, or in the power of a familiar friend; ☉ in the Ascendant (unless in ♎ or ♒) found; the Lord of the second in the eleventh or twelfth, far off.

Of Beasts or Strayes.

If the Lord of the sixth be in the sixth, the Beasts be small: if the Lord of the twelfth be in the twelfth, the Beasts be great: if the Lord of the sixth be in the sixth or twelfth, they be in a Pound; if the Lord of the sixth be in fiery Signs, they shall be under fetters and locks; if the Lord of the Ascendant and Lord of the hour be one Planet, then it is true they are in pound; if the *Moon* be in common Signs, they are in rushy grounds; if in an angle, they be in Closes or Grounds, if in a succedant, they be within the Closes, or about them, on the right hand of the owners; if the *Moon* be in a cadent house, they are in common Fields; if in ♉, where Dennes and water-beasts be, or some little Rivolet, if ♒ or ♓ in watry or fishing places, or neer Fish-ponds, in the last moity of ♍, in a place of Ships, or some Wood or Wood-yard.

This concerns Goods immovable. Behold the Sign where the ☽ is, if in fiery Signs, in a place where fire is, or about a fire, or where fire hath formerly been made; the *Moon* in watry Signs, where water is, or about waters; the *Moon* in aiery Signs, in a place of many windowes, or open places, as Garrets, and such like; * the *Moon* in earthly Signs, in an earthly place, where houses are made of earth, or neer mud wals or clay; the *Moon*, or the Lord of the house where she is, be in a movable Sign, in a place new peopled, or a house new built, or where are hils, and in other places levell grounds; the *Moon* in a fixed Sign, in a plain Country or champion; the *Moon* in a common Sign in a place of much water, according to the nature of the place where the thing was lost or missing.

* *This hath relation to Beasts strayed.*

Another

Another Judgment.

Common Signs, as ♊ ♍ ♐ or ♓, do signifie within the house, if it be dead things, as rings, *&c.* but if it be quick or living things, or Cattle, it signifieth watry grounds, Ditches, Pits, Rushes, a Market-place; fixed Signs, the Goods are hid, or laid low by the earth, or neer it, in wals, or in hollow Trees; movable Signs, high places, Roofs, or Seeling of houses; watry Signs, in water, or under the earth, a Pavement, Foundations of houses, *&c.*

That the Beasts are lost.

The Lord of the sixth unfortunate by ♄ or ♂, the Beasts be lost, chiefly if the Lord of the sixth be cadent, or that the Cattle are driven away or stolen; if any Planet do separate from the Lord of the house of the ☽, it is driven away or sold; if the Planet separate from the Lord of the second, *idem*; if you finde none of these, the Beasts are not far off.

Dead or alive.

If the ☽ apply to the Lord of the eighth, it is dead, or to the eighth house; if the Lord of the house of the ☽ apply to eighth, *idem*; or if the *Significator* of the Beast be in the eighth, in □ to any infortune in the fourth.

In Pound or not.

If the Lord of the sixth or twelfth be in the ninth or tenth, then are the Beasts with some Justice or Officer, as Baily or Constable, or under Lock, or are commanded to be safe kept; for the most part Lord of the twelfth or sixth in the twelfth or sixth, they are kept close.

That the Cattle shall be found again.

If the Lord of the sixth be fortunate by ♃ or ♀, and if they be found in the second, fifth or eleventh houses; the Beasts will be had again; if the Lord of the Term of the *Moon*, or the Lord of the Cusp of the fourth house be with the Lord of the Ascendant, *idem*; or if the Lord of the sixth or twelfth be in △ of ☉ out of angles.

How far off a thing lost is from the owner.

The ☾ *Moon* in the same quarter with the Lord of the Ascendant if there be but one Sign between them, the lost thing is in the house, or about his house that lost it; if there be more then thirty degrees unto seventy, the thing lost is in the Town, and in the same limits and bounds where the owner is; and if it be not within ninety degrees, the thing lost is far distant from the owner; for usually when the *Significator* of the thing lost is in the same Quadrant, or the *Moon*, the goods are in the same Town or Hundred where the *querent* liveth.

Beasts stolen or strayed.

If the Lord of the house of the ☾ *Moon*, or Lord of the second do separate from their own houses, (if the goods be fixed) it is stolen; if moveable, fled of his own accord.

In what place they are.

If the Lord of the sixth be in an angle, the Beasts be of small growth and in Pounds, Closes or houses; in cadent, in a Common, and are going way-ward; in succedant, in some Pasture neer hand.

Which way.

If the Lord of the sixth be in fiery Signs, East-ward in Woods or where Bushes, Brambles or Fern have been burned; but in angles in fiery Signs, in Closes or Pound, or under lock.

The Lord of the sixth in earthly Signs, South, on dry lands, or grounds, but if in an angle, in a Pound, or close Pound with a thing that earth is about it, *viz.* a mud wall; if succedant, it is about Closes on the right hand of the *querent*.

The Lord of the sixth in an aiery Sign, they are most in plain ground, if he be in an angle, they be in Pound or housed West from the place where they were lost; In succedant, on the right hand Westward; in cadent, on the left and going away-

away-ward, *viz.* Straying further from their right Owner.

If the Lord of the sixth be in watry Signs, North, in a low place; if in an angle, in Close-ground, Northward; in succedant, on the right hand of you Northward; in cadent, in the Common on the left hand, where water is, or Medows, going away-ward, or where people water their Cattle.

In what ground they be.

If the Lord of the sixth be in movable Signs, they are in hilly grounds.

If the Lord of the sixth be in fixed Signs, in plain ground where is new building, or some grounds new plowed or turned up.

Common Signs, where water is, rushy grounds, ditches.

If the Lord of the Term of the *Moon* be in a fixed Sign, they are in a plain ground newly taken in, or nigh a new building.

In movable, in new land, or ground full of hils.

In common Signs, in a watry place, rushy or a marshy ground, nigh ditches and pits.

The Cattle shall to Pound.

If the *Moon* be in the twelfth, they shall be had to Pound or be pounded, what signification soever, if the *Moon* be unfortunate, they shall to Pound; if the Lord of the twelfth and principall *Significator* be unfortunate, they shall to pound, or be kept obscurely in some private or close place.

Long in Pound.

If ♄ be in the twelfth, or in the first (when the *querent* comes to know of you what is become of the Cattle) or the *Moon* in the twelfth, any of them unfortunate, then shall they be long in pound; if ♂ aspect ♄ or the *Moon* in the twelfth, with ☌ ☐ or ☍, they will be killed in Pound, or dye there, or be very neer starving.

From hence the movable, fixed or common Signs may easily

ly be known, when Sheep be stolen, whether and where they are killed or not? if ♄ be in the Ascendant, fourth, eighth or twelfth, long in pound.

Escape the Pound.

If the Lord of the Ascendant be in a movable Sign, in the third, ninth or tenth, they shall escape Pound; if the Lord of the Ascendant be in the twelfth, though good, yet sick and ill in Pound.

If the Lord of the Ascendant be in the eight, it's probable they dye in pound.

If the principal *Significator* of the Ascendant be Retrograde they dye in Pound.

If the Lord of the sixth behold the Lord of the Ascendant with ✶ or △, they will be had again; if he behold him with □ or ☍, then they will be stopped: if he behold the *Moon* or the Lord of the house of the *Moon*, with ✶ or △, had again; with □ or ☍, stopt or staid in some Village or Town.

Whether the Fugitive shall be taken.

Give the Ascendant and his Lord and the ☉ unto the *Querent*, and the seventh and his Lord unto the *Fugitive* or thing asked for, and behold what aspect is between them, and so judge; for if the Lord of the Ascendant apply unto the Lord of the seventh with ☌ ✶ or △, or that the Lord of the Ascendant be in the seventh, it betokeneth the *Querent* shall recover the things lost, or Fugitive gone away. Also, if the Lord of the seventh be in the Ascendant, or apply to the Lord thereof, or there be any translation of light betwixt them, it sheweth the same with more facility.

Of the Moon.

For Fugitives, have respect to the ☽ *Moon*, being natural *Significatrix* of them, by reason of her quick motion, for if she be in the Ascendant, or apply to the Lord thereof with a good aspect, or that the Lord of the seventh or the *Moon* separate from the *Fortunes*, and be immediately conjoyned to the *Infortunes*, all these,

these shew, that the *Fugitive* shall return and be recovered, or shall be so hindered, that he shall come again.

The ☽ encreasing in light and number, he shall be long in search; decreasing, soon found, and with lesse labour: also, the ☽ separating from the Lord of the seventh, and joyned with the Lord of the Ascendant, the *Fugitive* is sorry he went, and will send some to entreat for him; the Lord of the seventh Combust, signifies the *Fugitive* will be taken, will he, nill he; behold in what quarter the ☽ is, that way the *Fugitive* draweth, or intendeth to go.

Whether he shall be taken.

The Lord of the seventh joyned to an *Infortune* in an angle, upon good search, the *Fugitive* will be taken; but if both be not in an angle, he shall be detained or staid by the way, but not imprisoned; if the Lord of the Ascendant behold that *Infortune* who afflicts the *Fugitive*, the *querent* shall finde the *Fugitive* detained by some one, to whom he ought to give money, or who will demand mony before he do restore the *Fugitive* unto him: if the *Infortune* be in the ninth, he shall be staid in his journey and taken; the Lord of the seventh with a Planet stationary, in his first or second station, in an angle or succedant, he knoweth not which way to fly but shall be taken.

If a Fugitive shall be found, or come again.

If the Lord of the seventh be in the Ascendant, the *Fugitive* will return of his own accord; ☽ separating from the Lord of the Ascendant, and joyned immediately to the Lord of the seventh house, or to the seventh house, one will shortly bring news of him; the Lord of the seventh Combust, or entring Combustion, the *Fugitive* shall be found (*volens, nolens*;) the ☽ separating from the Lord of the seventh, and joyned immediatly to the Ascendant, or Lord thereof, the *Fugitive* repenteth his departure, and will send some to entreat for him; ☽ joyned to *Infortunes*, viz. ♄ ♂ or ☌ ♆, or to a Planet Retrograde, he shall be found or come again, and hath endured much misery since his departure; the Lord of the seventh beholding an *In-*

fortune from the seventh, the *querent* shall finde him that is fled with some to whom he must give money before he can have him; ☽ separating from ♄ or ♀, he shall quickly come back again, or, a thing lost shall suddenly be found; ☽ aspecting her own house with ✶ or △, the *Fugitive* returneth within three dayes; or according to probability, the *querent* shall hear where he is within three dayes, if the distance be not too great.

Distance.

Behold the Lord of the seventh, and the Lord of the hour, and look how many degrees are between them, so many miles he is off from the place where he went from.

The former rule I do conceive not so perfect as this which follows; see what distance there is betwixt the ☽ and *Significator*, *viz.* their aspect and what Signs they are in; give for every degree in a movable Sign seventeen houses or Furlongs, at discretion; in common Signs, give for every degree five Furlongs or distance of five houses; in fixed Signs, for every degree give one Furlong, or one house, *&c.* having relation to the thing lost, and whether it be in a Town, or in the Fields.

Of a Woman flying from her Husband.

The ☉ under the earth, ♀ Occidental and Retrograde, she will return of her own will; ♀ Orientall, she cometh, but not willingly; Lord of the Ascendant, the ☽, and Lord of the seventh in △, she returneth, with a □ or ☌ without Reception, never; ♂ in an angle, and giving the ☽ strength, and the Ascendant moveable, they shall be contented to be separated for ever.

Of a Thief and Theft.

Haly saith, you must know that the Ascendant is the *Significator* of the *querent*, the Lord of the second is *Significator* of the thing that is stolen or taken away, and the seventh house is the *Significator* of the *Thief*, if there be no peregrine Planet in an angle or second house; the tenth house is the *Signifier* of the

Thing, and the Sign of the fourth the *Signifier* of the place where the thing is, that is, or was taken away; whose proper significations you must know from the Lords of those houses, whereby you may know the condition and state of what is missing, and if you finde in the Ascendant a Planet peregrine, put him as the *Significator* of the *Thief*, and especially if he be Lord of the seventh house; but if no Planet be in the Ascendant, look if there be any in the other angles, and give him to be *Signifier* of the *Thief*.

This shall be more copiously handled in some following Chapter. A most certain rule.

Of the SIGNIFICATOR *of the Thief.*

The Lord of the seventh commonly signifies the *Thief*, but especially if he be peregrine in the Ascendant, or in any other angle; but if he be not so, then behold if any other Planet be peregrine in any of the angles, call him the *Thief*; if none be peregrine in any of the angles, take the Lord of the hour, and call him the *Thief*, and if it happen that the Lord of the hour be Lord of the seventh, then it is more radicall; if the Lord of the seventh be in the Ascendant, the *querent* is Thief; this will hold where just suspition is made of the *querent's* fidelity, or most cause above all others, whose complexion and condition is according to the Planet, Lord of the seventh, and Sign thereof.

A Planet is then peregrine when he is neither in his House, Triplicity, Term, Exaltation or Face. I rather and more assuredly prefer the Lord of the seventh, as more rational and consentaneous to reason. This rule is vulgar and not of any credit.

The SIGNIFICATOR *of the thing stolen.*

* The *Significator* of the thing stolen is the Lord of the Term the ☽ is in; when thou hast found the *Significator* of the Thief, and understandest the nature of his disposition by the significant Planet and his aspects, know that the Ascendant is *Signifier* of the *Question*, or *Demandant*, and if thou see the Lord of the Ascendant draw towards the Lord of the seventh, or to the Lord of the hour, or be in the seventh, it signifieth that the Thief shall be taken anon after, or it gives hopes of discovery of the thing lost.

Of THEFTS.

The first house, which is the Ascendant, is for the *querent*, and his

This is a very good judgment, and may well be trusted.

his Lord for him that hath lost the Goods, and signifieth the place from whence the Goods was taken; the seventh house and his Lord, and the peregrine Planet in an angle, and the Lord of the hour, signifieth the Thief, or party that took away the Goods.

The second house and the Lord of the second house and the ☽, shall signifie the Goods or thing that is lost, stolen or mist; the fourth house and his Lord shall signifie the place where it is laid, put or done, or conveyed unto, and is in at that instant of time.

The aspects of the ☉ and ☽, of the Lord of the Ascendant, of the Lord of the second house, and of the Lord of the house of the ☽, to the Lord of the Ascendant, and their application and aspects one to another, shall tell and shew whether the Goods shall be found or had again, or not: If the Lord of the second and the ☽ be in the seventh, in the Sign of the seventh, and the Lord of the seventh house behold them both by △ or ✶ aspect (though long out, *viz.* if the aspect be by many degrees distance) then is the Goods taken away by some body, *viz.* they are not simply lost: if the ☽ be *Lady* of the second, and in the house of the Lord of the hour, going to ☌ of the Lord of the seventh house, then hath the party lost the thing or Goods in some place where he was, and hath forgot it, and it is neither lost nor stolen, but carelesly mislaid.

If the ☽ be Lady of the Ascendant, and in the fourth, and the Lord of the second in the seventh, or in the sign of the eight house, in ☌ to the second house, at a ✶ or △ to the ☽, the thing is not stolen, but taken away in jest.

If the ☽ be Lady of the Ascendant, and in the Ascendant, not far remote, and the ☉ Lord of the second in the tenth with the Lord of the seventh house, and the Lord of the seventh oppress the ☽ with a □, then is the Goods stolen and taken away; if the ☽ be in the third, oppress with the Lord of the seventh house by his □ aspect, and Lord of the second also being Lord of the Ascendant, and in the seventh, in the Sign of the seventh, then it is stolen, but first it was taken in jest, and it will be hard to get it again, except the ☉ and ☽ behold the Ascendant.

If

If ☽ be the seventh in the Sign of the Lord of the hour, the Lord of the hour being Lord of the seventh, then is the Goods not stolen or taken away, but overlooked and mistaken. If ☽ be in the fifth house and in ♈, and be Lady of the hour, and ♀ Lady of the second in the tenth, in the Sign of the tenth, and ☽ in ☌ to the Lord of the seventh, then hath the party lost the Goods as he went by the way, or was in some place where he left them: If the ☽ be Lady of the hour, in ♋, in the eight, and the Lord of the second in the fifth, and neither of them behold the Lord of the seventh, but the Lord of the seventh be in the seventh, then is the Goods taken away in jest by the Master of the house, and he will deny it: If the ☽ be Lady of the hour in the fourth, in ☌ to the Lord of the seventh, and the Lord of the second in the twelfth, in a ✶ to the Lord of the seventh, then hath some body taken the things away in jest: If ☽ be in the Sign of the Lord of the seventh, and not beholding the Lord of the seventh, but ☽ in the twelfth, and Lord of the second in the sixth, then is the Goods taken away in jest, if the Lord of the second did last separate from the Lord of the house of the ☽, then the Goods is stolen in jest, but will scant be had again. If the ☽ do separate from the Lord of the second by □, the Goods is taken away and stolen by some body: sometimes the ☽ is Lady of the second, and doth separate from the Lord of the house wherein she is, then it is stolen: If the Lord of the Ascendant do separate from ♄, or from the Lord of the second house, then did the *Querent* lay it down and forget it, and so it was lost: but when the Lord of the Ascendant and Lord of the second do separate from ♄, it is the surer: and sometimes it falls out, that the ☽ is *Lady* of the Ascendant, and separates from ♄, and doth apply unto the Lord of the second house, which did also last separate from ♄, and sometimes the Lord of the Ascendant, as ☉ is also Lord of the second, and doth separate from ♄, yet if it be so, it giveth all one judgment as aforesaid: If the Lord of the second or ♄ do separate from the Lord of the Ascendant, then did the party lose the Goods by the way as he went, or in some place where he was, or else it tumbled out of his pocket privily into some secret place where it is not stolen or found: But if there be none of these separations

aforesaid, then see if the peregrine Planet or Lord of the seventh or ☿, who is also for the Thief, do apply to ♄, or the Lord of the second; if they do, then is the Goods absolutely stolen, and the Thief came with intent for to steal: If the Lord of the second or ♄ do apply unto the peregrine Planet, or to the Lord of the seventh, or to ☿, who is for the Thief, then the Goods or the thing lost did offer it self to the Thief, or he came easily by them without trouble; for he that stole them, came not with intent for to have stolen it, but seeing the thing did lye so open, and so carelesly, he took it and carried it away. If ☽ be lady of the Ascendant, and also Lady of the second, and be in ♉, and apply by ☌ to the ☉, within one degree, and ☉ be Lord of the third house, and ♂ be the peregrine Planet, and in the tenth, and ☿ apply to ♂, none of the aboveseid separations or applications impediting, or the Lord of the seventh in the third, then the *Querent* did lose the thing by the way as he went, and it is not stolen from him.

Whether it be stolen or no.

For this, behold if the *Signifier* of the Thief be in the Ascendant, or give his vertue to the ☽, or the ☽ to him, it is stolen; if the Lord of the Ascendant give his vertue to the *Signifier* of the Thief, it is stolen; if the *Signifier* behold the Lord of the Ascendant by □ or ☍, or the ☽ by ☌ □ ☍, or the Lord of the house of the *Moon*, or the Lord of the Term of the *Moon*, or the Lord of the second house, or the ⊕ or his Lord, the thing is stolen.

And if any Planet be in the Ascendant, and give his power to the *Signifier* of the Thief, or the *Significator* to him by □ or ☍, it is stolen: and if some of these constellations be not, the thing is not stolen, except there be an *Infortune* in the Ascendant or second house, or the Lord of the house of the *Moon*, or of the Term of the *Moon* is unfortunate, or the ⊕ or his Lord be unfortunate, or the Lord of the Ascendant, or the Lord of the second house be infortunate, all these signifie loss or losing.

That

That the Goods are stolen.

If any Planet be in the Ascendant peregrine, it is stolen; or the peregrine Planet give vertue to the ☽, or the ☽ to him, it is stolen; the Lord of Ascendant peregrine, it is stolen; if the Thief be peregrine, that is, if he have no dignities where he is, it is stolen; if the *Significator* be with the Lord of the Ascendant or in □ or ☍ to the Lord of the Ascendant, it is stolen.

If any Planet do separate from the Lord of the house of the ☽, it is stolen; if any Planet have respect to the Lord of the Term of the ☽, with ☌ □ or ☍, it is stolen: if any Planet be separate from the Lord of the house of Substance, it is taken away: if the Thief have respect unto the Lord of the house of the ☽, with ☌ □ or ☍ it is taken away.

Not stolen.

If neither the Lord of the house of the ☾*Moon*, or Lord of the second separate not themselves from one another, or any other Planet from them, then what you look for is in his own place; if the ☾*Moon* give vertue to ♄ or ♂, or to any Planet in cadent houses, or to the Lord of the eighth, not stole, but missing, or else negligently thrown aside.

It will be (or is intended to be stolen.)

If the ☾*Moon* be Lady of the seventh, and give her vertue to a Planet in the second, or in the eleventh or fifth, having her self neither ✶ or △ to the cusps of the houses, or if any Planet in the seventh give vertue to a Planet in the second, fifth or eleventh, and have no ✶ or △ to the Planet in the seventh, it will be, or if the Lord of the tenth be in ☌ □ or ☍ with the Thief, it will be stolen.

It is Lost or Stolen.

If a Planet do separate himself from the Lord of the house or the

of the ☽, or from the Lord of the second, then it is taken away with hands and stolen: If the ☽ be Lady of the seventh, and give vertue to the Lord of the Ascendant, it is stolen: if the Lord of the Ascendant give vertue to the *Moon* in the seventh, it is stolen.

If any Planet in the Ascendant give vertue to the *Signifier* of the Thief, it is stolen, or the Thief to the Lord of the Ascendant, its stolen; but the Thief gives so much of the Goods to the owner again, according to the vertue or light that the Thief giveth to the Lord of the Ascendant; if any Planet in the Ascendant be peregrine, it is stolen, and the Thief shall escape.

If the peregrine Planet give vertue to the *Moon*, or the *Moon* to him, if the Thief aspect the *Moon* with ☌ □ or ☍, or aspect the Lord of the Term of the ☾*Moon*, it is stolen.

If the ☽ give vertue to ♄ or ♂, or if she give vertue to any Planet in a cadent house, or if the *Moon* give vertue to the Lord of the eighth, and he in a movable Sign, the things are stolen, but in fixed Signs, taken away.

If the Lord of the house of the ☾*Moon* separate from any Planet, or the Lord of the second do separate from any Planet, stolen.

If the Lord of the house of the *Moon* or second be in his own house, and have vertue of ♄ or ♂, gone away by it self, and not stolen.

Of the age of the Thief.

The age is taken from the Planet that is *Significator* of the Thief, if he be Oriental, he is young; in the midst of his Orientality, then of middle age; if he be in the end of his Orientality, he is old, saith *Haly*.

To judge by the distance of the Planets from the ☉, for by the ☉ the Planets are Oriental and Occidental, by which the signification of age is taken, after *Haly*, and other Writers.

If together with this, you consider in what degrees of the Sign the *Significator* is in, you shall do better, for a Planet Oriental and in few degrees, denotes youth, or younger; in more degrees, more age; frame the age according to an exact mixture.

If

If ♄ ♃ or ♂ be significators, then behold the distance of them from the ☉; from their ♂ with the ☉ to the □ aspect, signifieth the age of 18. yeers, and the neerer the ☉, the lesser in age, and from the □ to the ☍ signifieth the age of 36. from the ☍ to the next □ signifies the age of 45. from that last □ to the ♂ signifieth the age of 72. and so to the end of life.

Guido Bonatus saith, the ☉ being significator, and being between the Ascendant and Mid-heaven or tenth house (which is all one) signifieth the thief to be young, and so increasing till he come to the angle of the earth.

And if ♀ or ☿ be significators, the age is taken by their distance or elongation from the ☉, from their ♂ with the ☉, being direct to the mid-way of their ♂ in their Retrogradation, signifies the age of the thief to be about 18. and the neerer the ☉ the younger, and from the mid-way to their ♂ in their Retrogradation, signifieth the age of 36. or neer that age, the neerer to the ♂ the elder, and from the ♂ in the Retrogradation, to the mid-way of their ♂ in the direction, signifieth the age of 45. and from the mid-way to their ♂ in direction, signifieth the age of 72. and so to the end of life; and if the ☽ be signifier judge as by ♄ ♃ and ♂, as before is said.

The same *Guido* saith, ♀ signifieth the thief to be young, a Woman or a Maid, ☿ of lesse age then ♀, ♂ signifieth full age, or in prime of his youth, ♃ more of yeers then ♂, and ♄ signifieth old age or decrepit, or well in yeers, the ☉ signieth as before is said; the ☽ being significatrix in the beginning of the Moneth to the first quarter signifieth to be young; and if she be neer to the full ☽, it signifieth the middle age or perfect man; and if she be in the end of the Moneth, it signifieth the Thief to be aged, or of greater yeers.

The age of the Thief.

If the ☽ increase, he is young; if decrease he is old; if the significator be in the house of ♄, or aspected by him, or in the last degrees of a Sign, it signifies old age; ♄ signifies the same; ♂ ☉ ♀ ☿ from the Ascendant unto the tenth, signifie young

yeers, especially if they be in the beginning of Signs: from the tenth to the seventh, middle yeers; if the significator be a superior Planet and direct, then he is of good yeers, if Retrograde, elder or very old, and so judge of inferior Planets; for if they be Retrograde or joyned to Planets Retrograde, it augmenteth the age: thus if you mingle your signification, you may the better judge. The ☉ between the Ascendant and mid-heaven argueth a childe, between the *Meridian* and *Occident*, argueth a young Man, between the *Occident* and *Septentrional angle*, a Man grown; and from the *Septentrional* to the *Oriental*, argueth a very old Man; Lord of the Ascendant in the East quarter, or ☽ in the Ascendant, a young Man: ☿ alwayes signifies a Childe or a young Man, especially being in the *Ascendant* and *Orientall*: any Planet, except ♄, signifieth young Men; or if the signifier be joyned to ☿, ☽ increasing in light, or in the first ten degrees or middle of the Sign, or the significator in the beginning of the *Orientall* quarter, signifies a Childe, or a young Man, or Woman, *&c.*

Whether the Thief be a Man or Woman.

Behold the Sign ascending, and the Lord of the hour; if both be Masculine, the Thief is Masculine; and if the Lord of the hour and Ascendant be both Feminine, the Thief is Feminine; if the Sign Ascending be Masculine, and the Lord of the hour Feminine, it is both Masculine and Feminine, *viz.* there were two Theeves, both a Man and a Woman.

Also the Significator Masculine, and ☽ in a Masculine Sign, signifieth a Mankinde, *& è contra.* If the Lord of the Ascendant and the Lord of the hour be both in the Ascendant in Masculine Signs, it is a Man; in Feminine Signs, a Woman.

If the Lord of the Ascendant, and the Lord of the hour, be the one in a Masculine, and the other in a Feminine Sign, both a Man and a Woman had a hand in the Theft.

The Angles of the Figure Masculine, a Man; Feminine, a Woman.

☿ Significatrix aspecting ♂ with □, notes impediment in hearing, principally in the left ear.

♀ ☿ ☽ noteth Women, ♄ ♃ ♂ and ☉ Men; respecting the Sign and quarter wherein they be.

If one Thief or more.

Behold the Signifier of the Thief; if he be in a fixed Sign, and of direct Ascensions, or a Sign of few Children, or of few shapes and likeness; it signifies to be one and no more. If the Sign be of two bodies, *viz.* a common or by-corporeal Sign, it signifies more then one, and more likely, if there be in the Sign many Planets peregrine: also when the ☉ and ☽ behold themselves by a □ in the Angles, it signifies more then one: Signs that signifie many Children are ♋ ♍ and ♐; few Children, are ♈ ♉ ♎ ♑ ♒ and ♓. Divers shapes or formes, ♊ ♋ ♑ ♓: barren Signs are ♊ ♌ and ♏; Signs of direct Ascensions ♋ ♌ ♏ ♎ ♍ and ♑; Signs of oblique Ascensions are ♒ ♓ ♐ ♈ ♉ ♊. If the ☽ in the hour of the Question be in the Angle of the Earth, in common Sign, there is more then one; if she be in any of the other Angles, in a fixed Sign, there is but one Thief. Look how many Planets are with the Thieves significator, so many Theeves; the ☽ in a common Sign more then one; Lord of the Ascendant in a male Sign, and Lord of the hour in a Female, Man and Woman (as aforesaid;) look to which the ☽ doth agree, *viz.* to whom she applies, that person is the principall actor; the Angles moveable especially the first and seventh, or the Significator being in ♋ ♍ or ♐, more then one. The Sign wherein the significator of the Thief is in, if it be immoveable, or a double bodied Sign, more then one. Both the Luminaries beholding one another from Angles, more then one; ☽ in the Ascendant, and it a double bodied Sign, doth demonstrate there were more Thieves then one.

Of the Cloathes of the Thief.

You must know the colour of the Cloathing by the Planets, Signs and degrees, and the House the Significator is in; and after the mixture the one with the other, accordingly judge the

colour of their Cloathes. If there be signification of many Theeves, judge them by the Lord of the triplicity the significators are in. The Significators of the Colours of the Planets after *Alcabitius* are these, ♄ Black, ♃ Green, Spotted, or Ashy, or such like; ♂ Red; ☉ Tawny or Saffron, I rather conceive an high Sandy colour. The Colours by mixing the Planets one with another are these; ♄ and ♃, a dark Green, or deep spotted with Black, ♄ and ♂ a dark Tawney, ♄ and ☉ a Black-yellow and shining, ♄ and ♀ a White gray, ♄ and ☿ a Black or Blewish, ♄ and ☽ a deep Tawney, or deep Gray or Russet. ♃ and ♂ a Tawney, somewhat light spotted, ♃ and ☉ much after the mixture of the *Sun* and *Mars* but more shining; ♃ and ♀ a Greenish-Gray, ♃ and ☿ a Spotted-Green, ♃ and ☽ somewhat a high Green. ♂ and ☉ a deep Red shining, ♂ and ♀ a light Red or Crimson, ♂ and ☿ a Red or a red Tawney, ♂ and the ☽ a Tawney or light Red.

They who are conversant in judging many Thefts, might much perfect this judgment; I have known it hold true very many times; my greater imployments keeps me from further observations.

You must mix the colour of the Signifier with the colour of the House he is in, and thereafter judge the colour of their Cloathes; or judge the Colour by the Signs and the Degrees the Signifier is in; as if he be in the Sign, or House, or Term of ♄, judge after ♄ as before; and if he be in the House of ♄ and Term of ♃, judge after the mixture of ♄ and ♃, and so of all other as before.

For Names.

♃ ☉ and ♂ in Angles signifie short Names, and of few Syllables, and being neer the Mid-heaven do begin with *A* or *E*: ♄ or ♀ Significator, the Name is of more Syllables, as *Richard*, or *William*; for the most part if the Querents Names be short, so is also the Quesited.

Names of Theeves or Men, as Astrologers write.

To know the Names by the Lord of the seventh House; or the Planet in the seventh House, or the Planet joyned with them, as followeth:

Mens

The principall *Significator*.	The Planet joyned.	Mens Names.
☿	♂	*Matthew.*
☽	☿	*Simon.*
☉	♃	*Laurence.*
☿	☉	*Clement.*
☿	♄	*Edmund.*
♃	☉	*John.*
♄	♀	*William.*
♂	☉	*Robert.*
♂	☉	*Peter.*
♂		*Anthony.*
☉	☿	*Benjamin.*
☉	♄	*Thomas.*
☉		*Roger.*
☉		*Philip.*
♄	☉	*George.*
☉	♄	*Andrew.*
☽	☉	*Henry.*
☽	♄	*Nicholas.*
♃	☉	*Richard.*
☉		*James.*
☉		*Stephen.*

The *Significator*.	conjoyned.	Womens Names.
♂	☿	*Katherine.*
☿	☉	*Christian.*
♄	☽	*Joane.*
♀	♄	*Isabel.*
♄	☉	*Elizabeth.*
♄	☉	*Julian.*
☽	♂	*Mary.*
☽	♀	*Ellin.*
♀	☿	*Agnes.*
☉	☿	*Margaret.*
☉	♀	*Alice.*
☉	☿	*Edith.*
☉	♀	*Maud.*
☉	♃	*Lucy.*
☉		*Anne.*
♃		*Rachel.*
☽		*Nell, Ellenor.*

The Planets.

Some modern Professors, have endeavoured to give a probable conjecture what Christian name the Thief is of, or party enquired after, whether man or woman. First, they consider if the Planet who is principall *Significator* of the party enquired of, whether he be angular or no, and then whether he be in aspect (it matters not what aspect, good or ill) with any Planet or Planets; if he be in no aspect, then in whose Dignities he is, and from hence they make their mixture; for example; let us admit ☿ to be Lord of the seventh, and *Significa-*

tor of a Maids Lover, and he in aspect, or in the dignities of ♂, I shall then have recourse to the Table before, and there I finde in the first line over against ♀ and ♂ *Matthew*, I shall then say the man's name is *Matthew*, or of a name equivalent in length, or same number of letters: for my part I never use this way, nor yet have much credited it; yet I beleeve, were it well practised, we might finde out very pretty conclusions, and go neer to finde the very name, or somewhat neer it.

Whether the Thief be of the house or not.

If both the Lights behold the Ascendant, or be in their own houses, the Thief is one of the Family; the Lord of the seventh in the Ascendant, *idem*; the Lord of the sixth in the second, it is a Servant; if either of the *Luminaries* behold the Ascendant, it is no stranger; ☉ opposite to the Ascendant, it is an overthwart Neighbour; the Lord of the seventh beholding the Ascendant with a friendly aspect, *idem*.

A Stranger or Familiar.

☉ and ☽ beholding the Ascendant or the Lord of the Ascendant in the first, or joyned to the Lord of the seventh, it is one of the house, or one that frequents the house; the *Luminaries* in their proper houses, or in the house of the Lord of the Ascendant, the same; in the Triplicity of the Lord of the Ascendant, a Neighbour; in the Terms of him, a Familiar; ☽ in the ninth in ☌ □ or ☍ to ♄ or ♂, brings back the Thief; without fail, if they be Retrograde.

Another.

If ☉ and ☽ aspect the Lord of the Ascendant, and not the Ascendant, the Thief is known to the owner; the *Significator* of the Thief strong in the Ascendant, noteth a Brother or Kinsman; *Zael*, Lord of the seventh in the ninth from his own house, it is a Stranger; ☉ and ☽ beholding each other, a Kinsman; the Lord of the Ascendant in the third or fourth, accuseth thine own houshold-Servant; this I have oft proved true by experience.

Rule

Rules by the Lord of the seventh house.

The Lord of the seventh in the Ascendant or fourth, noteth one of the house, or of the houshold, or frequenting the house, and is in the City or Town, and is one whom the *querent* least mistrusteth, and one which will hardly confess the fact.

The Lord of the seventh in the second, noteth one of the houshold, or an acquaintance (if it be in a masculine Sign,) but if it be in a feminine Sign, it is his Wife, perhaps a Sweetheart or Mayd of the house, and is within the power of the Loser, or some of his house, and may be recovered by money.

The Lord of the seventh in the third, one of the Kinred, Brothers, Sisters, Cousins, or his onely Fellow by way of service, or some Neighbour often in his sight, or his Disciple, Messenger or Servant, *&c.*

The Lord of the seventh in the fourth, it is his Father, or some old Body, or of his Fathers Kin; or one dwelling in the Heritage or house of his Father, and the Thief hath given it to his Wife, or the Woman to her Husband, or it is the good man or good Wife of the house, or else he is a Tiller or Labourer of the Land for the *querent*.

The Lord of the seventh in the fifth, the Son or Daughter of him, or the Son or Daughter of his Cozen or Nephew, (if the Sign be a masculine) or of the houshold of his Father, or else his very Friend.

The Lord of the seventh in the sixth, a Servant, a Disciple or Labourer to the *querent*, or one conversant with some Churchman, a Brother or Sister of the Father, a sick body, or unstedfast, or grieved person.

The Lord of the seventh in the seventh, his Wife or Lady, or an Harlot, or a Woman that useth to be suspected for such matters, or a Buyer or Seller in Markets; if it be a feminine Sign, the Taker is an utter enemy to the Loser, by some cause formerly happened between them, and dwels somewhat far from him, and the things are in his custody still, and hard to be recovered. *This must be warily understood.*

The Lord of the seventh in the eighth, a Stranger, yet seemeth

eth to be one of the houshold, or one of his open enemies, or of his neer Kinswoman, for some cause of offence done, or some evill disposed person (and of the Livery of the Man) and he useth to come to his House, and either is kept by him, or else doth some servile acts, as a Butcher or Labourer doth, otherwhiles to kill Cattel, and it seemeth the thing lost will not be had again but by either fair words, or dread of death, or by reason of some threats, or else the thing is lost by some Man absent, the which is not now had in minde at this time, but seems to be quite forgotten.

The Lord of the seventh in the ninth, an honest person, a Clerk, or a Church-man, and the Thief is out of the way, or Country, a Disciple, or Governour to some Master of some priviledged Place, or a poor vagrant person, hard to be recovered but by some religious person, as aforesaid.

I ever finde it to signifie one lodging in the House, when the thing was lost, or using the House.

The Lord of the seventh in the tenth, A Lord, or Master, or Governour in the Kings house, or of his Houshold; or some Lady or Gentlewoman, if the Figure be Feminine, *& è contra*; or some crafts-Master; usually its some person that lives handsomely, and is not necessitated to this course of life.

The Lord of the seventh in the eleventh, a Friend or one known by some service done; or of the houshold of some man of the Church, or Neighbour, or servant in the place where the Querent hath some Lordship, and is put in trust, or is of the Houshold of the Querent his Mother, and by such a one or his means to be recovered again.

The Lord of the seventh in the twelfth, a Stranger, envious, a false person, and inthralled, incumbred or oppressed with poverty, and hath no riches; wherefore he hath visited many Regions, as some Enemy or Beggar doth, and he joyeth in it; judge his quality by the Sign and Place, and commix all these with the other testimonies of the Signs and Planets.

Whether the Thief be in the Town or no.

Behold the Significator of the Thief, if thou finde him in the end of a Sign direct, or separating from Combustion, or applying to a Planet in the third or ninth House; say, he is gone, or

or going out of the Town, for the removing of the *Significator* out of one Sign into another, denoteth change of Lodging or removing; if it be a superiour Planet, the rule is infallible.

If the Lord of the Ascendant and the ☽ be not in one quarter but above ninety degrees asunder, it noteth departure, or a great distance betwixt the Goods and the Owner; but if they be in angles, and applying to Planets in angles, it noteth no far distance, especially if the ☽ and the Lord of the Ascendant be in one quarter.

Distance betwixt the Owner and the Thief.

If the Thief, *viz.* his *Significator*, be in a fixed Sign, account for every house betwixt the Lord of the Ascendant and him, three miles; in common Signs, every house betwixt the Ascendant and Thief, one mile; in movable Signs, for every house betwixt the Ascendant and the Thief, account that so many houses on the earth are betwixt the Loser and the Thief. *These judgments best agree from the Country.*

If the Sign ascending be a fixed Sign, for every house give three miles; if a common Sign, then for every house give one mile; if a movable Sign, for every house rekon one half mile.

If his *Significator* be in an angle, he is still in the Town; in a succedant, not far off, in a cadent he is far gone.

Where the Thief is.

☽ In an angle, at home; succedant, about home; if in cadent, far from home. *These are still for the Country.*

The *Significator* of the Thief in an angle, in a house; ☽ in an angle, in his own house; in a succedant, he is in Closes; ☽ in a succedant, in his own Closes.

The *Significator* of the Thief in a cadent house, he is in a Common; ☽ in a cadent, in his own Common, or that which belongs to the Town he lives in.

If the *Significator* of the Thief be within thirty degrees of the Lord of the Ascendant, then is the Thief neer him that lost the

Goods; if within seventy degrees, within the Town or Parish of him that lost the Goods, the more degrees betwixt them, the farther off they are from each other.

If the *Significator* be in a □ aspect to the Lord of the Ascendant, he is out of the Town; if the Lord of the seventh be strong, and in an angle, the Thief is not yet gone out of the Town or Parish where the Theft was acted; if he be found weak in an angle, he is gone, or departing.

Another.

It sometimes holds true, the Lord of the seventh in the Ascendant, the Thief brings the Goods home willingly.

If the Lord of the seventh be in the Ascendant, tell the *Querent* the Thief will be at home (before him) or before he get home, *probatum est.*

If the Lord of the seventh be in the seventh, he is hid at home and dare not be seen.

If the Lord of the sixth be in the first or second with any of their Lords, the Thief is of the house of the *Querent.*

If the Lord of the Ascendant and the *Significator* of the Thief be together, the Thief is with the *Querent*, *probatum est*; the very truth is, he cannot be far from him.

Toward what part the Thief is gone.

These things shall be more fully explicated in the succeeding sheet.

If you would know to what part he is fled after he is gone out of Town, behold the Planet that signifies his going out of Town, and in what Sign he is; and if he be in a fiery Sign, say he is in the East part of the Town or Country; if he be in a watry Sign, he is in the North; if in an Aëry Sign, he is in the West; if in an earthly Sign, he in the South: Behold also in what quarter of Heaven he is in, and judge accordingly; if the *Signifier* be in the West, he is in the West; the East part is from the Mid-heaven to the Ascendant, *&c.* mix the signification of the Sign with the signification of the quarter, and thereafter judge, preferring the Sign before the quarter, onely making use of the quarter to ballance your judgment when other testimonies are equall.

Which way the Thief is gone.

Behold the significant Planet, in what Sign he is, and also the quarter, and accordingly judge; others judge by the place of the ☽; others behold the Lord of the seventh, and the Lord of the hour, what Sign and quarter they are in, and if they agree, then they judge thereafter; others regard the *Significator* to whom he doth apply, or render his power; others by the Lord of the fourth, I alwayes judge by the strongest, either of the *Significator* or the ☽.

If the *Significator* of the Thief be in a fiery Sign, he went East; earthly, South; aëry, West; watry, North; See what angle ☽ is in, there is the Thief; in no angle, look for the Lord of the house of the ☽, to that part he went.

The peculiar quarter of heaven every Sign naturally signifies doth follow hereafter.

See what Sign the Lord of the seventh is in; if in ♈, Eastward; in ♉, in the South against the East; and so of the rest.

Of the house of the Thief, and the mark thereof.

If you will know the quality of the house the thing lost is in, and the Sign and token thereof, and in what place the thing is, behold the Sign the *Significator* of the Thief is in, and in what part of heaven he is, and say in that part of the Town the thing is; if it be in the Ascendant, it is in the point of the East; in the seventh, just in the West; in the fourth, just in the North; in the tenth, it is South; and if it be between these angles, judge accordingly; as South-west or North-west, give the place of ☉ to be the house the Thief is in, and the place of the ☽ to be the door of the house; if the ☉ be in an Orientall Sign, the house is in the East part from the Master, or from him that lost the Goods.

The Door of the house.

To know in what part of the house the Door is, behold the place the ☽ is in, whether in the angles, succedants or cadents, and judge as it is said in the parts of the house, the which part

is taken of or from the Sign the ☽ is in one way; if the ☽ be in a fixed Sign, say the house hath but one door; in a movable Sign, say the door is high above the earth, and it may be there is one other little one; and if ♄ have any aspect to that Sign, the door hath been broken and after mended again, or else it is black or very old.

Or is well hard with Iron.

If ♂ have any aspect thereunto, the gate or door shall have some token of burning or fire; and if ♄ and ♂ have a friendly aspect to the same Sign, the gate is Iron, or most part of it, or a good strong one; and if the ☽ be infortunate, the gate or door is broken or bruised; and if the ☽ have small light, the house hath no door opening to the high-way, but opens on the back part of the house.

Tokens of the Thiefs house.

If the ☽ be in □ ♂ or ☍ to ♂, the door is burned with iron, fire or candle, or hath been cut with some iron instrument; if the ☽ be in △ or ✶ to ♂, say the door of the Thiefs house is mended with iron; if the ☽ but newly encreased in light, his gate or door is part under the earth, or under a Bank-side; or they go down by a step, ☽ in a fixed or movable Sign, he hath but one door outwardly, in common Signs more then one.

Or men go down by steps.

☽ In a fixed Sign, the gate is under the earth, *viz.* if in ♉, or the house standeth on the Bank-side, if in ♒; ☽ in movable Signs, the gate or door is above the earth, and a step to go up in to it (*probatum est*,) or one ascends somewhat in going into the house.

☽ Infortunate, the gate is broken, and note what part of heaven ☽ is in, that part of the house the door standeth in; if ♄ aspect the ☽ with ♂ □ or ☍, the door or gate is broken down, old or black; if with ✶ or △, the door is mended again.

Of the house where the Thief remaineth or dwelleth.

Behold the Sign wherein the *Signifier* is in, and in what part of heaven he is, and say the Goods so taken are in that quar-

ter

ter of the Town, as if in the Ascendant, East; the place of the ☽ sheweth in what part the gate is in; for if she be in an Easterly quarter, the gate is on the East-side of the house; if in Westerly querter, on the West; and if the ☽ be fixed, the house hath but one door, neer to the ground; if in a movable Sign the gate is up some steps; if ♄ behold the Sign, the gate is, or hath been broken, and is very ancient, or is black; if ♂ behold it, it doth encrease the signification, *viz.* that it is rent or crackt, or torn, or needs repair; if at such an aspect the ☽ hath but then small light, say there is no great appearance of iron work.

Several men, several minds.

Are the Goods *in the Owners hands.*

Lord of the Ascendant in an Angle, the Goods are in his hands; the Lord of the hour in Angle the same: if the Lord of the House of the ☽ be with the Lord of the hour in an Angle, the Goods are in his hands, and are Goods moveable; if the Lord of the hour and the Lord of the term of the ☽ and the Lord of the second be in an Angle with the Lord of the Ascendant, they are in his and hands fixt Goods; if any of these Lords be in an Angle, with □ △ or ✶ to the Lord of the Ascendant, the Owner shall have his Goods again.

If the Lord of the Ascendant and Lord of the hour be in a succedant House, the Goods are about the Owner, ☽ or the Lord of the House of the ☽ in a moveable Sign, they are not far from the Owner; if the Lord of the term of the ☽, or the Lord of the second be in a succedent House, then the things are about the Owner, and not much elongated.

The Planets last before spoken of, or rehearsed, placed in cadent Houses, shew the Goods far from the Owner.

Whether the Goods be in the custody of the Thief.

Behold the signifier of the Thief or Theeves, and if he or they give their power to another Planet, the things stolen are not in the keeping of the Thief or Theeves; if he or they give not their power to another, it remaineth in his own power, custody or possession.

Behold the Lord of the term wherein the *Significator* of the Thief is, and by him judge the estate of the Thief; if an infortunate Planet be in a fortunate term, he was of a vilde stock, and now is in good state: If a fortune be in the term of an infortune, say the contrary.

If he carried all with him.

Behold the Lord of the seventh and eight, if the Lord of the seventh be in an Angle, he was willing to have carried all away, but could not; if in a succedent, and the Lord of the eighth with him strong, he had all; if both the Lord of the seventh and eighth be in cadent Houses, he neither carried it away or had it.

The distance of the thing from the Owner.

These rules are much followed by those that practise in the Country.

Behold how many Degrees are between the *Significator* and the ☽; and whether the Signs be fixed, moveable or common; in fixed Signs account for every Degree a Mile; in common Signs so many tens of Miles; in Moveable Signs so many Rods. How many Degrees betwixt the Lord of the seventh and the Lord of the hour, so many thousand Paces betwixt the Querent and the Fugitive.

Look what distance is betwixt the Ascendant and his Lord, such is the distance betwixt the place where the thing was lost and the thing it self.

Look how many Degrees the *Signifier* is in his Sign, and so many Miles are the Cattell from the place where they went, and in that quarter or coast where the Lord of the fourth is.

How far the thing is from the Querent.

Behold the Lord of the Ascendant and the Ascendant, and see how many Signs and Degrees are betwixt the Lord of the Ascendant and the Ascendant; and if the Lord of the Ascendant be in a fixed Sign, then give for every Sign (betwixt him and the Ascendant) four Miles; and if he be in a common Sign, give for every Sign a Mile and a half; and if he be in a mo-

a moveable Sign, give for every Sign (betwixt them) half a Mile, and the overplus of the Degrees, according to the Sign the Lord of the Ascendant is in: *As for example;*

A Question was asked, and the seventh Degree of ♍ ascended, and ♄ in ♏ four Degrees; so there is between the Ascendant and ♄ three Signs, and ♄ in a fixed Sign; therefore I must give for every Sign four Miles, three times four is twelve, and there is three Degrees more to the which belong half a Mile; so the whole sum is twelve Miles and a half.

The Place where the Goods stolen are.

If you will know the place where the thing stolen is in; take Signification of the Place from the Sign the *Significator* of the Thief is in, and from the place of the Lord of the fourth House; if they be both in one Signification it is well; if not, behold then what place is *Signified* by the Lord of the fourth House, and judge by that Sign the nature of the place where the thing stoln is. If he be in a moveable Sign, it is in a place high from the ground; if in a fixed Sign, it is in the Earth; and if in a common Sign, it is under some Eaves of a House; and help your judgement in these by the Term of the Signs, as if the *Significator* be in ♈, it is in a place where Beasts do use that be small, as Sheep, or Hogs, *&c.* if he be in ♌, it is in a place of Beasts which bite as Dogs, *&c.* if he be in ♐, it is in a place of great Beasts that are ridden; as in a Stable of Horses, or such like: if in ♉ ♍ or ♑, it Signifieth a House or place of great Beasts, as Oxen, Kine, or such other Cattle: ♍ or ♑ Signifieth a place of Camels, Mules, Horses, Asses, and such like: ♍ hath the Signification of a Barn, and of such places as be under the Earth, or neer to the Earth, or Granaries, such as they put Corn in: ♑ Signifieth a place of Goats, Sheep, Hogs, and such like. If he be in ♊ ♎ ♒, it is in the House; in ♊ it is in the Wall of the House; ♎ neer a little House or Closet; ♒, it is neer a Door that is above a Door or Gate, in some place on high. If ♋ ♏ or ♓, the thing is in Water, or neer Water, and these do Signifie a Pit or Cistern: ♏, it is neer a place of unclean Water, or where they use to cast

More certainly by the Lord of the fouth. This is where things are hid in grounds.

cast out filthy Water, as a Gutter: ♓ sheweth a place alwayes moyst.

The place where the thing lost or stolen is hidden.

Behold the place of the *Significator* of the Thief, and the Lord of the fourth, if they be both in one *Signification* and well agreeing, if not, behold the Lord of the fourth; if he be in a moveable Sign, it is in an high place; if in a fixed Sign, it is on the Earth; if in a common Sign, in a covered place. Herein behold what Sign the ☽ is, or whether in the Ascendant or Mid-heaven, or about it, behold the form of Sign that Ascends with her, and say the thing is in that place which the form thereof representeth.

Where the Goods are.

Look to the Lord of the second and his *Almuten* (*viz.* he that hath most dignities there) there are the Goods: if the Lord thereof and the Lord of the fourth be both in one Sign, judge the things to be where they are, and the Thief and Theft both together; if they be not together, judge by the fourth, *&c.*

If the Lord of the fourth be found in a fixed Sign, the Goods are in the Earth, or in a House having no Chamber.

If the Lord of the fourth be in a moveable Sign, the Goods are in a Chamber above another, or in an upper Loft or Room.

This is, when Goods are certainly known to be out of the House.

If in a common Sign, in a Chamber within another Chamber. If the Goods be found in a fiery Sign, they are East; in an Earthy, South; in an Aëry, West; in a Watery, North.

If the Lord of the term of the ☽ be in an angle, and in a moveable Sign, the Goods are in Closes where are both Corn and Grass.

If in a succedent and fixed Sign, in Woods, Parkes, or in closed Grounds that lyeth from the High-way-side: if in a cadent and common Signs, in a Common of divers Mens, or Pasture or Meddow of divers Mens.

Haily saith, it was asked him one time when ♌ was Ascend-

ing

ing and ♀ therein; and he saith, the thing was under a Bed neer a Robe or Covering; because ♀ was in the Ascendant, the which is *Significatrix* of a Bed, and after these considerations judge.

Lost or stolen in what part of the house.

If the thing lost or stolen be in the house, and you would know the place where it is, behold the Lord of the fourth, and the Planet which is therein; if it be ♄, it is hid in a dark place or part of the house, or in a desolate or stinking place and deep, be it a siege-house or Jakes, where people seldom come.

If it be ♃, it signifies a place of Wood, Bushes or Bryers.

If it be ♂, it is in some Kitchin, or in a place where fire is used, or in a Shop, *&c.*

If it be ☉, it signifieth the Cloyster or Hall of the house, or the Place or Seat of the Master of the house.

If it be ♀, it signifieth the place of the Seat of a woman, or Bed, or Cloathes, or where women are most conversant.

If it be ☿, it is in a place of Pictures, Carving, or Books, or a place of Corn, and chiefly in ♍.

If it be ☽, it is in a Pit, Cistern or Lavatory.

The true quality of the place every Planet and Sign doth signifie, I have exactly set forth from pag. 57 to pag. 100.

The forme or likeness of the entring of the house.

Behold the place of the ☉, from him is known the form and likeness of the opening of the house; from ☽ is known the Cellar, and the place that holdeth the water, or a Pit; by ♀, the place of Mirth, Play, and women, *&c.* from the place of the ♌ is known the place of height, or highest Seat, Stool, Stairs or Ladder to climbe by; and from the place of the ♐ is known the place the Wood is in, or the house the Beasts be in, or a Pillar in the house; and if ☿ be in a common Sign, it is in a little Cell within another Chamber; if he be in a movable Sign, it is within a little Cell that hath another Chamber about it; if in a fixed Sign, it is in a house that hath no Cellar nor other Chamber, as many Country-houses have not.

This hath relation as well to any other thing as to Thefts, and may be made good use of for severall Discoveries.

And if ♃ or ♀, or both of them be in the tenth house, the door hath a fair opening; if ♄ be in the tenth, the opening of the door is neer some Ditch or Pit, or deep place; if ♂ be there, neer to the opening of the house is the place of making a fire, or killing of Beasts, or heading; if ☿ be in the tenth, say in the opening of the house, is a place where the Master of the house keeps his things in, *viz.* his instruments or Tools he uses about his Beasts; and if ☉ be in the tenth, in the opening is some Stool or Seat to sit on, or a bed; if the ☽ be in the tenth house, say that in the entring of the house is a door under the ground, or some other necessary thing that a man hath much occasion to use in his house, as a Furnace or Quern, or such like.

What is stolen by the Lord of the second or tenth House.

More properly by the Lord of the second.

♄ Lead, Iron, Azure, black or blew colour, Wooll, black Garments, Leather, heavy things, labouring tooles for the Earth: ♃ Oyle, Honey, Quinces, Silke, Silver: ♀ white Cloth, and white Wine, Green-colour.

♂ Pepper, Armour, Weapons, red Wine, red Cloathes, Brass, Horses for War, hot things: ☿ Books, Pictures, implements: ☉ Gold, Oringes, Brass, Carbuncles, yellow-Cloathes: ☽ ordinary and common Commodities.

The quality of the Goods stoln.

These Judgments are more proper for the Country then City.

Behold the Lord of the second; if he be ♄, it is Lead, Iron, or a Kettle, something with three feet; a Garment or some black thing, or a Hide or Beasts skin.

If ♃ be Lord of the second, some white thing; as Tyn, Silver, or mixed with vaines, as it were with yellow and white, or broad Cloath, *&c.*

☉ Signifies Gold and precious things, or things of good value. ♂ those which be fiery and belong to the fire, Swords, Knives. ♀ Such things as belong to Women, Rings, fair Garments, Smocks, Wastecoats, Peticoats.

☽ Beasts, as the Horse, Mules, Cowes, or Poultry in the Country

tty of all sorts; ☿ Money, Books, Paper, Pictures, Garments of divers colours.

A Sign of recovery.

The ☽ in the seventh Aspecting the Lord of the Ascendant with a △, ♀ or the Lord of the second in the Ascendant, ♃ in the second direct, ♀ Lady of the second in the Ascendant, ☽ in the tenth in △ to a Planet in the second: ☽ in the second, with a △ to the Lord of the second: ☽ in the second, to a □ of ☉ in the twelfth: the Lord of the Ascendant in the second, ☉ and ☽ aspecting each other with a △, ☉ and ☽ aspecting the cusp of the second with a △: Lord of the second in the fourth, or in the House of the Querent, *viz.* in the Ascendant.

These are excellent and approved rules.

This must be in Signs of short ascentions.

If it shall be recovered.

To know if it shall be recovered or not: For resolution hereof, behold the Lord of the term of the ☽, the which is *Signifier* of the substance stoln to be recovered. If the Lord of the term of the ☽, and the Lord of the house of the ☽ be increasing both in motion and number, and free from infortunes; it shews it shall be recovered whole and sound, and nothing diminished thereof.

To encrease in motion is, whenas lately a Planet had moved slowly, and now encreases his motion, or moves more quick; to encrease in number is, when the day following he is found to have moved more minutes then the day or dayes preceding.

Consider also the Lord of the hour, and take his testimony, as you did from the Lord of the term of the ☽, behold also the application of the Lord of the Ascendant, unto the Lord of the term of the ☽, or unto the Lord of the second House; or if that they apply unto him, for when he doth apply unto one of them, or to both, and the ☽ apply unto them both or to the Lord of her House, or if the ☉ do apply unto the Lord of his House, and the ☽ be diminished in light; I mean if the Lord of his House, the Lord of the term of the ☽, and the Lord of the House of the ☉, do apply to the ☉; for the state of all these do Signifie that the thing stole shall be found, and especially if the Planet *Signifier* be in an angle or succedant.

Also if the Lord of the term of the ☽, or the Lord of the House of the ☽, or the Lord of the second house apply unto

the Lord of the Ascendant, the Master of the thing lost shall recover the same. Also if the ☽ or Lord of the Ascendant apply unto the Ascendant, or one of them apply unto the Lord of the second House, or unto the Lord of the term of the ☽, the thing stolen shall be had again through inquisition and diligent search.

And if the Lord of the House of the ☽, and the Lord of the Term of the ☽ be both diminished in their motion or number, say the more part is lost and shall not be recovered.

If the Lord of the term of the ☽, and the Lord of the house of the ☽ be increasing in number and motion, and safe from ill Fortunes, the thing shall be restored whole, and nothing diminished; for if those *Significrs* be not cadent from angles, it *Signifieth* the things shall be soon recovered; but if they be in angles, it *Signifieth* meanly, *viz.* neither very soone nor very late, *viz.* the recovery.

In what time it shall be recovered.

Behold the application of the two Planets that *Signifie* the recovery, and number the Degrees that are between them, or from the one to the other, and determine dayes, weeks, yeers, or hours, in this manner; Behold the place they are in, or the place of their application; for if they be in moveable Signs, the shorter time is required, or it shall be in weeks, or in months; in fixed Signs it *Signifies* Moneth or Yeers; in common Signs a mean betwixt both: help your self from these judgments: or if the *Significator* be quick in motion, they Signifie it shall be recovered quickly, or lightly: which *Significators*, if they be falling from angles, signifieth a time more short, wherein the Goods shall be recovered: These Judgements are made properly for this Chapter; you must not judge in other things by these, or by this Method.

Aphorismes concerning Recovery.

The Lord of the eight in the Ascendant, or with the Lord there-

thereof, signifies the recovery of the theft. The Lord of the second in the eight, denieth recovery.

♄ also, or ♂, or ☊, signifieth dividing and loss of the thing, and that all shall not be recovered.

The Lord of the second in the Ascendant sheweth recovery.

The Lord of the Ascendant in the second, signifieth recovery after long search.

If the second House be hindred, or the Lord thereof, it cannot be that all shall be found and recovered.

When the Lord of the Ascendant and the ☽, with the ☉, or the Lord of the tenth, or the Lord of the House of the ☽; or if the Lord of the seventh be with the Lord of the Ascendant, or have good aspect to him; or if the Lord of the seventh be in combustion; or at least the Lord of the tenth, and the Lord of the house of the ☽ agree well together, upon such a position it is probable the thing lost shall and may be recovered. When both the Luminaries are under the earth it cannot be recovered.

Whatsoever is lost, the ☉, together with the ☽, beholding the Ascendant, cannot be lost but will, shortly be discovered.

Behold when the body of the ☽ and the body of the Lord of the Ascendant, *viz.* when one of them applyeth bodily to the Planet that signifieth recovery, the thing stole shall then be recovered; and if the application of the Significators be by Retrogradation, the recovery shall be sudden, if the application be by direction, the recovery shall be before it be looked for.

Behold also the Lord of the term of the ☽, if he do apply to the same term, and the Lord of the house of the ☽ applies to the same house, or when the Lord of the second house applies to his own house: or when any of them apply to the Ascendant; all these do signify the time of recovery.

Look also if the ⊕ have any testimony with the Lord of the Ascendant, or with the ☽, because when any of them apply to each other, or the Lord of the house of the ☽ to the ☽, there is the time of the recovery in hope; and when the Lord of ⊕ applyes to the Lord of the Ascendant, or to the second house, or unto the place in which the ⊕ is, or to the ☽; all these

signify recovery: Behold also how many degrees is from the Planet which signifyeth recovery, unto the angle he goeth first to, and the number of those degrees is the time of recovery.

When both the lights behold themselves in angles, it signifyeth recovery of the thing at length, but with labour and pain; and it signifies more then one thief; if the aspect be a △, it signifyeth the lighter recovery.

The ☽ in the Ascendant with any Fortune, it signifies recovery: If the ☽ be *sub radijs*, or combust, it signifieth the thing lost shall not be recovered, if it be, it shall be with much pain and labour; ☉ and ☽ in the tenth, sudden recovery.

If both ☉ and ☽ be nearer the Ascendant then any other angle, it signifyes recovery of the thing with much trouble, anxiety, strife, bloodshed, or quarrelling.

When ☉ is in the Ascendant, the thing stolen shall be recovered, except the Ascendant be ♎ or ♒; for therein the ☉ is weak. The ☽ in the Ascendant and ♆ with her, it shall be recovered.

Of the discovery of the thief, and recovery of the goods.

If ☽ be in the Ascendant, or in a △ aspect to the Lord thereof, thou findest the thief.

If there be a △ aspect between ☉ and ☽, it signifies recovery. If ☉ and ☽ be joyned to the Lord of the seventh, or beholding him by any aspect, he cannot hide himself.

If the Lord of the Ascendant apply to the second, or the Lord of the second to the Ascendant; if there be any application or translation of light between the Lord of the 8th, and the Lord of the second; or the Lord of the eighth be in the second, it signifyes recovery.

☽ in the second with one of the Fortunes, or applying with a good aspect to her own house, or the Lord of the Sign wherein she is, sheweth recovery.

The chiefest Signs of no recovery are if ♄ ♂ or ☊, be in the second, or the Lord of the second in the eighth, or combust, or when the Lord of the second applieth to the Lord of the eighth with any aspect, all or any of these are Signs of no recovery. If the Lord of the second be in his exaltation, there is

a great

a great hope of recovery, especially if there be any other testimony of the recovery.

Of Theft.

If the Lord of the seventh be in the Ascendant, the theft shall be restored again; if the Lord of the Ascendant be in the seventh, it will be found after much enquiry; if ☽ be in the Ascendant, or with the Lord of the Ascendant, it will be found or may be found; if the ☽ be in the fifth, with the Lord of the Ascendant, it may be had; or if ☉ and ☽ be in the fifth, and the Lord of the eighth be with the Lord of the Ascendant in the Ascendant, it will be found. *Thefts recoverable or no.*

If the Lord of the second be in the eighth, it cannot be had; if ♄ or ♂ or ♍ be in the second, it will not be had; if the Lord of the second be in the Ascendant, it will be had again, and none shall know how; if the Lord of the Ascendant be in the second, with great labour it may be had; if the Lord of the second be cadent, it will not be had; but if he be in his exaltation, it will be quickly restored; the sooner if ☽ apply unto him.

Other Judgments of Thefts.

Lord of the Ascendant and Lord of the seventh joyned, it shall be got by searching of the *querent*.

Lord of the Ascendant in the seventh, or the Lord of the Ascendant joyned to the Lord of the eighth, or Lord of the seventh in the Ascendant, the Thief comes of his own accord before he goes any farther; very many times I have found it so.

If ☽ be separated from the Lord of the Ascendant, and be joyned to the Lord of the seventh, he shall be found, *viz.* the Thief.

The Lord of the seventh joyned to an *Infortune* in an angle, he shall be taken: the Lord of the seventh joyned to a *Fortune*, he shall not be taken, unless that *Fortune* be under the ☉ beams, or impedited; if he go to combustion, it signifies his death.

☽ joyned to an infortunate Planet, he shall be found; the ☽ joyned to a retrograde Planet, he returns of his own accord, *true*. *I have oft found this*

cord, if he went; if the same Planet be stationary, he shall not remove from his own place untill he be taken.

Whether the Thief shall be known or not.

Most Planets in cadents, he shall be known: ☉ in ☌ □ or ☍ to the *Significator* of the Thief, known; ☉ in ✶ to him, he is suspected, but not openly known.

Whether the Thief be suspected of the Owner or not.

If the Thief be in □ or ☍ to the Lord of the Ascendant, he is suspected, a △ or ✶, not; if the Thiefe's *Significator* be in ☌ with the ☽, the Owner suspecteth one with him, or using his own company.

If the ☽ be in □ or ☍ to any Planet in the tenth or seventh, say he suspecteth one far from him, except the *Almuten* of the tenth or seventh house be in □ or ☍ to the ☽.

If ☽ have ☌ □ or ☍ to a Planet in the seventh, or to the *Almuten* thereof, the Owner suspecteth him; but if ☽ aspecteth another Planet, he suspecteth another, and not the Thief: if the ☽ be joyned to, or received of an evill Planet, the suspected is the Thief; look to the Lord of the Ascendant and the ☽, and take the strongest of them, who if he have received any vertue from evill Planets, *viz.* separated from them, he hath played the Thief, and so much the more being received of the Lord of the second: Lord of the Ascendant in an angle, applying or separating to a Planet in a cadent house, truth is said of him; or ☽ conjoyned to a Planet in an angle, especially in the tenth, signifies the same.

Who did the Deed or Theft.

This where the querent is suspected a Knave.

Lord of the Ascendant in the second, or seventh, it is the Owner himself; or Lord of the second in the Ascendant, the owner. If ☉ and ☽ be with the Lord of the 3ᵈ, it's the Owners Kinsman; ☉ and ☽ in the fourth, Father or Mother, or a Friend; ☉ or ☽ in the fifth, a Son or Daughter of the Owner; ☉ or ☽ in the six ♄, a Servant; ☉ or ☽ in the seventh his Wife or a Woman.

☉ and

☉ and ☽ together conjoyned, beholding the Ascendant, the Owner's acquaintance; or if either of them behold the Ascendant, *idem.*

☉ or ☽ in their proper houses, or in the Ascendant, the Owner may be justly suspected.

If ☉ or ☽ be not together, but one of them behold the Ascendant, it was one was born, or formerly lived in the house where the robbery was done.

If ☉ or ☽ be in their own Triplicity, the Thief retaines him that lost the Goods; they having but a Face where they are, then he is not one of the house, but Kin unto him. *A Familiar of the house.*

If ☉ or ☽ behold the Ascendant, and not the Thief, the Thief entred not the house before he took it.

If the Thief have any great Dignities in the Ascendant, the Thief is Kin to the *Querent*, or a very neer acquaintance.

♂ being *Significator* of the Thief, and placed in the tenth, the *Querent* is the Thief, or very negligent.

The Lord of the seventh in the Ascendant, he is suspected to be the Thief.

Whether it be the first fact the Thief hath committed.

If ☉ and ☽ do behold the Lord of the house where the ☽ is from an angle, he hath plaid the Thief more then once.

If ⊕ or Lord of the seventh be free from misfortunes, or ♀ *Significator* alone of the Thief, it is the first fact he hath committed.

♂ separating from the Lord of the seventh, or ♄ Orientall, it is not the first; ♂ *Significator*, he breaketh in *; ♀, under the cloak of love; ♀, by subtilty and flattery. * Viz. *By violence.*

Of Theft by Astrology, or LILLIES *best experienced Rules.*

Many Thieves, if peregrine Planets be in angles.

The *Significator* in a Signe of Fruitfulness, *viz.* ♋ ♏ ♓; or in a Bycorporeall, *viz.* ♊ ♐ ♍ ♓; or beholding many peregrine Planets. *Number.*

The angles fixed, or the ☽ or Significator in Signs of direct ascension, which are ♋ ♌ ♍ ♎ ♏ ♐; or in Signs not fruitfull, *viz.* ♈ ♉ ♊ ♌ ♎ ♐ ♑. *One.*

The Sex.

Masculine, if the Lord of the hour, Lord of the seventh and his Dispositor be masculine, or if the Dispositor of the ☽ and the Planet to whom she applies be masculine; or if the *Significator* be in the masculine part of Heaven, *viz.* in the first, twelfth, eleventh, or seventh, sixt, fifth, and ☉ Oriental.

Feminine, if the contrary to this happen.

Age.

Old, or in yeers, the *Significator* being ♄.

A man, if ♃ ♂ or ☉.

Not so old, if ☿ or ♀ be *Significators.*

The ☽ for her age, *viz.* young, she in her first quarter; more man if in her second quarter; and so in her third quarter more aged; in her last quarter of greater yeers..

Where note, the ☽ or any Planet Oriental, denotes the Thief more young; Occidental, more aged. Or thus; observe in what house the *Significator* is in, give for every house five yeers from the Ascendant.

Or observe the degree descending in the seventh house, and give for every degree two yeers.

Or see the age of the Planet to whom the ☽ applyes, or the *Significator* of the Thief, or consider the day of the moneth the Question is asked, give for every day elapsed to the day of the Question two yeers.

The best way, and most sure is, to consider most of these wayes, and pitch upon the greatest number.

Form and Stature.

Proportion great, if the *Significator* have much Orientality, and be in ♌ ♏ or ♐.

Proportion little, if his Occidentality be much, or the *Significator* in ♋ ♏ or ♓.

The upper part of his body is thick and strong, if the *Significator* be in ♈ ♉ ♌; his lower parts if in ♐ ♑ ♏.

Fat

Fat.

If the *significator* have much latitude from the *Ecliptick*, be Retrograde, or in his first station, or in the first part of ♈ ♉ ♌, or in the last part of ♊ ♍ ♐.

It's probable he inclines to talnes, the ☽ in ♋ or ♓.

♎ ♍ or ♒ give fleshy bodies, and well proportioned.

Lean.

The *significator* having small latitude, or direct, or in his second station, or in the beginning of ♊ ♍ ♐, or in the summity of his Eccentricity.

☉ beholding the *Significator*, gives a handsome shape and fatness; the ☽ Beholding, gives temperature and moystnes.

The Thiefs strength.

Significator in South latitude, the party is nimble; in North latitude, slow in motion.

A Planet in his first station gives strong bodies; going out of one Sign into another, weak and feeble.

Where the Knave is.

He flyes, or is running out of one place into another, or removing his Lodging, if the *significators* be going out of one Sign into another; or if his *significator* be leaving combustion, or the Rayes of the ☉; or if the Thiefs Dispositor separate from the Lord of the first, and apply to a Planet in the sixth, eight or twelft.

He flies, or is far distant if the *significator* of the Thief and thing sought after be not in one quarter of heaven, or apply to the Lord of the third or ninth, or if the *significators* be in the third or ninth.

He remaines.

If the Lord of the first be joyned to a Planet in a cadent house, and behold the Ascendant.

Who the Thief is.

A Familiar if ☉ and ☽ at one time behold the Ascendant, or if the Lord of the first be joyned to the Lord of the seventh in the Ascendant.

Or if ☉ and ☽ be in ♌ or ♋, or in the Ascendant it self, or in the house of the Lord of the Ascendant, and beholding him, or the Lord of the seventh house in the twelfth or eight, the ☉ or ☽ in their exaltation, note one well known, but not of the Family.

The *Luminaries* in their Termes or Faces, the party is known to some of the houshold, but not of the Family; Lord of the seventh in the seventh, he is of the Houshold.

A stranger.

If the Lord of the seventh be in the third or ninth from his house.

Lord of the Ascendant and Lord of the seventh not of one Triplicity.

If you see the Thief is domesticall, then

☉ Signifies Father, or Master.
☽ The Mother, or Mistris.
♀ The Wife, or a Woman.
♄ A Servant, or a Stranger lying there by chance.
♂ A Son, or Brother, or Kinsman.
☿ A Youth, Familiar or Friend.

Whither is the Thief gone, or Fugitive.

Where you are principally to observe, that the Ascendant, or a *significator* in the Ascendant, signifieth the East; but this Table expresses the quarters of Heaven more fully.

First house East.	*Seventh house West.*
Second house Northeast by East.	*Eight house Southwest by South.*
Third house North Northeast.	*Ninth house South Southwest.*
Fourth house North.	*Tenth South.*
Fifth house Northwest by North.	*Eleventh Southeast by South.*
Sixt house West Northwest.	*Twelfth East South-east.*

The

The Signs.

Aries *East.*	♈ *East.*
Taurus *South and by East.*	♉ *Northeast by East.*
Gemini *West and by South.*	♊ *East Southeast.*
Cancer *is full North.*	♋ *West.*
Leo *East and by North.*	♌ *Southwest by West.*
Virgo *South and by West.*	♍ *West Northwest.*
Libra *full West.*	♎ *North.*
Scorpio *North and by East.*	♏ *North Northeast.*
Sagittarius *East and by South.*	♐ *Northwest by North.*
Capricornus *full South.*	♑ *South.*
Aquarius *West and by North.*	♒ *Southeast by South.*
Pisces *North and by West.*	♓ *South, South-east.*

This small difference breeds no error, let every one use what he finds most true.

The flight of the Thief.

It's swift, if his *Significator* be swift in motion, or joyned to Planets swift in motion, or being himself in Signs movable or of short ascensions.

His flight is uncertain.

If his or their *Significators* are in their second station, or joyned to stationary Planets in angles or succedants.

He makes slow haste.

If his *Significator* is slow in motion, or joyned to Planets of slow motion, or in Signs fixed, or of long ascensions.

He shall be taken.

If the Lord of the Ascendant be in the seventh, or in ☌ to the Lord of the seventh; or the Lord of the seventh in the first, or joyned to the Lord of the first, or a Retrograde Planet; or if the ☽ separate from the Lord of the seventh, to the ☌ of the Lord of the first; or from the ☌ of the Lord of the first to the Lord of the seventh; or if ☉ and ☽ be in ☌ with the Lord of the seventh, some say, if they behold him; or if the Lord of the seventh be going to ☌, *viz.* Combustion; or if the Lord of the Ascendant be in ☌ in the Ascendant, tenth or seventh, or an infortunate Planet in the seventh.

Not taken.

If the Lord of the seventh be in aspect with a *Fortune*, if in aspect to ♃ or ♀ in the eleventh, he escapes by friends; if in the third, by strangers.

The Goods restored.

If the Lord of the first or second are in ☌ with the Lord of the eighth, or in any strong Reception:

Or if the Lord of the second depart from Combustion; or *Sol* or ☽ in the Ascendant or tenth house, it notes recuperation; the most part, if they are strong; less, if they be weak.

There's hopes of restitution when the Lights behold themselves with any aspect, chiefly in angles; or the Lord of the seventh or eighth.

No Restitution.

If the Lord of the second be Combust or the Lord of the seventh in ☌ with the Lord of the eighth; or if the Lord of the second behold not the first house, or his Lord; or the *Sun* and ☽ not aspecting themselves, or the ⊕, or when both are under the earth.

Other Rules that the Thief shall be taken.

☽ In the seventh, applying to the Lord of the eight.
Lord of the first in the Ascendant.
☽ In the seventh, applying to a □ of ♂.
☽ separating from a □ of ♄ or ♀, applying to a □ of *Sol*.
☽ In the sixt, eight or twelfth.
☽ Separating from a ☌ of ♄, applying to a □ of ♀.
Lord of the seventh in the first.
In the eight, in ☍ to ☌ in the second.

CHAP. LI.

Of Battle, War, or other Contentions.

IF one demand, whether he shall overcome his Adversary or not; give to the Querent the Lord of the Ascendant the ☽, and the Planet from whom she is seperated; and unto the Defendant

fendant the seventh and his Lord, and the Planet to whom the ☽ applyeth; and behold whose *Significator* is in Angles and gest and with better Planets, and so judge.

If evill Planets be in the Ascendant, and Fortunes in the seventh, the Adversary shall overcome, *& è contra.* The Lord of the seventh in the Ascendant, betokens victory to the Querent, *& è contra.*

Whether one shall return safe from War, or any dangerous Voyage.

Behold if the Lord of the Ascendant be strong, and with a good Planet, and well disposed; it is a great testimony of security, *& è contra.* Behold also the seventh and the Lord thereof, and if they be Fortunate (although the first be not so) yet shall the Party return, though not without great crosses and lets, *& è contra.* Behold also the ☽ how she is disposed; for her application with the good is Fortunate, *& è contra.* Evill Planets also in the eight, are no small Signification of fear, and terrour, or death. ♄ signifies ruines or bruises, ♂ or the ☊ wounds by Weapons.

If one shall return safe from War.

If the Lord of the Ascendant be with good or good himself, or a good Planet in the Ascendant, he shall return safe. If the ☉ be with the Lord of the Ascendant in any part of the Question, he may not go; because the ☉ burnes him. If the Lord of the seventh be with a good Planet, and the Lord of the Ascendant with an evill, he shall have some impediment in his way, yet shall not dye.

If an evill Planet be with the Lord of the first, and a good one in the first; if he then go, he shall suffer great loss, but not death; but questionless he will be sorely wounded.

If ♄ be in the first, or with the Lord of the first, let him not go; because loss will happen unto him by one whom he meeteth: If an ill Planet be with the Lord of the first, and ♄ in the Ascendant, or with his Lord, he shall be wounded with Wood

or Stone. If ♂ or the ☽ be in the Ascendant, or with the Lord thereof, or evill Planets in the first, or with the Lord thereof, he shall receive a wound, and go neer to dye thereof. Also if an evill Planet be in the eight, it is to be feared, death will ensue; if the ☉ be with the Lord of the seventh, or in the eight, it is ill to go; and so of the tenth and seventh.

What will ensue of the War.

Behold the Lord of the seventh and first, and their Lords: the first House signifieth the Querent, the seventh his Adversary; if good Planets be in the first, and malevolent in the seventh, and the Lord of the Ascendant good, and Lord of the seventh ill; the Querent overcomes: but if an Infortune be with the Lord of the Ascendant, and an evill Planet in the Ascendant; and the Lord of the seventh good, and a good Planet there, the Querent shall be overcome, and shall be taken or slain.

If both the Lord of the Ascendant and seventh be in the Ascendant, and on the behalf of the Lord of the Ascendant, there be good Planets casting their benevolent aspects to the cusp of the second; then the Querent will do well in the War and obtain money thereby; he shall have victory of his Adversary, or they will endevour to be reconciled.

Any Planet in the 10, 11, 12. 1, 2, 3. is conceived a friend to the Querent. So all Planets in the 9, 8, 7, 6, 5, 4. are reputed for the Quesited.

If both the Lords, *viz.* of the first and seventh, be in the Ascendant, and good Planets be on the part of the Ascendant, and evill on the part of the seventh; both Parties shall suffer losse; but the Querent shall have the better in the end. If the Lord of the seventh be in the Ascendant of his Question, it shews the Fortitude of the Actors; the contrary noteth the contrary.

If the Lord of the Ascendant be in the eight, or with the Lord of the eight, or the Lord of the eight in the Ascendant; it notes the death of the Querent.

If the Lord of the seventh be in the second, or with the Lord thereof; or the Lord of the second in the seventh, or with the Lord of the seventh; it notes the death of the Adversary.

If

Chap. LII.

Who shall do best in a suit of Law.

IF the Lord of the Ascendant and seventh be in angles, neither shall overcome: see which is joyned to an evil Planet in acadent House, that Party shall be overcome: If both be joyned to Infortunes, both Parties will be undone by the Suit, or receive infinite prejudice. If the one be strong and the other weake, and he that is strong be not cadent, nor joyned to an Infortune; and he that is ill dignified, or in a weak quarter of Heaven or House, I say, if he be not in his owne House, or Exaltation, or with a good Planet; then the strongest in the Scheam overcomes.

This shall be more copiously handled, ere I conclude the judgements of this seventh House.

He that is but meanly strong in the Figure, seems very fearful; for sometimes he hopes to win, at other times to lose: and observe this in Questions, concerning Wars and *Kingdomes*, the fortitude of a Planet is greater in his Exaltation then in his House, in all other Questions quite contrary.

Of Partnership, Society or Fellowship betwixt two, if it shall be, or not.

If good Planets be in the seventh and first, the Society shall be, and good will come of it: the continuance of it, whether for years, dayes, or moneths, is known by the Lord of the seventh. If you will know when it shall be, see if a good Planet be in the seventh, then the Society or Partnership shall be that year. If the Lord of the Ascendant and seventh agree in nature and quality, the parties will agree; if not, they will disagree, and there will be perpetual (or at least often) jangling.

Of two Partners, which shall gain or do best.

The Lord of the ascendant and seventh are to be considered, and in what state they be, and so judge; for if the Significator of the querent be in better dignities then the quesited, the *querent* prospers; *& e contra.* If evil shall come on the business,

then he whose *Significator* is in a cadent house, that party doth the worst; if any ones *Significator* be exalted, he gaineth.

See the second and his Lord, and the eighth and his lord, and in which of these houses the best Planet, or the lord thereof in the best place, or joyned to the best Planet, he shall gain most. The second house sheweth the *querents* substance, the eighth the riches of the Companion or Partner; if both be good, both shall gain; if both ill, both shall lose; if one good and the other ill, he that hath the good Planet shall gain, the other shall lose.

Of familiarity betwixt Neighbour and Neighbour.

Whether Society or Friendship shall endure, behold if a good Planet be in the seventh, then he portendeth thee or the *querent* good fellowship and means really, especially if the same Planet or the lord of the seventh behold the ascendant, or the lord thereof, with a △ or ✶ aspect; also it shall endure so many Moneths, Dayes or Years, as he hath Degrees to goe in the same House, or Signe, fixed, common, or moveable.

Of removing from place to place.

Behold the fourth and seventh houses, and their lords, and if they be good and strong, and well affected, and good Planets in the said houses, it is very good, *& è contrà*

Another.

The Lord of the ascendant strongest then the lord of the seventh, abide; if not, remove; if both be evil disposed, go; both indifferent and better aspected of good then evil, stay; *& e contrà.* ☽ separating from Infortunes, go; from Fortunes, abide. Note, the ascendant is for the Journier (or the place he goeth from,) the seventh the place whither he would goe: Also if the Lord of the ascendant separate from Infortunes and apply to Fortunes, go; if from Fortunes, and applieth to Infortunes, stay: and if the Lord of the ascendant and ☽ agree, the judgment is more certain.

Of

Of removing from one place to another; or of two Businesses, which is best.

Consider the first and second houses, and their lords, and the lords of the places to which thou wouldest go, and lord of the substance thou thinkest for to attain there, see the seventh and eighth houses and their lords, which of them is best and strongest, thither go and remove. Or see the lord of the ascendant or ☽, whom if thou findest to be separated from evil Planets, and joyned to *Fortunes*, it is better to go then stay, and do any businesse thou intendest. If the Lord of the ascendant be separated from fortunes, and apply to infortunes, neither move or do the businesse thou intendest; see if the planet to whom the ☽ applies be better then that she separated from, for then thou mayest remove, else not: *&c.*

If it be best to remove or stay in any place, whether Village, Territory, City or House.

See the lord of the ascendant fourth and seventh house; if the lord of the fourth be in the seventh, and be a good planet, and if the lord of the first and seventh be good, and with good planets, it is good to abide still: but if the lord of the seventh be with a good planet, and the lord of the fourth with an evil one, it is then not good to stay; for if he do, he shall receive much dammage by abiding there.

Chap. LIII.

Of Hunting.

YOu shall know the Lord of hunting by the ascendant, the ☽, and from the lord of the terme of the degree of the ☽ and from the lord of the hour; for the lord of the hour is of great force and strength, when he is in the ascendant, and the ascendant a signe of four footed beasts: in case of hunting see if the ascendant be a signe of four footed beasts, or an earthly signe, for these are good for hunting amongst mountaines, and hills; see the lord of the ascendant, and the lord of the hour, if they be fortunate or infortunate; and if either do behold other, or separate one from another, and if one be falling from another,

Sith the Ancients have taken notice of such trifles I must consent.

ther, note this. Consider after if the seventh be a signe of foure footed beasts, and if you do finde in the same the lord thereof, or the lord of the hour; or the lord of the angle fortunate, judge that the beast you seek for, shall be found and taken. But if the lord of the seventh be an Infortune, and the ☽ infortunate, the good planets falling from her, after much search something shall be found, and little shall be taken, and that with wearinesse of the body; which shall be the truer, if the lord of the ascendant be ♄, and in the seventh house, a signe of four footed-beasts. If you finde ☽ in the seventh or in any of the angles, or the lord of the seventh, and she be fortunate, say that he shall speed in his *hunting*.

Of a Law-suit or Controversie betwixt two, who shall speed best, or Whether they shall compound, or have the matter taken up or not before they do go to Law.

Behold the ascendant, his lord and ☽, these signifie the *quærent*; the seventh house and his lord are for the *Adversary*.

If the lord of the ascendant or the ☽ be joyned to the Lord of the seventh, or be in ✶ or △ aspect with mutual Reception, the parties will easily of themselves accord, and compose all differences without mediation of any, or with a little entreaty.

But if one receive the other, and he that is received, receive not the other *Significator*, they shall agree without Suit of law, but not without intermission of a third party or more; and those that intercede, for the most part shall be his Friends or Acquaintance that did receive the other Planet.

If they, *viz.* the lord of the seventh and ascendant are in a □ aspect, or in ☌, with mutuall Reception, or in a ✶ or △ without Reception, they will be reconciled, but first they will have one little combate at law: and you must observe, that unity shall proceed from that party whose *Significator* is lesse ponderous, and commits his disposition to the other; and this concord shall be the more firme, if both *Significators* receive one another: If the lighter Planet be joyned to the more weighty, and receive him not, but the superiour Planet receive him, it argues, he that receives would accord whether his Adversary will or not.

Having

Having considered the former *significators*, do you observe the *significator* of the *Judge*, who is ever the lord of the tenth house, and whether he aspect either of the *significators*, *viz.* whether the lord of the ascendant or seventh, or be in ☌ with either of them; see if the lord of the ascendant hastens to the ☌ of the lord of the seventh, or the lord of the seventh to him, and that the lord of the tenth house doth frustrate their ☌, it's then an argument they shall not agree before they have been at law, and herein the *Judge* or *Lawyer* seems faulty, who will not permit the parties to compose their differences: see if the ☽ transferre light between the lord of the ascendant and seventh; if she do not, see if any other Planet carry their influence or light to each other; for if it be so, it's like some or other interpose their paines, and reconcile the parties though they be in law.

See after this, whether the lord of the ascendant or seventh be strongest, for he whose *significator* is most powerful, ought to have the victory; he is strongest, who is in an angle, and in some of his Essentiall Dignities; the greater his strength is, how much greater the Essentiall Dignity is wherein he is; and if he be also received by any other Planet, it's an argument that party is able, and that he hath the more Friends to assist him: if you doe find that they will compound, the first mover thereunto, will be on the part of the lighter Planet, who commits his disposition to the other; for if the lord of the ascendant be more light, and the lord of the seventh more ponderous, the first motion of peace shall come from the *querent*, and so *e contrario*: A Planet in a cadent house is more weak, if not received or assisted by the aspect of some other; if the lord of the seventh house be in the ascendant, then the *querent* without doubt overcomes, and the *Adversary* will yield, the like happens to the *querent*, *viz.* that he shall be overcome: and this happens not onely in law Suits, and for Moneys, but also in Fights, Duels and Warre: see further if the lord of the ascendant or seventh be retrograde; for if the lord of the ascendant be retrograde, it argues the weakness of the *querent*, and that he will not stand to it stoutly, that he will deny the truth to his *Adversary*, nor will he believe that he hath any right to the thing in

When he is in the same condition.

queſtion; if the lord of the ſeventh be retrograde, it argues th ſame things on the *queſited's* part.

Behold the *ſignificator* of the *Judge* who is to give ſentence in the Cauſe, which is the Lord of the tenth houſe, whether he be direct, and behold them, for then he will proceed according to order of law in the Cauſe, and will endeavour to ſhorten and determine it; but if he be Retrograde, it's an argument the *Judge* will not go on, or proceed according to order of law, nor will he care to end it; nay it's rather probable he will prolong it a longer time then he ought by law: judge the ſame if the Lord of the aſcendant be ſeparated from the Lord of the ſeventh, or the Lord of the ſeventh from the Lord of the aſcendant.

See if the Lord of the aſcendant be in aſpect with the ☉ or ☽, or either of them joyned to him, ſo that no other Planet hinder their aſpect, beware it be not a corporall ☌, for that ſignifies an impediment, unleſſe the Planet were in the heart of the ☉, for then the Planet was fortified thereby; ſo is he in like nature, if the Planet be in either of the houſes of the *Luminaries*, or if the ☉ and ☽ be in the aſcendant, theſe argue the potency of the *querent*: if the Lord of the ſeventh be dignified or qualified as before I mentioned of the Lord of the aſcendant, you muſt judge in like nature on the behalfe of the *queſited*: If the Lord of the aſcendant be joyned to the Lord of the tenth, he that is the *querent* will acquaint the *Judge* himſelfe, or make meanes to acquaint him with his Cauſe, and it may be he will endeavour to bribe the *Judge*, that ſo he may judge on his ſide: if the Lord of the tenth receive the Lord of the ſecond, the *Judge* will have Money for his paines; but if the Lord of the tenth receive the Lord of the aſcendant, the *Judge* hears the *querent's* importunities, otherwayes not.

If the lord of the tenth be more light then the lord of the aſcendant, and joyned unto him, he will do the *querent's* buſineſſe, though he never ſpeak unto him; if the lord of the ſecond be joyned to the lord of the tenth, then the *Adverſary* makes means to the *Judge*; and if the lord of the tenth receive the lord of the ſeventh, he will aſſiſt him; but if he receive the lord of the eighth, he will take his Money.

If the lord of the tenth receive both *ſignificators*, the *Judge* will

will compose the matter ere it do come to a full Tryal.

If the Lord of the tenth be in the tenth, in his own house, the *Judge* will then doe justice, and judge the cause for his honour, unlesse that Planet be ♄: if the Lord of the tenth be only in his own Termes or Triplicity, it's true the *Judge* will determine the Cause, but makes no matter which way it goes, if a Planet be in the tenth house that hath no dignity, or is not in Reception with the Lord of the tenth, it argues the parties will not be content, or stand to that Sentence, they both feare that *Judge*, and had rather have another *Judge* his Sentence, with which they would be content: if ♄ be *Judge*, he will not judge as he ought; if at that time ♃ ♀ ☉ ☿ or ☽ be in any aspect to ♄ but ☌, the *Judge* will be ill reported of, but in a little time will be cleared, and the aspersion taken off; but if any of those be in ☌ to ♄, there will goe a hard report on the *Judge* for that his Sentence, and it will continue long; the *Judges* defamation will be great if ☌ be in ☌ to ♄, unlesse ☌ be with ♄ in ♑, then the scandall will be the lesse.

But to be short, in these like Judgments observe this method; the *Querent* is signified by the Lord of the ascendant, the *Adversary* by the Lord of the seventh, the *Judg* by the Lord of the tenth, the end of the matter from the Lord of the fourth; consider well the Lords of the Houses, their Fortitudes, and whether they be in Angles, Succedants or Cadents, Fortunate or not Fortunate; for the Planet that is most strong, and best posited, is the best man, and most likely to carry the victory, and hath the best Cause.

If more Planets be in the ascendant and second, the *Querent* shall have most Friends, *& sic è contrario*: If both *Significators* give their vertue to one Planet, there will be one who will intercede betwixt them: If the Signe ascending and seventh be fixed, both *querent* and *quæsited* are resolutely bent to proceed in the Suit or Controversie; if moveable Signes be there, it's like they have no great stomack to the businesse, but will end it very shortly; if common Signes be there, they will continue the Suit long, and have the Cause out of one Court into another; on whose part you find the *Infortunes*, that party shall receive most prejudice, sorrow and trouble by the Contention.

You

You are to consider in this manner of Judgment the ☽ from whom she is separated, and the Planet to whom she applies are equally significant, as the ascendant and seventh house, &c.

Chap. LIV.

Of buying and Selling Commodities.

THe *Buyer* is signified by the Lord of the ascendant and the ☽; the *Seller* by the Lord of the seventh; see if the ☽ be joyned with the Lord of the seventh, the *querent* may then buy the thing or Commodity he desires, and this quickly; if the Lord of the ascendant be a more light Planet then the Lord of the seventh, the *querent* will occasion the sale of it, *& e contra*, if the Lord of the seventh be the lighter Planet: if the preceding *Significators* have no aspect to each other, behold if the ☽ or some other Planet transferre not the light of the one to the other, a Friend shall then appeare who will drive on the bargaine for them both, so that the matter will be done: In this manner of Judicature, you must distinguish what you are to buy; as if a Servant, or Sheep, Hogges, Coneys, &c. the sixt house and his Lord are then considerable: if it concern Horses, Asses, Camels, Oxen or Cowes, Judgment must be drawn from the twelfth house and the ascendant: if a House, Town or Castle, then the fourth house and his Lord, and so consider in any other Commodity.

If the Lord of the seventh be in the ascendant, the *Seller* will importune the *querent* to buy; the contrary if the Lord of the ascendant be in the seventh, for then the *querent* hath most mind to buy: if either ♃ or ♀ be in the ascendant, the *Buyer* performes his work suddenly without any labour; so if the ☉ be in the ascendant, and not corporally joyned to any other Planet; if ☿ or the ☽ be in the ascendant, not infected with the evil aspect of an *Infortune*, they fortunate the *Buyer*, and he performes what he intended; ♄ ♂ ♅ in the ascendant, argue labour and difficulty, and that the matter will not be had without

out

out much labour, and that the *Buyer* is a cunning companion, and means deceitfully, and will deceive the *Seller*, if possibly: If the *Infortunes* be in the seventh, have a care of the *Seller*, he will find out one trick or other to delude the *Buyer*; he is a crafty Fellow, *&c.* If the ☽ be void of course, unless the *Significators* apply strongly, there's seldom any Bargain concluded, or Commodity at that time bought, and yet both parties wrangle, and have some meetings to no purpose: If the Planet from whom the ☽ separates enters Combustion, he that sells his Land or House at that time, shall never recover them again: but if the Planet from whom the ☽ did last separate, be free from misfortune, and and beholds the Lord of that Sign from whence the Judgment, or thing in question is required; it's then possible the *Seller* may in time re-purchase the Lands or Commodities again, or others of as good value.

CHAP. LV.

Of Partnership.

THE Lord of the Ascendant is for the *querent*; Lord of the seventh for the *partner* intended: but herein be careful that you observe what Planet is in the seventh, and near the cusp of the seventh, and whether the party enquired of be more like to the description of the Planet posited in the seventh, or to the Lord of the seventh; take that Planet for his *Significator* who is nearest to his description, and consider him as you would otherways the Lord of the seventh, and as you ought to do of the Lord of the seventh, no other Planet being in the seventh.

Let the ☽ be partner in signification; the tenth house shall shew what credit there may come of the Partnership: but whether the Partnership will extend to good or ill, you must expect that from the fourth house and his Lord, and the Planet therein posited, and the Planet to whom the ☽ applies.

If the Lord of the Ascendant and the ☽ be in moveable Signes without Reception by House or Exaltation, or Triplicity or Term, then there will happen Contention, and they will dis-

agree, but matters will again be reconciled, and the Partnership will hold, but still they will be mistrustful of one another, nor will much good come of it; but if the *Significators* be in fixed signs, their society will continue long; but if no Reception be, little profit will from thence accrue to either party; if they buy any thing, the Commodities will lye long on their hands; if the *Significators* be in common Signes, it promises a gainful Partnership, and that they will be faithful to each other: If one *Significator* be in a moveable Signe, and the other in a fixed, the disturbance arising will be lesse then at first may be feared: If ill Planets aspect both the *Significators*, *viz.* Lord of the ascendant and Lord of the seventh, the Partnership will be ill for both, neither the one party or other will deal fairly; see where, and in what house or houses the evil Planets are posited, and from thence you may discerne the cause: I have oft acquainted you with the signification of the houses: an evil Planet in the ascendant, the *querent* is a false companion; judge the like if an evil Planet be in the seventh.

If the ☽ separate from one *Fortune* and apply to another, they will begin well and end well, though neither of them get any Wealth; but if she be separated from a good Planet, and apply to an ill, they begin well, but end in strife and hatred; and so the contrary: but if the ☽ be separated from an ill Planet, and apply to another, they will begin partnership with muttering and repining, continue it with fears and jealousies, end it with Lawsuits.

A good Planet in the tenth, shews they will obtain reputation, and will rejoyce and delight in their mutual Society.

A good Planet in the second, best for the *querent*; in the seventh for the *Partner*.

An ill Planet in the second, or ♌; the *querent* will get little, but be cheated, or entrust much, and get in few Debts.

If the Lord of the fourth apply to the Lord of the eleventh by ✶ or △; or if a good Planet be in the fourth, or if the Lord of the eleventh and fourth be in Reception, or if good Planets cast their ✶ or △ to the Lords of the ascendant and seventh, a good end may be expected by the Partnership intended: observe ⊕, how dignified, how aspected; if the Lord of the seventh

or

or of the eight cast a □ or ☍ to it, the *querent* must expect no great good from his Partner, for it's like he will embezle the Estate, or their common Stock.

Chap. LVI.

Whether a City, Town or Castle, besieged, or to be besieged, shall be taken or not.

THe ascendant and his Lord are for the *querent*, and those that do or shall besiege; the fourth house shall signifie the *Town, City* or *Fort* besieged, or to be besieged, the Lord thereof the *Governour*; the fift house, Planets therein, and his Lord, the *Ammunition Souldery* and *Assistants*, the *Governor* and *Town* may expect to relieve or assist them*: If you find the Lord of the first strong and fortunate, or joyned to the Lord of the fourth in the first, or with the ☽, or Lord of the tenth, or in any house except the twelfth, eight and sixt, conditionally, that the Lord of the first receive the Lord of the fourth, or the ☽ receive the Lord of the fourth, though she be not received again, it's an argument, the *Town, Fort* or *Castle* shall be taken: or if the Lord of the fourth be in such houses as behold not the fourth, (except the Lord of the seventh be in the fourth, then it will not be taken;) if the Lord of the fourth be with the ill *Fortunes*, and impedited, it's probable the City shall be taken, and the Governour wounded, or if *Infortunes* be in the fourth, without some strong aspect of the *Fortunes*, it will be taken, or it cannot hold out long, or there may be treason in the Town: If ♌ be in the fourth, it will be taken, and there will be some go about to betray or deliver it, or some principal Work or Fort therein; the Sign shews which part of the Town; nor doth the Governour think himself able to preserve it.

* *in the Town and are in Garrison.*

If none of these Accidents or Configurations before rehearsed be, then have regard to the Lord of the fourth; if he be in the fourth, strong and fortunate, and not Retrograde or Combust, or besieged of the *Infortunes*, or if the Lord of the seventh be there, free from all impediments, or if ♃ or ♀ or ♌ be

therein, and no reception between the Lord of the Ascendant and fourth; then the City, Fort or Town at that time surrounded or besieged, shall not be taken or delivered to the Army now besieging it; nay, if there be both a *Fortune* and an *Infortune* in the fourth, the Town shall not be taken, if the *Fortune* be neareſt to the cuſp of the house, or firſt of the two Planets which shall transite the degree of the fourth; and this you may averre with greater confidence, if the Lord of the ascendant be any thing weak, or a light Planet and unfortunate; but if the Lord of the Ascendant be fortunate, and a *Fortune* therein, and he or the ☽ behold the fourth house, it notes surrendring or taking the City, Town or Castle besieged: but if he be unfortunate and otherways impedited, and an *Infortune* in the second, or the Lord thereof Retrograde, or in □ or ☍ to the Lord of the ascendant, it signifies the *querent's* Souldiers will disert him, and will not continue the Siege, they have no mind to the work, or the *querent* wants fit instruments or materials for the Siege, or his Ammunition will not come opportunely, or the Souldiers will depart discontented for their pay, or their duties are too hard, so that he may expect no honour at this Siege.

Chap. LVII.

Of Commanders *in Armies, their abilities, fidelity, and whether by them victory may be had, yea or not*, &c.

Again, consider well all the twelve houses and their proper *Significators*, and make the ascendant *Significator* of the *querent*, and his Lord; let the seventh & his Lord shew the opposite parties or *Adversaries*, who may come to relieve the Besieged; let the eight be their Seconds or Friends, and the ninth their third house, and so all the other houses in order.

An *Infortune* in the ascendant, or beholding the house with □ or ☍, it notes, the *querent*, or that side he takes part with, will not manage their matters well, or prosecute the Warre discreetly: an *Infortune* in the ascendant, or being Lord of the

ascen-

ascendant, argues no great justice on the *querents* part, or that he hath no cause to begin the Warre or Quarrel, but if either a good Planet be in the ascendant, or behold the ascendant with ✶ or △, it signifies a good ground or cause on the *querent's* behalfe; If an *Infortune* be in the second, and be not Lord of the second (or have Exaltation in the Sign,) if he, I say, behold the second with a □ or ☌, it's like there will be no War, but if any be, the *querent* shall have the worst; a *Fortune* in that house, or aspecting it, shews the contrary, *&c.* If an *Infortune* be in the third, and ♂ be that Planet, and he strong, the *querent* is like to have good warlike Provisions; say the same if ♄ be there: but if ♂ be therein unfortunate, his Army is like to be composed of Thieves, Highway men, vagrant Fellows, seditious, and such as will obey no commands.

If an *Infortune* be in the fourth, the place where the Warre is like to be, or where the Armies may engage, is like to be unfit for the *querent's* Army: if it be mountainous, the places are rough, inaccessible, not habitable, full of Woods, no passage for Armies; if the place seem to be described moyst, it's misery, dirty, full of standing waters, Bogs, Rivers or Brooks, not fit to marshall an Army in, or wherein an Army can do any service: If ♂ be in the fift, well dignified, or the good aspects of the *Fortunes* irradiate that house, or a *Fortune* be therein posited, then it's like the Army or Souldiers on the *querent's* part, will be good Souldiers, apt for fight, and obedient to their Officers; the *Infortunes* posited therein to shew contrary qualities.

If either of the *Fortunes* or ☽ be in the sixt, the Carriage-Horse attending the Army, seem serviceable, high prized, and fit for the employment.

If ♂ be therein well dignified, the Horse entertained or employed will be fierce, impatient, and hard to be governed.

But if ♄ be in the sixt without dignities, the Horses are old rotten jades, unserviceable, tyred, over-spent, slow, not fit for this service, diseased, *&c.*

If a *Fortune* be in the seventh, the instruments of Warre and Fortification, the Canons and great Guns of the Army are faire, sound, well cast, and will perform their work: and this

position of a *Fortune* in the seventh, denotes, the Enemy is no fool; if an *Infortune* be there, or have the before-named evil aspects to the house, the enemy is weak, the *querent's* instruments are nought, will perform no service, the Enemy will rather fight by policy, craft and trechery, then manhood.

If a *Fortune* be in the eight, it's an argument no mortality or much destruction of men will follow, or will there be many men wounded, or their wounds difficult to cure; no great slaughters, fights, flights, or any set Battels will be betwixt the Armies on either part: but if ♄ be therein Retrograde, many prisoners will be taken, much ruine and destruction, much poverty and plundring will succeed.

If a *Fortune* be in the ninth, or have aspect to the house, the enemy is in a good posture, hopes to benefit himself by some false reports, or by some false alarums or sallies, and that he intends to act much by such like reports, and by witty inventions, for the Enemy is politick.

If a *Fortune* be in the tenth, or cast his ✶ or △ thither, it's an argument, the Commander in chief is a discreet man, understands what to do in his place, and that the Officers of the Army are expert men, every one in his place being capable of what he undertakes: but if ♄ or ♃ be therein, or ♂, any wayes unfortunate, the Officers and Captains are very asses and buzzards, have no judgment, simple Fellows, the whole design is like to be overthrown by their knavery, and want of discretion and judgment; I mean, the greater part of the Officers, *&c.* they are more fit for hanging, then to Command.

If a *Fortune* be in the eleventh, it shews, the Conductors of the Army are men of good discretion and sound judgment, expert men in the art of War, know how to command and order their affairs, are valiant and careful, and understand in every particular when to charge or retreat; in a word, the Officers, seem men of approved integrity and judgment.

If an *Infortune* be in the eleventh, the Conductor or Conductors may be men of fidelity, and assured Friends and Well-willers to the cause they undertake, but they are unexpert, and not fit to undertake such a weighty imployment in hand, for they

they nothing understand the stratagems of War, whereby the whole cause is like to suffer.

If a *Fortune* be in the twelfth house, those against whom the Army is to go, are well provided, and resolved to defend themselves; they agree well, fear nothing, will stand it out to the last: but if an *Infortune* be there, they suspect their own abilities, are not capable of resisting, disagree amongst themselves, fear surprizal every moment: It is, notwithstanding, ever considerable, that if ♂ be in the twelfth house, the *querent* may justly suspect treachery, and indeed you have just cause to fear the same if ☽ be in the twelfth. Now as you have considered the whole twelve houses on the behalf of the *querent*, so must you observe the same method and manner of judgment on the behalf of the *Adversary*; onely considering what house for the *querent* is the ascendant, the opposite house is the same for the *quesited*, and so every house in order: Which judgments rightly understood, will give great light to any manner of question propounded in this nature by any prime *Officer* or *Comander*.

If the Armies shall fight.

Behold herein the ascendant and his Lord, the ☽ and Lord of the seventh, see if they be corporally joyned in any angle, then it seems the Armies will fight: if there be no ☌ of the Lord of the ascendant and seventh, see if they behold one another by □ or ☍, they will also then fight: if this happen not, see if any Planet transfer the light of one to the other by □ or ☍ aspect, with or without Reception; if such an aspect be, there will be a fight betwixt them: but if the more ponderous of the two receive that Planet who transferres their light, no fight will be, but all things will be composed lightly.

Chap. LVIII.

If the Querent *have open Enemies, or any Adversaries, or many that do envy him.*

This is a difficult Question, and yet by *Astrologie* responsible, but you must justly consider whether the *querent* doe demand

mand thus much, viz. *Have I enemies or not?* Or, *Whether is such a man my adversary*, &c.

But if the querent doubt his Brother, Father, or Servant; then take Signification *from each particular House signifying them.*

If any be nominated, require judgment from the seventh house and Lord thereof: if the Lord of the seventh aspect the Lord of the Ascendant, with ☐ or ☍, or be in like Aspect with the ☽, it's then very probable, the party enquired after doth envy the Querent, and wishes him no good: if the aspect be separated, they have lately been in some contest, or some difference hath been betwixt them; but if they are then applying to a ☐ or ☍, the enmity, difference or controversie is approaching, is not yet over, will grow to a greater height then now it is, and the party enquired after, doth what in him lies to thwart and crosse the occasions of the *querent*. In like manner, consider if the Lord of the seventh be in the twelfth from the Ascendant, or in the twelft sign from the place wherein the Lord of the Ascendant is in, or from the place wherein the ☽ is, or if the Lord of the seventh be in ☌ with any Planet, or in any aspect with a Planet who is in ☍ or ☐ to the Lord of the Ascendant or the ☽, without Reception; then the Quesited, or man or woman nominated, is averse, and an enemy to the Querent; but if it be not so, then he or she enquired after is no enemy.

If the Question be absolute, (as thus) *Whether have I enemies, yea or no?* you must require judgment herein from the twelfth house, and see if the Lord of that house be in ☐ or ☍ to the ☽ with or without Reception; if so, then he hath enemies that watch for an opportunity against him, but they do all things clandestinely and cunningly, and desire to play their part when they can do it without noyse or rumour of evill, that so they may still go under the notion of Friends, when as in truth they are treacherous, false and deceitful: Consider also where and in what house the Lord of the twelfth is, say confidently such people, men or women of such quality or condition, are the Querent's adversaries: Many Planets in the seventh, denotes many enemies; * many Planets in the second, much want of money, if they are ill dignified, *&c.* and so do in all the rest, observing how many Planets there are in the seventh, and of what houses they are Lords of, or from the houses whereof they

* *Often and ever by me found true.*

they are Lords, from thence do you require the quality of the people who are enemies, *&c.* remembring, that the □ aspect shewes envy and malice, yet possible to be reconciled, ☍ aspects without Reception, never, *&c.*

CHAP. LIX.

A LADY, *if marry the* GENTLEMAN *desired?*

Judgment upon the Figure above-said.

THE true state of this *Ladies* cause stood thus: *A Gentleman had been a long time an earnest Suitor unto her for Marriage, but she could never master her affection so much, as to incline to Marriage-thoughts with him, but slighted him continually; and at last, to the great discontent of the Gentleman, she gave him an absolute denial: After which denial so given, she became passionately affectionate of*

 him,

him, and did sorely repent of her folly, and so churlish a carriage, wishing she might again have former opportunities. This was her condition at what time she propounded the Question unto me.

The ascendant and ☉ are for the *querent*; ♄ Lord of the seventh, is for the man *quesited* after. The *querent* was moderately tall, of round visage, sanguine complexion, of a cheerfull, modest countenance, gray eyed, her hair a light brown, occasioned, as I conceive, by ☉ Lord of the ascendant, in the Termes of ♂, she was well spoken, and sufficiently comely.

Finding ♄ in the angle of the South, and in ☌ with ♂, and both in ♉, a fixed, earthly Signe, I judged the corporature of the quesited party to be but meane, and not tall, or very handsome, his visage long and incomposed, a wan, pale, or meagre complexion, dark hair, or of a sad chesnut colour, curling and crisp, his eyes fix'd, ever downward, musing, stooping forward with his head, some impediment in his going, as treading awry, &c. [*this was confessed.*] Finding ♄ so, as above-said, elevated, and in ☌ with ♂, I judged the Gentleman to be sad, angry, much discontented, and scorning his former slights, (as ever all Saturnine people doe;) I judged him much incensed by a Kinsman or Gentleman of quality, signified by ♂, Lord of the third, in part, from the seventh, and of the fourth, being the tenth from the seventh; and that this Gentleman and he lived either in one house, or neer one another, because both *significators* are angular and fixed, [*and so it was*] I said, the Gentleman had no inclination or disposition unto her, finding the ☽ separated from voyd of course, and applying to ♂ of ☉, Lord of the ascendant, it did argue there was small hopes of effecting her desire, because she her selfe, by her own perverseness, had done her self so grand a mischief. Whereupon she told me the truth of all, and not before, and implored my directions, which way, without scandall to her honour, it might be brought on again, if possible: and indeed she was lamentably perplexed, and full of heavinesse. Hereupon, with much compassion, I began to consider what hopes we had in the Figure: I found ☉ applying to a ✶ of ♄, this argued the womans desire, and the strength of her affections towards the *quesited*

sited, because she is signified by the lighter Planet; but there was no Reception betwixt the *significators*, therefore that application gave little hopes: but finding Reception betwixt ♃ and the ☽, and betwixt ☉ and ☽, she in his Triplicity, ☉ in her House; observing also, that the ☽ did dispose of ♄ in her Exaltation, and of ♃ in her House, and that ♃ was very neer a ✶ *dexter* of ♄, still applying, and not separated; as also, that ♃ was in his Exaltation, and a fortunate Planet ever assisting nature and the afflicted, and that he was able by his strength to qualifie and take off the malice of ♄: besides, the neerness of ♃ to the ✶ of ♄, made me confident that the *quesited* was intimately acquainted with a person of quality and worth, such as ♃ represented, whom I exactly described, and the *Lady* very well knew: Unto him I directed to addresse her Complaints, and acquaint him fully with her unhappy folly: I positively affirmed, in the Gentleman described, she should find all honour and secrecy, and I doubted not, but by God's blessing, he would again revive the business (now despaired of) and bring her to her hearts content: Bet finding that ♄ and ☉ came to ✶ aspect the 27th of the same moneth, I advised to hasten all things before the aspect was over; and also gave direction, that the nineteenth of *June* neer upon noon, the Gentleman should first move the *quesited* in the business: and my reason was, because that day ♄ and ♃ were in a perfect ✶ aspect.

My counsell was followed, and the issue was thus: By the Gentlemans meanes and procurement, the matter was brought on again, the Match effected, and all within twenty dayes following, to the content of the sorrowful (but as to me unthankfull) Lady, *&c.* In *Astrologie*, the true reason of this performance is no more then, first, an application of the two *Significators* to a ✶, *viz.* the Lord of the seventh and first: Next, the application of the ☽ to the Lord of the ascendant, though by ☌, yet with Reception, was another small argument; but the maine occasion, without which in this Figure it could not have been, the application of ♃ to ✶ of ♄ Lord of the seventh, receiving his vertue which ♄ did render unto him, and he again transferred to the ☉ Lord of the ascendant, he, *viz.* ♃, meeting with no manner of prohibition, abscission or frustration

untill his perfect ☌ with the ☉, which was the 29th of *June*, so that no difficulty did afterwards intervene. I did acquaint this Lady, that very lately before the erection of this Figure, her Sweet-heart had been offered a Match, and that the Gentlewoman propounded, was such a one as is signified by ♀, one not onely of a good fortune, but excellently well descended: I bade her follow my directions, with hope and expectation of a good end, and told her she should not fear his marrying of ♀: Which judgment I gave, by reason ♂ was nearer ♀ then ♄, and so interposed his influence, or kept off ♄. I judged ♂ to be some Souldier, or Gentleman that had been in Armes: this I did the more to enlighten her fancy, which I found apprehensive enough. She well knew both the Gentlewoman and man, and confessed such matters were then in action.

Had the *Quere* been, *Who should have lived longest?* certainly I should have judged the woman, because ☉ is going to ☌ of ♃, and ♂ afflicts ♄ by his presence.

Had she demanded, *Whether the Quesited had been rich?* I must have considered ♃ Lord of his second house, whom I find in his Exaltation, Direct, Swift, &c. onely under the Sun-beames; I should have adjudged his Estate good.

For Agreement, because ☉ and ♄ are applying to ✶, I should have conceived they would well accord; yet doubtlesse ♄ will look for much observancy, for as he is ill by nature, so is he vitiated by ♂, and made thereby chollerick as well as melancholly, so will he be naturally jealous without cause; yet the gentle ✶ of ♃ to both ♂ and ♄, seems by education, to represse that frowardnesse naturally he may be subject unto.

If it be demanded, *Will the querent be honest?* I answer, her *significatrix, viz.* ☉, is no way afflicted by ♂: her Signe ascending being ♌, and Reception betwixt ♃ and ☽, are arguments of a vertuous woman.

In this nature may you examine any Figure for discovery of what is necessary, &c.

CHAP.

CHAP. LX.

If she should marry the man desired?

The Judgment.

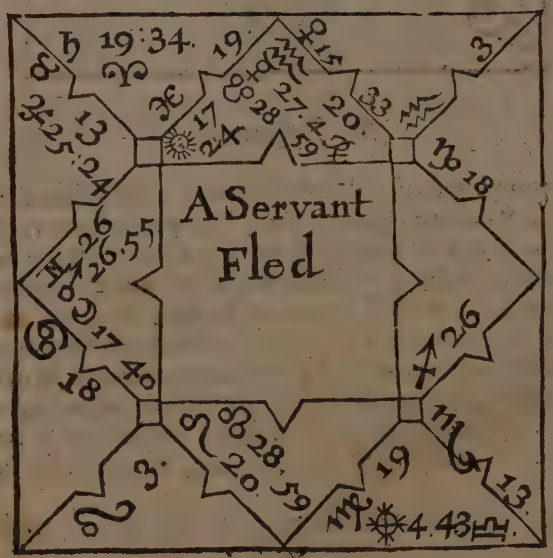
THe *querent* was of tall stature, ruddy complexioned, sober, discreet and well spoken, *&c.* The *quesited* was very tall, slender, lean, and of a long visage, black hair: His talnesse I attribute to ♄, as being in the Termes of ☿, and the cusp of the seventh being also in his Termes: and indeed the being of a *significator* in the Termes of any Planet, doth a little vary the party from his natural temper and constitution, so that he will retaine a small or great tincture from that Planet, according as he is dignified: The sadnesse of his haire, I conceive to be from ♄ his aspect to ♄, and the ☽ her □ unto him, being her self subterranean.

☿ Is here *Significatrix* of the *querent*, Retrograde, under the

Sun-beams, was in some distresse and fear that the *quesited* would not have her; and she might and had some reason for it, for ♃ was in his Exaltation, and neer the ✶ of ♀, an argument the man stood upon high termes, and had been tampering with another; yet were both *Significators* in a *Semisextile*, and in good houses, from which I gathered hopes, that there was some sparks of love betwixt them; but when I found the ☽ separating from a □ of ♃, and carrying his light by a △ aspect to ☿ the Lord of the ascendant, and he in an angle, receiving willingly, by his Retrograde motion, that her vertue which she brought from ♃. I was confident the Match would suddenly be brought to passe by such a one as ☽ was, or represented by her, who did much interpose in the businesse, and who at last, with a little difficulty, produced the Marriage to effect, to the content of both parties.

Chap. LXI.

A Fugitive Servant, which way gone, when return?



Judg-

Judgment upon the Figure beforegoing.

THe ascendant, and ☿ in ♒, together with ♂ posited in the ascendant, did signifie the *Master* of the *Servant*, who was short of stature, corpulent, of a good complexion, and ruddy, fresh countenance; his fatnesse I conceive from the North Latitude of ☿, which was about one degree; as also, that the degrees ascending were in the Termes of ♂, in an ayery Signe, and in the Face or Decanate of ☉, now posited in a watry Signe, and in partill △ to ☽, both in moyst Signes, which argued a flegmatick, full body, &c.

The *Significator* of the Servant was ♂ peculiarly in this Figure, although many times ☿ shall signifie a *fugitive* Servant: The Servant was a young Fellow of about nineteen, a well set Fellow, short, big joynted, broad and full faced, dark brown hair, his teeth growing ill favouredly, a Sun burnt, obscure complexion, yet the skin of his body cleer.

I observed that he went away from his Master the Sunday preceding, at what time the ☽ was in ♊, a Western Signe, and that now ♂, the *Significator* of the Fellow was in the same Signe; as also, that ☿ the common *Significator* of Servants, was in ♒, a Western Signe, but South quarter of Heaven; it is true that ♊ hath some relation to the South quarter, and ♒ to the North.

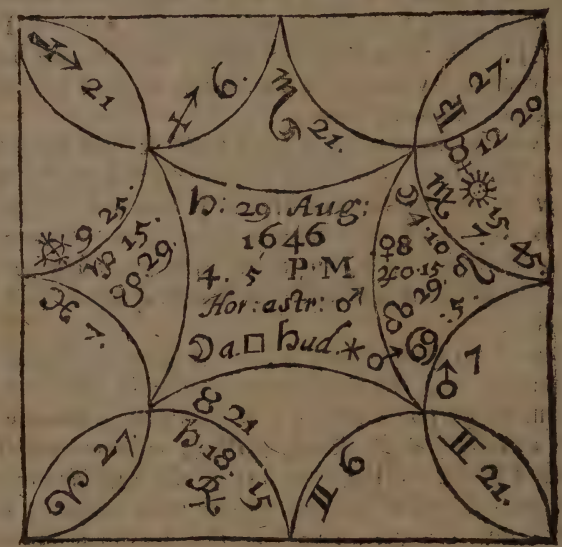
I judged from hence, that the Servant went westward at his first departing, and that at the time of the Question, he was West from the *querent's* house; and this I judged, because ♂ was angular, and every way as strong as the ☽, otherwayes I should have judged by the ☽: Forasmuch as ♂ the *Significator* of the Servant, and ♄ Lord of the ascendant, were suddenly hastening to a cadent out of angles, I judged, that within a day or two he should have his Servant again: I found the ☽ in the second, in her own house; the Servant being a part of his Master's Estate, I judged from hence also, that the Master should not lose, but recover forthwith his lost Goods; and the rather, for that the ☽ was in the second, and in perfect △ of the ☉ in the eleventh, both of them in the Mediety ascending: the neerneſſe

neſſe of ♂ to the degree aſcending, made me judge the Servant was not above three or four houſes Weſtward from his Maſters houſe.

The truth is, that upon Friday following betimes in the morning, he came home, and ſaid he had been at *Kingſton* upon *Thames*: which if true, then he was full Weſt, or a little to the South, and neer a great Water, *viz*, the *Thames*, as ☽ in ♋ did or might ſignifie.

CHAP. LXII.

A Dog miſſing, where?



Judgment upon this preceding Figure.

LIving in *London* where we have few or no ſmall Cattle, as Sheep, Hogs, or the like, as in the Countrey; I cannot give example of ſuch creatures, onely I once ſet the Figure preceding

ceding concerning a Dogge (who is in the nature of small Beasts) which Dogge was fled and missing, The *Quere* unto me was, *What part of the City they should search; next if he should ever recover him.*

The *querent* was signified by the Signe ascending and the Lord thereof; and indeed in his person he was *Saturnine*, and vitiated according to *Canda* in the ascendant, in his stature, mind, or understanding; that is, was a little deformed in body, and extream covetous in disposition, *&c.*

The Sign of the sixt and his Lord signifies the Dogge; so must they have done if it had been a Sheep, or Sheep, Hogges, Conies, *&c.* or any small Cattle.

The Signe of ♊ is West and by South, the quarter of heaven is West; ☿ the *significator* of the *Dog*, is in ♎ a Western signe, but Southern quarter of heaven, tending to the West; the ☽ is in ♏, a South-west Signe, and verging to the Western angle: the strength of the testimonies examined, I found the plurality to signifie the West, and therefore judged, that the *Dog* ought to be Westward from the place where the owner lived, which was at *Temple-bar*, wherefore I judged that the *Dog* was about *Long-acre*, or upper part of *Drury-lane*: In regard that ☿ *Significator* of the Beast, was in a Signe of the same Triplicity that ♊ his ascendant is, which signifies *London*, and did apply to a △ of the Cusp of the sixt house, I judged the *Dog* was not out of the lines of Communication, but in the same quarter; of which I was more confirmed by ☉ and ♄ their △. The Signe wherein ☿ is in, is ♎, an ayery Signe, I judged the *Dog* was in some Chamber or upper room, kept privately, or in great secrecy: because ☽ was under the Beams of the ☉, and ☿ ☽ and ☉ were in the eight house; but because the ☉ on Monday following did apply by △ *dexter* to ♄ Lord of the ascendant, and ☽ to ✶ of ♂, having exaltation in the ascendant; I intimated, that in my opinion he should have his *Dog* again, or newes of his *Dog* or small Beast upon Monday following, or near that time; which was true; for a Gentleman of the *querent's* acquaintance, sent home the Dog the very same day about ten in the morning, who by accident comming to see a Friend in *Long-acre*, found the *Dog* chained up under a table, and know-

ing the Dog to be the *Querent's*, sent him home, as aboveſaid, to my very great credit. Yet notwithſtanding this, I cannot endure Queſtions of *Fugatives* or *Theſts*, nor ever would have done any thing, but with intention to benefit poſterity.

Vſually I find, that all *Fugatives* go by the ☽, and as ſhe varies her Sign, ſo the *Fugitive* wavers and ſhifts in his flight, and declines more or leſs to Eaſt, Weſt, North or South: but when the Queſtion is demanded, then without doubt you muſt conſider the ſtrength both of the *Significator* and the ☽, and judge by the ſtronger; if both be equivalent in Fortitudes, judge either by the *Significator*, if he beſt perſonate the *Fugitive*, or by the ☽, if ſhe moſt reſemble him: with relation to either of them that comes neareſt in aſpect to the cuſp of the houſe, from whence ſignification is taken.

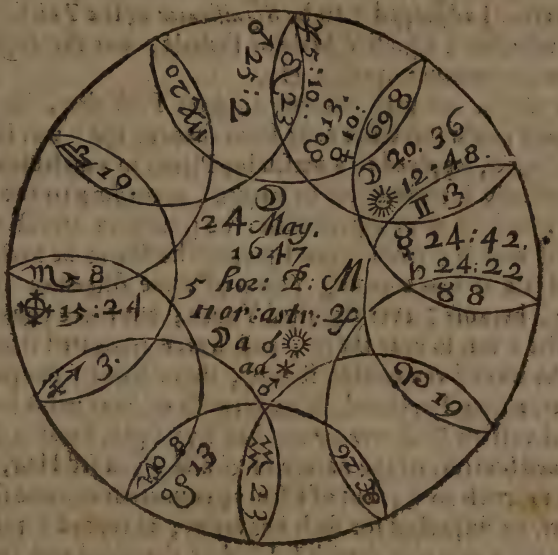
Chap. LXVII.

Of Theſts.

IT was the received opinion of Maſter *Allen* of *Oxford*, a man excellently verſed in *Aſtrologie*, that the true Significator of a *Thief* is that Planet who is an angle or ſecond houſe, and beholds the ſeventh houſe: if no peregrine Planet be in an angle or the ſecond houſe, then the Lord of the ſeventh ſhall be *Significator* of the *Thief*, if he behold the ſeventh houſe: otherways that Planet to whom the ☽ applies, if he behold the ſeventh houſe; the rather, if the ☽ ſeparate from the Lord of the aſcendant. And he ſaith further, that a peregrine Planet in what angle ſoever, ſhall not be *Significator* of the *Thief*, unleſs he behold the ſeventh houſe, or have any dignity in the degree of the ſeventh: yet if one and the ſame Planet be Lord of the hour and of the aſcendant, he ſhall ſignifie the Thief, though he behold not the aſcendant: The truth is, I have ever found, that if a peregrine Planet were in the aſcendant, he was *Significator* of the *Thief*: next to the aſcendant, I preferred the angle of the South, then the Weſt angle, then the fourth houſe, laſt of all the ſecond: many peregrine Planets in angles, many

ere or may be suspected, justly if they are in ☌ ✶ or △; not consenting, if in □ or ☍: ever prefer that perigrine Planet for your *Significator*, who is nearest to the Cusp of the angle he is in.

Money lost, who stole it? if recoverable?



Judgement upon this Figure.

♏ Here ascends, and partly represents the *querent's* person, & his mind and disposition, who being in □ with ☿ and ♄, gave sufficient intimation unto me of the inclination of the *querent*, who was sufficiently ill conditioned, arrogant, proud, wasteful, &c.

☽ Is here in the 25 degr. and 2 min. of ♌, is angular, and but two minutes entred his own Terms, yet being in his Decuate, I refused him for *Sicknificator* of the *Thief*, and that justly, nor indeed was he.

In the next place, although ♄ was in the angle of the West, yet did I find him in his own Terms and Decanate; I also passed by him.

In the next place, I found ☿ in 24. 42 ♉, lately separated, or rather in □ of ♂, and now almost in partill ♂ with ♄; him I found truly peregrine, *viz.* having no essential Dignity where he is, therefore I adjudged ☿ to be *Significator* of the *Thief*.

But whether ☿ signified Male or Female, was the dispute, as also the corporature, quality, *&c.*

The angles are part Masculine, part Feminine, no certain judgment could therefore arise from thence, the ☽ was in a Masculine Signe, applyed to a masculine Planet in a masculine Signe, and ☿ usually is convertible in nature, according to the nature of the Planet he is in aspect with: he is now in aspect with ♂, and in ♂ with ♄; from hence I judged the Sex to be Male.

And said it was a young Youth of some fifteen or sixteen: young, because ☿ ever signified Youth; but more young, because the ☽ was so near the ☉, and scarce separated from him, I said he was of reasonable stature, thin visaged, hanging Eye-browes, a long Forehead, some blemish or scars in his face, because ♂ cast his □ *dexter* to ☿; bad Eye-sight, because ☿ is with evil fixed Starres, of the nature of ♂ and ♄; a sad Hair, because of his nearness to ♄; but of a scurvy countenance, one formerly a Thief, or suspected for such knaveries; in regard ☿ the Youth his *Significator* was in ♂ with ♄ Lord of the third and fourth, I judged he was some Neighbours child; and as the ☽ was in ♊, and ☿ in ♉, I conceived he dwelt either opposite to the *querent*, or a little Southwest; and because ☌ was in the ascendant, and disposed by ♂ Lord of the ascendant in the tenth, and the ☽ applyed to his ✶ aspect, and was within four degrees of the aspect: I judged he should not onely hear of, but have his Money within four dayes after the Question. He believed not one word I said, but would needs perswade me, that a Woman-servant signified by ♂, was one Thief, and ♄ was another; but I stood firm to the true rules of Art, and would not consent unto it, because both those Planets were essentially dignified. The event proved directly true as I had manifested, both as to the person described, and to the day of the money returned, which was within three days after.

CHAP.

Chap. LIV.

Fish stolen.

Living in the Country 1637. I had bought at *London* some Fish for my provision in Lent; it came down by the Barge at *Walton*, on Saturday the 10. of *Febr.* one of the Watermen instead of bringing my Fish home, acquainted me, their warehouse was robbed last night, and my Fish stolen: I took the exact time when I first heard the report, and erected the Figure accordingly, endeavouring to give my self satisfaction what became of my goods, and if possible, to recover part, or all of them again.

I first observed, there was no peregrine Planet in angle but ♄, whom I found upon the cusp of the seventh house, the thing I lost was Fish, therefore any Gentleman would scorn such a course Commodity; I considered the signification of ♄ in ♏, a moyst Signe, and the *Significator* of my Goods, *viz.* ☿ that he was in ♓, a moyst Signe, and that ☉ was in ♋, a moyst Signe: Discretion, together with Art, assisted me to think he must be a man whose profession or calling was to live upon the Water, that had my Goods, and that they were in some moyst place, or in some low room, because ☉ was in ♋, and the ☽ in ♉ an earthly Signe.

I was confident I should hear of my Goods again, because ☿ Lord of my house of substance, was applyed unto by a ✶ of ☽, who was Lady of my ⊕; and yet without hopes of recovering them, because ☿ Lord of my second, was in his fall and detriment, but as he was in his own Terms, and had a △ aspect to ⊕, there was hopes of some of my Goods.

There being never a Waterman in that Town of *Walton* near unto the discription of ♆ in ♏, I examined what Fisherman there was of that complexion; and because ♂, Lord of the 7th was departing the Sign ♏, *viz.* his own, and entring another Signe, I examined if never a Fisherman of ♂ and ♆ his nature had lately fold any Land, or was leaving his proper house, and going to another habitation; such a one I discovered, and that he was much suspected of theevery, who was a good fellow, lived near the *Thames* side, and was a meer Fisherman, or man conversant in water; for all *Significators* in watry Signs, argued, he must needs live near the water, or a watry place, that stole the Goods, or be much conversant in waters.

The man that was the Thief was a Fisherman, of a good stature, thick and full bodied, fair of complexion, a red or yellowish hair.

I procured a Warrant from a Justice of peace, and reserved it privately until Sunday, the eighteenth of *February* following, and then with a Constable and the Barge-man, I searched only that one house of this Fishermans suspected; I found part of my Fish in water, part eaten, and part not consumed, all confessed. This jest hapned in the search; part of my Fish being in a bagge, it hapned the Thief stole the Bagge as well as the Fish; the Barge-man, whose Sack it was, being in the same room where the bag was, and oft looking upon it (being clean washed) said to the woman of the house, Woman, so I may have my sack which I lost that night, I care not; the woman answered; she had never a sack but that which her husband brought home the same night with the Fish. I am perswaded the Barge-man looked upon the sack twenty times before, and knew it not, for the woman had washed it clean; I as heavily complained to the woman for seven *Portugal Onyens* which I lost; she not knowing what they were, made pottage with them, as she said.

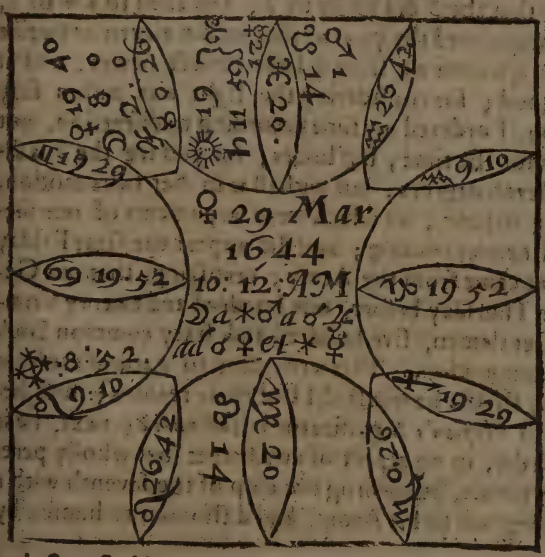
The

The remainder of my Fish I freely remitted, though the hireling Priest of *Walton* affirmed I had satisfaction for it; but he never hurt himself with a lye.

So that you see the peregrine Planet in an angle describes the Thief, and that either the ☉ or ☽ in the Ascendant, and in essential Dignities, gives assured hopes of discovering who it was; the application of ☽ to the Lord of the second, argues recovery; a full recovery, if both the ☽ and the Lord of the second be essentially dignified; part, if accidentally fortified; a discovery; but no recovery, if they apply and be both peregrine.

Chap. LXV.

A Figure erected to know whether Sir William Waller, *or Sir* Ralph Hopton *should overcome, they being supposed to be ingaged near* Alsford, ♀ 29th *of* March, 1644.



THe ascendant is for our Army the ☽ ♃ and ♀ for our Generals, *viz.* Sir *William* & Major Generall *Brown* a valiant & prudent citizen of *London*, who may justly Challenge a large share of honor in that days service: Sir *Ralph Hopton* is signified by ♄ Lord of the seventh, his Army by ♍, in the descending

cending part of heaven, which is usually given to the Friends and Assistants of the Enemy; there is only ♂ and ☊ ♋ in the ninth, so that by this it appeared Sir *Ralph* had no supplies y read to attend that days success, *&c.*

From the existence of the ☽ in her exaltation, and in the eleventh house with ♃. she being Lady of the ascendant, and having principal signification for us and our Army, engaged for the Parliament; I concluded all was, and would be well on our side, and the victory ours: by her separation from ♃, I said, I did verily conceive we had gained already from them some ammunition, or performed some service against them, which judgment was more strengthened by ☉, Lord of our assistants and substance, posited in the tenth house, in the very degree of his Exaltation; and though I did Imagine, by reason of the proximity of ♄ to ☉, we should not gain the whole, or have a perfect victory without diminution of some part of it, yet I was confident we should obtain a considerable proportion of their Ammunition, and obtain a compleat victory, the only thing enquired after; for that the ☽ did apply to ♀, and then to a ✶ of ♀, he angular, I acquainted the *querent* that within eleven or twelve hours after the question we shou d have perfect newes, and it pleasing and good; for considering the fight was within fifty miles of *London*, I ordered my time according to discretion, not allowing dayes for the time, b.t hours; for you see the ☽ is distant from ♀ eleven degrees, but withall is in her swift motion, and encreasing in light, all which were arguments of our success, and the Enemies routing; as it did appear the same Friday by a Letter that came from the Army; certifying, that our Generals took the Thursday before, one hundred and twenty Commanders and Gentlemen, five hundred and sixty common Soldiers, much Ammunition. That according to natural causes in Art, the Enemy should be worsted, I had these reasons; first, because ♄ the Lord *Hopton's* Signaificator is *sub radiis*; next, he is in his Fall; thirdly, in no aspect of any Planet, but wholly peregrine and unfortunate, beholding the cusp of the seventh with a □ dexter, arguing loss to his Army, and dishonour to himself by fight, *&c.*

CHAP.

CHAP. LXVI.

If his Excellency ROBERT *Earl of* ESSEX *should take* Reading, *having then surrounded it with his* ARMIE.

THe most honorable of the *English* nation, *viz*, ESSEX the Kingdomes *General*, is here signified by ♂ Lord of ♏, the Sign ascending: his Majesty by the ☉ Lord of the tenth; the forces that were to relieve *Reading*, or to oppose & hinder his Excellency, by ♀ in ♐, and ☉ in ♉.

The Town of *Reading* by ♒ the Signe of the fourth, the Governour Sir *Arthur Aston* reputed an able Souldier, by ♄ Lord of the fourth, their Ammunition and Provision in the Town by ♃ Lord of the fifth, and ♀ locally therein.

We have ♂ his Excellencies *Significator* excellently fortified, labouring under no one misfortune (except being in his Fall) and of how great concernment it is in Warre, to have ♂ the generall *Significator* of Warre, friendly to the *querent*, this Figure well manifests; the ☽ separated (*a vacuo*) and indeed there was little hope it would have been gained in that time it was; she applyed to a ✶ of ♂, being in Signes of long ascensions, the aspect is equivalent to a □; which argued, that his Excel-

lency would have much difficulty, and some fighting, ere he could get it: but because ♂ and the ☽ were in Reception, *viz.* ♂ in her house, the ☽ in his Termes and Face, and neer *Cor* ♌, placed also in the tenth, I judged his Excellency should obtain and take *Reading*, and get glory and honour thereby.

Finding the ☉ his Majestie's *Significator* in the seventh, in a fixed Signe, I acquainted the *querent*, his Majesty would oppose what he could, and send Forces to relieve the Town with all vigour and resolution, but I said he should not prevail, for ♂ is better fortified then ☉,

I considered ♒ for the Town, and in regard I found not the Signe afflicted, I judged the Town strong, and capable of holding out; when I considered ♀ to be in the fifth, I was confident they wanted not Ammunition. Having throughly considered all particulars, and well weighed that ♄ Lord of the fourth, signifying the Governour, was in his Fall with ☍ ☿, and that ☿ and ♆ were not farre from ☍ ☿, and that ♂ did with his □ aspect behold ♄, I said and sent somebody word, the most assured way, and which would certainly occasion the surrender of the Town, was, to set division amongst the principall Officers, and to incense them against their Officer in Chief, and that about eight dayes from the time of the Question, I beleeved his *Excellency* would be Master of the Town, yet rather by composition then blood, because ☉ and ♂ were separated from their ✶ aspect, and ♂ was in like manner separated from the □ dexter of ♄ from Cardinal Signes; as also, because the application of the ☽ was so directly to the ✶ of the Lord of the ascendant, without any frustration or prohibition.

The Town was delivered for the Parliaments use the 27th of *April*, 1644. three dayes after the time limited by me was expired: But it's observable, the very Monday before, being eight dayes after the Figure set, they began to treat.

The truth of this Siege was thus, that his Majesty in person did come, and was worsted and beaten back at *Caversham bridge*.

That Sir *Arthur Aston* the Governour, was hurt in the head, as ♄ in ♈ with ☍ ☿ well denotes: nor did they want ammunition, as ☿ in the fifth signifies.

It was delivered by Colonel *Fielding*, a very valiant Gentle-

man,

man, a good Souldier, and of a noble Family, not without jealousie and mistrust of underhand-dealing in the said Colonel by the King's party; for which he was brought to some trouble, but evaded: And I have since heard some of his Majesties Officers say thus, They did believe that *Fielding* acted nothing but what became a man of honour, and that it was the malice of his Enemies that procured him that trouble, *&c.*

A person of honour demanded this Question, and was well satisfied with what hath been spoken.

Had this very Question been of a Law-suit, *Who should have overcome?* you must have considered the Lord of the ascendant for the *querent* or *Plaintiffe*, and the ascendant it self, together with the ☽: for the Enemy or *Defendant*, the seventh and his Lord, and Planets therein placed. In our Figure, in regard the ☽ applies to a ✶ of ♂, the *querent* therefore would have had the victory, by reason of the Verdict given by the *Jurors*, who ever are signified by the ☽; but because the ☉ is locally in the seventh, opposite to the ascendant, and is Lord of the tenth, *viz.* of the *Judge*, there's no doubt but the Judge would have been averse to the *Plaintiffe*, as his Majesty was to his Excellency and to the Parliament.

In this case I should have judged the *Defendant* a man of good estate, or able to spend well, because ♀ Lady of the eighth, *viz.* his second, is in Exaltation; and yet the ☉ and ♂ in ✶, might give strong testimonies that the Judge would labour to compound the matter betwixt both parties; the Dispositor of the ☉ in his Fall, *viz.* ♄ in ♈ with the ☊, would have shewn great expence of the *querent's* or *Plaintiffs* estate and money in this Suit; and that such a man as ♄ would herein be a great Enemy unto him, because ♄ and ♂ are in □. As ♄ is Lord of the third, he may shew an ill Neighbour, or a Brother or Kinsman; but as the third house is the ninth from the seventh, it may argue some pragmatical Priest, or one of the *Defendant's* Sisters Husbands; wherefore the *Plaintiffe* must either take such a one off, or else compound his matter, or he must see whether his Enemies *Attorney* be not Saturnine, then shall he receive prejudice by his extreame rigid following the Cause; If ♄ signi-

fie his *Lawyer*, the dammage by him, or by some aged man, perhaps the *querent's* Father or Grandfather, or else some sturdy Clown or ill Tenant, *&c.* for according to the nature of the Question, you must ever vary the nature of your rules; by exact knowledge whereof, you may attain the perfection of the whole Art.

The eight House, and those Questions properly belonging unto it.

Of Death, Dowry, Substance of the Wife, &c.

Chap. LXVII.

If the absent party be alive or dead?

THE true resolution of this Question depends much upon a right understanding, what relation the *querent* hath to the party enquired of, for you have oft read in the preceding judgments, that in every Question great care is to be taken, that the intentions of the *Demandant* and *quesited* party may be carefully apprehended, that thereby one *Significator* be not mistaken for another; wherefore for better satisfaction of this part of judgment we now are handling, you must enquire whether he, *viz.* the *querent*, enquire of the death of a Friend, or of his Wife, or a Father, or a Child, or of a Servant, *&c.* Give the first house and his Lord for the *significator* of the *querent*; but for the party *quesited*, give the Sign of that house he is signified by, the Lord thereof and the ☽ for his *Significators*: if you find the Lord of his ascendant in the fourth or eighth, either from his own ascendant, or of the Figure, that configuration is one argument the man or woman enquired after, is deceased; (this must be judged where the party

ty hath been long absent, and in remote parts, and strong intelligence concurring therewith.)

Together with this, consider if the Lord of his ascendant or the ☽, be in the twelfth from his own house, with any evil Planet, or if he be in the twelfth, in aspect of any unfortunate Planet, either by □ or ☌, or if the ☉ be unfortunate or afflicted, or the ☽ in like manner, for then the absent is dead: If the *Significator* of the absent man or woman be in the sixth from his own house, or sixth of the Question, or in any □ or ☌, or affliction of the Lord of the sixth, without Reception, or the benevolent aspect of a *Fortune*, the absent is then sick: but if he be but going unto, and he is not separated from the aspect, he hath not been, but he will be suddenly ill, or very shortly: but if he be going from the ☌ of evil Planets, either by body or aspect, so that he be surely separated from them, or is departing from Combustion, it argues the party enquired of hath lately escaped a danger or sickness, or peril equivalent; the greatness of the disaster or infirmity you shall judge to be according to the quality of the Signes the *Significators* are in, and manner of aspect afflicting, having relation to the house from whence the aspects are.

It's considerable, that you poyse in your judgment, whether the *Significator* of the absent party be in the sixth, and not joyned to the Lord of the sixth, or to any unfortunate Planet afflicting him, or whether he be in any amicable aspect with either of the *Fortunes*, or if he be strong in the Signe, you must not then judge the man sick, but rather weary or drowsie, or perhaps he hath let blood of late, &c. or taken some Physick for prevention of a disease which he feared.

I do onely observe, if the *Significator* of the absent be strong, and separated from a *Fortune*, and in a good house, the absent lives; if he be afflicted, or was lately in □ or ☌ of the *Infortunes*, he was perplexed, or suffered much misery, according to the nature of the house from whence afflicted; but I judge him not dead, unless together with that mischance, the Lord of the eighth do unfortunate him.

Whether one absent will return or not, and when?

Consider by what house the absent party is signified, and what Planet is his *significator*; then see if his *significator* be in the first house (let his Journey be whither it will) yet if it be a long Journey, and beyond Seas, then see if it be in the ninth, or if in the twelfth, if a very long Journey was undertaken; or if he be in the fift, if a moderate Journey was intended, or in the third, if a short Journey: If he be in any of these houses, or doe commit his disposition to any Planet in any of these houses, it signifies the absent will not dye in that Voyage, but returne: if he be in the seventh, he will return, but not in haste; nay, he will tarry long; and he is at time of the Question in that country unto which he first went, nor hath he hitherto had any thoughts of returning; howsoever, now he hath: If he be in the fourth, he will stay and abide longer then if he were in the seventh: if his *Significator* be in the third or ninth, and in any aspect with any Planet in the ascendant, the absent is preparing to come home, and is fully resolved thereof; or if he be in the second, in aspect with a Planet in the 9th, he is endeavouring to provide moneys for his voyage homewards, nor will it be long ere he be at home; but if he be in a Cadent house, and not behold his own ascendent, he neither cares for his return, or hath any thoughts thereof, nor can he come if so be he would: if he be cadent and also afflicted, and behold not the ascendant, but is otherwise impedited, there's no hopes of his return, not will he ever come; but if either his *Significator* be Retrograde, or the ☽ joyned to a Retrograde Planet and behold the ascendant, it imports his sudden return when not expected: if you finde his *Significator* impedited, see what house he is Lord of that doth infortunate him; if it be the Lord of the fourth, the man is detained and cannot have liberty; if it be the Lord of the sixth, he is ill; if the Lord of the eighth, he feares he shall dye by the way, or before he gets into his own Country; if the Lord of the twelfth, he is as a prisoner, and cannot procure liberty: such configurations as these seem to impede his return.

Having considered the *Significator* of the absent, now have recourse

course to the ☽, the general *Significatrix*, for if she be in ☌ or good aspect of the absent's *significator*, or commit her disposition unto him, and he posited in the ascendant, it argues his returne; the neerer the aspect is to the degree ascending, the sooner he returnes; the more remote the longer it will be.

The *Significator* onely posited in the eighth, without other impediment, prolongs his return, but at last he will come; but if unfortunated therein, he dyes & never returns: ☽ separating from the Lord of the fourth, seventh, ninth or third, or any Planet under the earth, and then joyned to the Lord of the ascendant, or a Planet above the earth, the absent will return.

The time when he will return.

You are herein with discretion to consider, first, the length of the Journey; then the Lord of the ascendant and *Significator* of the party absent, and to observe, whether they are of the superiour Planets or not, or whether the Journey was long or short, or according unto discretion, in what space of time a man might come and goe, or performe by water or land, such or such a Journey or Voyage; if you find both the *Significators* applying by ✶ or △ aspect, observe in your *Ephemeris* when the day of the aspect is, and then much about that day or neer unto that time, shall you heare some Newes of the party, or have a letter from him, or concerning him; this supposes the party so neer, that a possibility thereof may be, for if the distance be very farre, then you may judge within a fortnight or more of the day of the aspect: But if you be asked, *When he will come home, or when the Querent shall see him?* then is it very probable, when both the *Significators* come to ☌, he will come home, and the Querent shall be in his company; if the *Significator* of the absent be in any Signe preceding one of his own houses, observe how many degrees he wants ere he gets out of that Signe and enters his own house, and put them into dayes, weeks, moneths or yeers, according to discretion, and the nature of the Signe and place of heaven he is in; for moveable Signes argue a short stay in the place; common ones, more long; fixed do prolong and shew long time.

Of the death of the Querent, *or space of his own life.*

If one is fearful of death, or feels himself ill, or would be resolved, Whether, according to natural causes, he may live a yeer, two, three or more, the better to dispose of some matters concerning his own private affaires, and shall demand such a Question of you, give the ascendant, his Lord and the ☽ for his *Significators*, and see in what houses they are in, and how dignified essentially, unto whom they apply, or with what Planets associated: if the Lord of the first be joyned with any of the Fortunes, and commit his vertue unto him, and that Planet is well dignified, and commit his disposition to no Planet, then see if that Fortune be Lord of the eighth; for if he be not, then assuredly the Querent out-lives the yeer, or two or three, or time by him propounded; but if the Planet to whom the Lord of the ascendant is in ☌ with, or commits his disposition unto, be Lord of the eighth, then whether he be a good or an ill Planet, he kills (for every Planet must do his office) and signifies, that the Querent shall dye within the compasse of time demanded; and this judgment you may averre with more constancy, if the ☽ be then impedited, unlesse some other Planet be joyned with the Lord of the ascendant, who receives either him or the ☽, for then he shall not dye in that space of time enquired of by him.

Consider if the Lord of the ascendant be joyned to an Infortune, who receives him not either by House or Exaltation, or by two of his lesser Dignities, and the ☽ also at that time unfortunate, it signifies the Querent's death.

If in like manner you find the Lord of the first joyned to the Lord of the eighth, unlesse the Lord of the eighth receive him, and so notwithstanding, as that the Lord of the first receive not the Lord of the eighth, though he receive the Lord of the first; because if the Lord of the eighth receive the Lord of the first, and the Lord of the first the Lord of the eighth, whether Fortune or Infortune, you may justly fear the Querent's death; but if the Lord of the eighth receive the Lord of the ascendant, so there be not mutual Reception, it hinders not.

Having

Having considered judiciously that the *querent* shall not dye, behold when or in what time it will be ere the Lord of the ascendant is joyned to that Planet who receiveth him with a compleat ☌, untill that time and yeer or yeers signified by that ☌, the *querent* shall be secure, and so may ascertain himself, that at this time he shall not dye.

But if you find upon just grounds in Art the *querent* shall dye, behold when and at what time the Lord of the first is joyned to the Lord of the eighth, or to the aboveſaid *Infortune*, who receives him not, but afflicts him, and is the interficient Planet; for when their perfect ☌ is, whether by body or aspect, at that time he is like to dye.

But if the Lord of the first is so disposed, or he in such a condition, as you conceive that by him alone, without other testimonies, you cannot sufficiently judge of his death or life, then doe you consider the ☽, and judge by her position, as you did of the Lord of the first: but as I related before, if the Lord of the eighth and the Lord of the first be joyned together and each receive other, or at leastwise, the Lord of the first receive the Lord of the eighth, it prenotes his death, as aforesaid: when the interficient Planet comes to the degree wherein the two *Significators* were in ☌, or if they were in □ or ☍ aspect, then when the malevolent *Interfector* comes to the degree of the *Zodiack* wherein the Lord of the ascendant was at time of the Question; or when the unfortunate *Anareta* transites the degree ascending and there meets with the malevolent aspect of the Lord of the sixth, or when an *Eclipse*, or its opposite place falls to be either the degree ascending or the degree of the Sign wherein the Lord of the ascendant was, or of the ☽, if you judged by her, and not by the Lord of the ascendant.

When, or about what time the Querent *may dye?*

When the Question is absolute, and without limitation, and the *querent* shall propound unto you, being an *Astrologian*, his Question in this manner of way, viz. *When shall I dye, or how long may I live?* In this demand, you are to behold the Lord of the

ascendant, the ascendant it self, and the ☽, the Lord of the 8th or infortunate Planet in the eighth, and that Planet unto whom either the Lord of the first or the ☽ is joyned by body or malevolent aspect, and you shall determine the death of the *Querent* according to the number or distance of degrees which are betwixt the Lord of the first and the Lord of the eighth, or of that Planet to whom either the Lord of the ascendant or ☽ is joyned, for those number of degrees shall shew either moneths or yeers: If the Lord of the first be in ☌ with the Lord of the eighth in an angle, it notes so many yeers; for in these judgments, angles do not accelerate death, but shew that life and nature are strong, and a possibility of overcoming the malignity of the humour afflicting: if the abovesaid ☌ be in a succedant house, it notes so many moneths; but note, if the Signe be fixed, it gives halfe yeers, halfe moneths: if in a cadent house, so many weeks: you must understand this Question with mature judgment, and well consider whether the *Significators* are extreamly afflicted, or have sufficiently manifested that according to naturall causes, the *Querent* cannot live long, or that death is not far from the *Querent*.

If the *Significators* do not presage death at present, then acquaint him, it's possible, he may live so many yeers as there are degrees betwixt the ☌ of the Lord of the ascendant and the Lord of the eighth, or of that Planet at time of the Question afflicting him. The *Ancients* have ever observed, that the Lord of the ascendant is more in this judgment to be considered then the ☽, and therefore his affliction or ☌ with the Lord of the eighth, or Combustion with the ☉ is especially worth consideration, and most to be feared; for naturally the Lord of the first doth signifie the life and body of the *querent*, and not by accident.

If the Lord of the ascendant be separated from the Lord of the eighth, or the Lord of the eighth from him, or from that Planet who did afflict him, it's not then probable the *querent* shall dye, in so many yeers as there are degrees betwixt them, *viz.* from that their separation: where observe, the ☌ of the ☽ with the Lord of the eighth, doth not much hurt, unlesse the Lord of the first be also joyned with him; for let the ☽ be afflicted

afflicted, yet if the Lord of the ascendant be strong, it's no great matter; but if the ☽ be well Fortified, and the Lord of the ascendant be weak and afflicted, the strength of the ☽ assists nothing for the evasion of the *querent*; for although in the *querent's* affaires she hath much to do, yet in this manner of judgment little, where life or death are in question.

Whether the Man or Wife shall dye first.

This doth more neerly depend upon the Nativity of either party, then upon an horary Question, and therefore I would advise in the resolution of this Question, that first the *Artist* do demand of the *querent*, his or her age, or if they have it, the time of their Birth, and that he erect the Figure thereof, and see what possibility there was in the *Radix*, of the length or shortnesse of the *querent's* life if time give you leave, see if the ☉ or ☽ in the *Radix*, or the ascendant of the Nativity, do neer the time of the Question, come to any malignant direction, or whether the *querent* be not in or neer a Climacterical yeer or yeers, which are the seventh, fourteenth, one and twentieth, eight and twentieth, five and thirtieth, two & fortieth, *&c.* or whether you find not maleficall transits of the infortunate Planets either by their neer ☌ to the degree of the ☉ ☽ or ascendant in the *Radix*, or whether they cast not their □ or ☍ aspects to the degrees of the ☉ ☽ or ascendant of the *Radix*, now at this instant time of the Question; this I would have well considered: and then erect your Figure according to the time of the day given, and behold who asks the Question, and let the Lord of the ascendant be for him or her, the Lord of the seventh for the quesited party; see which of them is weakest, or most afflicted in the Figure, and whether the ascendant or seventh house hath any malevolent Planet posited therein, or whether there arise with the ascendant, or descend with the cusp of the seventh, any maleficall fixed Starres; for in this manner of judgment they shew much: Behold whether the Lord of the seventh, or of the ascendant goe to combust on first, or to the affliction of any malignant Planet, or to the Lord of the eighth; for it is an assured rule, that if the Lord of the

ascendant be most afflicted, or first goe to combustion, and the first house it self be unfortunated by the presence of an *Infortune*, that then the *querent* dyeth first: and so judge for the *quested*, if the same misfortunes befall to the seventh house, and his Lord, *&c.*

What manner of death the Querent shall dye.

In this manner of judgment observe the Lord of the eighth, if he be therein posited, or what Planet is neerest to the cusp of the house, and hath Dignities therein; for you must take signification of the quality of death from either of these, or from that Planet who afflicts the Lord of the ascendant, and have Dignities in the eighth: If the Planet signifying death is either ♀ or ♃, you may assure the *querent*, he or she shall dye a fair death: and observe what Diseases they or either of them in the Signe they are in do signifie, and what part of mans body they represent in that Signe, and you may certifie the *querent*, that the disease or infirmity he or she shall dye of, will be of the nature of the Planet, and in that part of the body they signifie in that Signe. Usually, good Planets in the eighth, a fair, gentle death; malevolent ones, either strong Feavers, or long continued Sicknesses, and much afflicting.

Chap. LXVIII.

Whether the Portion of the Wife will be great, or easily obtained; or whether is the Woman enquired after rich or not.

Herein vary your ascendant, and then the Question as well resolves the demand concerning the estate of a man as of a woman. The *querent* is still signified by the Lord of the ascendant and first house, his Substance and Estate by the second house, Lord thereof, Planet or Planets posited in the house, and the Lord of ⊕ and place of heaven, and Sign wherein it is found.

That which is the occasion of this Question, is, if a man propound the Question, Whether the Woman he enquires after

ter be rich, *&c.* Behold in this judgement the Signe of the eight house, the Lord thereof, the Planet posited therein.

The cusp of the eighth in the termes of ♃ or ☿ give good hopes of Wealth, or ♃ or ☿ posited in that house; plenty of Wealth if they are essentially dignified, direct, and free from Combustion; not so much, if they or either of them be Retrograde, Combust, or slow in motion: for though in Essentiall Dignities and so qualified, they expresse a sufficient and large proportion, yet with some kinde of trouble it will come to the *querent*.

The Lord of the eighth in the eighth no ways impedited, gives good hopes of some Inheritance or Land to fall to the wife or woman, or by some Legacy, some Estate; the more certain, if either the Lord of the fourth in the figure, or the Lord of the tenth and the Lord of the eighth be in any benevolent aspect out of Angles or succedant houses, or out of the eleventh and eighth. ⊕ in the eighth and in ♒ or ♌, or any of the houses of ♃ or ☿, they casting their △ or ✶ aspect to ⊕: you need not feare but the estate of the quesited party is sufficient, and if the dispositor of ⊕ doe but cast his ✶ or △ to it, or else is in a good aspect of ♃ or ☿: these argue the Woman inquired after to be a good Fortune, and you are not to make doubt of his or her Estate.

♄ or ♂ Peregrine in the eighth, either poor or little of what is promised will be obtained, or extream contention about it.

The Lord of the eighth Combust, slow performance, scarce ability in the Parents to performe what is promised.

☋ in the eighth, no fortunate Planet being there, there's cheating intended, or more will be promised then performed.

Lord of the eighth in the second, or in △ or ✶ to the Lord of the second, the *querent* shall have what is promised, in □ with difficulty, in ☌ never, without much wrangling; if no reception hardly at all. Its impossible to give such generall Rules as will hold ever certain, therefore I advise every Practiser to well weigh the *querent* his Condition, and the possibility the Figure promises, and so frame his conjecture.

Chap. LXIX.

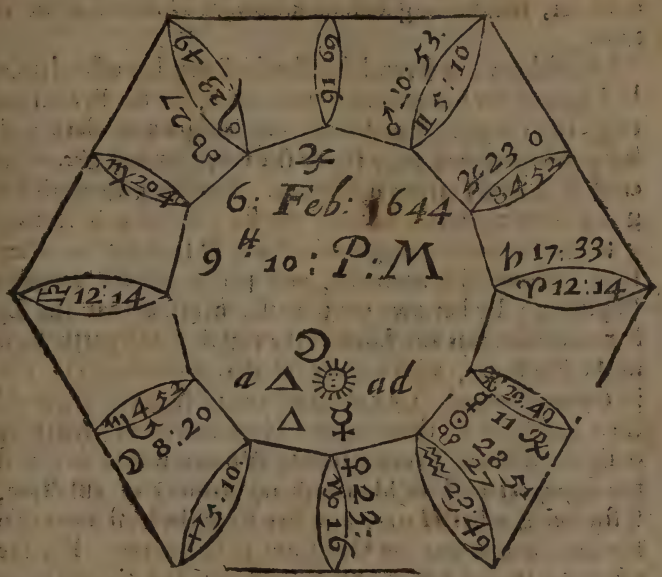
If one be afraid of a thing, Whether he shall be in danger of the same or not.

Behold the ascendant and his Lord, and the ☽; if you find the ☽ infortunate, or if the Lord of the ascendant be infortunate, and falling from an angle, or especially in the twelfth and ☽ with him; it signifies the same Fear is true, and certain that there is cause for it, or that great labour and grief shall molest him, and that many things shall be demanded of him, or he charged with many matters not appertaining to him, or of which he is not guilty. If the Lord of the ascendant doth ascend from the twelfth into the eleventh or tenth, or shall be joyned to Fortunes; it signifies the thing feared shall not appertain to him, or he be molested thereby, or that he need not be afraid, nor shall the matter do him ill, but he shall escape that fear. When the Lord of the ascendant shall be in one degree with Fortunes, no ill is towards the *Querent*; if the Fortunes unto which the Lord of the ascendant doth apply, or which apply unto him be in the mid heaven, and the ☽ apply unto those Fortunes, and she be in an angle or elevated above him, it signifies he that is afraid shall easily be delivered from fear; nor hath he any grounds for it.

The signifier of the question applying to infortunes, it is true; to a fortune, and not received of an infortune, it is false. Many have judged, that if the ☽ be in the eighth, sixth, or twelfth, and apply to any Planet in a Cadent house, the Suspition is not true, or the report will hold long, but that it will be smothered and vanish to nothing: the ☽ in △ to ☉ discovers all suddenly.

CHAP. LXX.

Whether Man or Wife shall dye first?



Judgment upon this Figure:

FOR many weighty Reasons one desired me to consider, whether himself or wife should dye first; Whereupon I erected the figure of heaven, as above placed.

Finding the seventh house afflicted, which signifieth the Wife by the position of ♄ in ♈ his Fall, and that ♂ Lord of the seventh was cadent in ♊ and the ninth house, and disposed by ☿ Lord of the sixth from the seventh, and be Retrograde and in his Fall, and the ☽ in ♍, but the eighth house from the seventh. These considerations moved me to enquire of the *querent*, whether his Wife was not very sick, and in a Consumption (for so it appeared unto me) and also infirmed (*in Secretis.*) For if you observe all those *significators* which have relati-

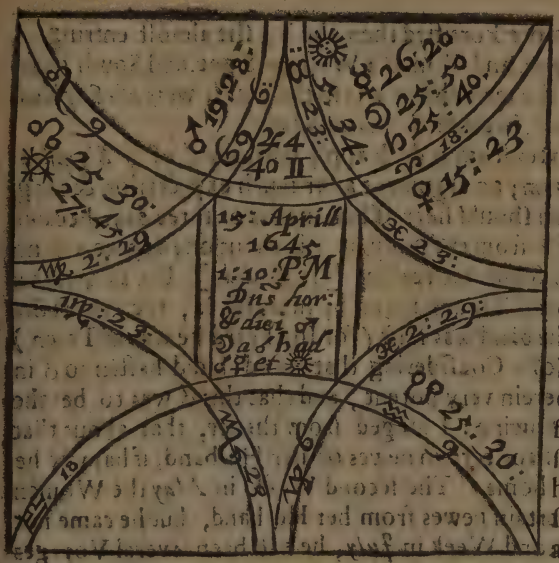
on unto her, are wholly unfortunate and out of their Essential Dignities. I enquired her age, her exact Nativity I could not obtain, onely I understood she was now in her 42. yeer of age, *viz.* her *Climacterical* yeer, which is usually dangerous; and the more unto her, she meeting with an untoward Disease neer or in that time.

I considered the seventh house which was her ascendant, whereby I judged her Corporature to be small, or her Person incurvating, her visage long and lean, her complexion dark and pale, her conditions very waspish, or she very froward, *&c.* which was confessed, and I afterwards found. Because ♄ sheweth long lingring Diseases, and ♀ Lord of the sixth house was Retrograde: I judged she would relapse out of one Disease into another, partly by her own obstinateness, and partly by the errour of the Physician: By her own wilfullness, because that the Lord of her ascendant was also Lord of the eighth; and partly by neglect of the Physician, who was signified by ♀ who was in ☐ with ♄ in *Equinoctial* and *Tropical* Signes and in Angles, arguing his or their small care of the miserable Gentlewoman: All things seriously considered, I concluded the Woman would dye first; for the *Significator* of the Man hath no manner of affliction, *viz.* ♀ she being in her *Hayne*, and free from the least manner of misfortune, and so was the Man from all infirmities. For the time when she should dye, I observed when ♄ and ♂ came to an ill aspect; for ♄ did most of all represent her in person and condition; and I found that about the latter end of *September* following ♂ came to an opposition of ♄, ♂ then being neer the place of the ☽ at time of the Question, *viz.* in 2 degr. of ♏, and ♄ in two of ♉, the ☽ at that moment in the place of ♂, *viz.* in 20 degr. of ♊ or thereabouts. From thence I concluded, that it was probable she would dye or be in great danger of death about the latter end of *September* or beginning of *October*; and in truth she dyed the eighth of *October*, upon which day ♂ and ♀ were in ☌ in the eighth degree of ♏; the one in the Question being Lord of the ascendant, and the other of the sixth, the degree it self the very same of the ☽ in the question, and ☽ to the 12. of ♎ the opposite degree to her ascendant in the Question.

CHAP.

Chap. LXXI.

A Woman of her Husband at Sea, if alive, where, when return?



☿ Lord of the ascendant doth personate the querent, & as ☿ is in ♂ with ☽ and ♄ in ♈ w[illegible] doth signifie the face, so was she extreamly disfigured ther in by the small Pox, had weak eyes, &c. was full of grief & sorrow for her husband occasioned by ♄ his affliction of ☿; she also had a lisping in her speech and spake but ill; for usually ♄ afflicting ☿ in mute or bestiall Signes, causeth impediment in speech.

This question hath as much relation to the 9th as eighth house.

The *quesited* was signified by ♃ Lord of the seventh, who being posited in the tenth house, and lately separated from the ✶ of ☿ now in the ninth, she being Lady of the third, argued the man had been lately some voyage South-east; and because both ☿ and ☽ are in ♈, and ♃ in the South angle, and that ♃ of late had been with the ✶ of ☿, he being now no way afflicted, but swift in motion, made me judge the man was alive and in health: but as ☿, who disposeth of ♃, is Lord of the second, *viz.* the eighth from the seventh, and as the ☽ is so exceedingly afflicted by ☿ and ♄, I judged he had been in much danger and perill of his life, by treachery and the cunning plots of his adversaries, and had suffered many afflictions in his ab-

Alive.

sence; for ☿ Lord of the seventh from his ascendant; and ♄ of the twelft from the seventh: besides ♃ is accidentally Fortified, but not essentially, and in his Detriment, with *Oculus* ♂ a violent fixed Star, intimating, the man had endured many sudden and violent chances.

Where. Finding ♃ more Fortified then the ☽, she almost entring ♂, a Southerly Signe, and ♃ in ♊ a Western Signe, and South quarter; I judged the man absent was in the South-west of *England*, in some Harbour, because ♃ was angular.

When return or hear of him The ☽ separates from ♄ doth apply unto the ☌ of ☿ *Significatrix* of the *querent*; an argument after much expectation & longing, the Woman should hear of him in two or three days, because the distance of ☽ from the body of ☿ is about one degree and no more, and the Signe moveable; [*so she did.*] But as ☿ is in a movable Sign, and ☽ is corrupted by him and ♄, the report she heard of her Husband was false (for she heard he was in Town,) but it was not so. Considering that ☿ and ♄ did hasten to ☌ in ♊, ♂ being therein very potent, and that this ☌ was to be the fift of *May* following: I judged from thence, that about that time she would haue certain newes of her Husband, if hapyily he came not then home. The second Week in *May* the Woman did hear hear certain newes from her Husband, but he came not home till the second Week in *July*, he had been several Voyages in the West parts, was taken prisoner by the Kings Forces, and at time of her question asked, was at *Barstable*, &c.

CHAP.

Chap. LXXII.

What manner of Death Canterbery should dye?

IT may appear to al indifferent minded men the verity & worth of *Astrologie* by this Question, for there is not any amongst the wisest of men in this world could better have represented the person and condition of this old man his present state and condition, and the manner of his death, then this present Figure of heaven doth.

Being a man of the Church, his ascendant is ♍, the cusp of the ninth house, ♄ is Lord of the Signe, now in ♈ his fall; a long time Retrograde, and now posited in the twelft of the Figure, or fourth from his ascendant; so that the heavens represent him in a condition of mind, of a violent spirit, turbulent and envious, a man involved in troubles, imprisoned, *&c.* ♃ a general *Significator* of *Church-men*, doth somewhat also represent his condition, being of that eminency he was of in our Common wealth: ♃, as you see, is Retrograde, and with many fixed Starrs of the nature of ♂ and ☽; an argument he was deep laden with misfortunes and vulgar Clamours at this present.

The ☽ is Lady of the fourth in the Figure, but of the eighth as to his ascendant: she separates from ♄, and applies to the ☌ of the ☉ neer the cusp of the eighth house; ☉ in a fiery Signe, applying to an ☌ of ♂, the Dispositor of the aged *Bishop*; ♂ being in an Aery Signe and humane, from hence I judged that he should not be hanged, but suffer a more noble kind of death, and that within the space of six or seven weeks, or thereabouts; because the ☽ wanted seven degrees of the body of ♂. He was beheaded about the tenth of *January* following.

I write not these things as that I rejoyced at his death; no, I doe not; for I ever honoured the man, and naturally loved him, though I never had speech or acquaintance with him: nor do I write these lines without teares, considering the great incertainty of humane affaires: He was a liberal *Mæcenas* to *Oxford*, and produced as good Manuscripts as any were in *Europe* to that University, whereby the Learned must acknowledge his bounty: let his imperfections be buried in silence, *Mortuus est, & de mortuis nil nisi bonum.* Yet I account him not a *Martyr*, as one Asse did; For by the Sentence of the greatest Court of *England*, viz. the *Parliament*, he was brought to his end.

CHAP. LXXIII.

If have the Portion promised?

♄ is here *Significator* of the *querent*, Retrograde, & in the 12 h house, as if the *querent* had been in some despair of it, *and so he confessed.* The Woman is signified by ♀ & ☽; ♀ in his exaltation & ☽ in ♌, a fixed Sign, argue the Woman to be well conceited of herself, confident, yet vertuous and modest: the ☽ her *Significatrix* neer the ☉, she had a scar neer her right eye, for the ☽ signifies in Women the right Eye.

That which is pertinent to the resolution of the thing demanded is this; That finding ♀ in the eighth house, which is the womans second, and the ☉ to be Lord thereof, in his own house, and that ☽ did separate from the ☌ of ☉, and transferred his vertue to ♄, who is Lord of the ascendant and Disposer of ⊕, and also Lord of the *querent's* second house, I did from hence cheer up the dull *querent*, and assured him he had no cause to feare the not payment of his Wives Portion, but that it would really be performed, whatsoever was or had been promised

miſed; and that, to his further comfort, ſhe would prove a chaſt vertuous woman, but ſomewhat proud; all this proved true, as I experimentally have it from the *querents* owne Mouth.

The ninth House, and thoſe Questions properly belonging unto it.

Long Journies, Religion, Pilgrimage, Dreams, &c.

Chap. LXXIV.

Of good or ill in queſtions concerning this Houſe.

IF in this houſe good Planets have either government, or are in poſſeſſion thereof, or aſpect the ſame without the teſtimonies of the *Infortunes*, it ſignifieth good, or is an argument thereof in all Queſtions concerning this houſe.

Of a Voyage by Sea, and the ſucceſs thereof.

Look to the ninth houſe, if it be good and ſtrong, and aſpected of good Planets, or good Planets in the ſaid houſe, eſpecially if the Lord of the aſcendant and the tenth be well affected, it is very good: but if thou findeſt ♄ ♂ or the ☋ there, then is the way evil, and he ſhall not ſpeed well in the way, or get any wealth by that Voyage: ♂ in the ninth, intimates danger by Theeves or Pyrates; ♄ threatneth loſs of Goods, or ſickneſs; the ☋ doth import the ſame that ♂ doth, but moſt part with cozenage and deceit.

The ſubſtance of the Journey is from the tenth, becauſe it is the ſecond from the ninth: *Fortunes* there, expect Wealth; *Infortunes*

tunes, loss: the ninth infortunate, many hardships in the Voyage; *Fortunes* there, a happy passage. Together with this, see to the Lord of the eight, or eighth house; for if he or it be strong, there is Wealth to be got; ♄ or ♂ in that house, nothing to be had, or not worth labour.

What wind you shall have.

Behold the Lord of the ascendant, if he be with a good Planet or Planets, and they strong, and in a friendly aspect, it signifyeth good winds; but if with evill Planets, or they in cadent houses, the contrary; if the *Significators* be in ☌ out of fixed Signes, and near violent fixed Stars, the Traveller may expect impetuous storms, sudden blasts, contrary winds, often driving the Passenger this way, and sometimes that way; as also, that he shall await many days, weeks, or moneths for a comfortable winde before he shall gain it: Gentle gusts of wind are signified when the *Significators* are in △ aspect out of Signs aery, *viz.* ♊ ♎ or ♒.

Of him that taketh a Journey, and the success thereof.

Behold what Planets are in the angles, if you find in the ascendant a good *Fortune*, judge then that he shall have good success, before that he removeth from the place he is in, or in the beginning of his Journey; if that good *Fortune* be in the Midheaven, he shall have much happiness in his Journey, and after his entring the ship, or upon the way he goeth on his Journey: but if the *Fortune* be in the seventh, he shall have content in the place whereunto he goeth: if that Planet which is the *Fortune* be in the fourth, it shall be at his return, or when he shall come to his own place or home back again.

If that *Fortune* be ♃, the benefit he expects, or the Means to advance him, shall come from or by means of a religious person, or Judge, or Gentleman, in quality and kind according to the power, quality and nature of the Lord of the house of that *Fortune*, or by a person of that description; as if it be the house of the ☉, it shall be by the King, a Magistrate, or some noble

noble Person, or by a Solar man of noble disposition. If ♄ be *Significator*, it shall consist in things and Commodities of his nature, or else in things of antiquity, or Ground, Corne or Tillage; or by meanes of an ancient man: describe ♄ exactly, and let the man apply to such a one in his Affaires. If ♀, it shall be as touching Women, Joy and Sport, or by meanes of Women, Friends, or in Linnen, Silks, Jewels, or pleasant things. If ☿, it shall be by writing, or by wit and discretion, or Merchandize, Accompts or Letters testimonial, or by the Merchant. If it be the ☽, it shall be by Services or Masteries, much imployment by some Woman or Widdow, or Saylor, or by carrying Newes, or playing at Dice, Sports or Pastimes, Tables, or such like,

Example.

If the *Fortune* in the tenth house, is ♀, he shall have good, or make great benefit in his Journey, by dealing in such things, as bring joy, or cause delight and pastime, by Jewels or Silks, which are of the nature of ♀; If the Lord of that house be ♄, and he strong, say then of ♄ as in the preceding part, and so of the rest: If a Planet who is an *Infortune* be Lord of the twelfth and it be ♄, it is to be feared there shall happen unto him some sickness coming of a cold and dry cause, or by much treachery, but if ♄ be in a Signe Bestiall, it is to be feared, some ill fortune or mischance shall happen to the Traveller by meanes of some Four-footed Beast; if he be in a humane Sign, it may be by some deceitfull ill men: if that ill *Fortune* instead of ♄ be ♂, it is to be feared he may incurre some sickness that is of an hot nature, or fall into the hands of Theeves, and shall have feare of himselfe touching hurt to his body, &c. and so of the rest.

Of the short or slow return of him that taketh a Journey.

Behold the Significator of the Journey, if that Planet be swift in Course, Occidental, and ☽ and he in moveable Signes, it signifieth his Journey to be short, and not much tarrying from home, or a quick, speedy passage, yet with trouble and pain; but if he be swift, (*viz.* the *Significator*) of Course and Orientall, it shall be

be quick, short, and without any labour or much trouble: when the Lord of the Ascendant doth apply unto the Lord of the house of Journeys, or when the Lord of the Journey applies to the Lord of the Ascendant, or any Planet carryeth light of one to the other, or when the Lord of the house of Journeys is in the Ascendant, or when the Lord of the seventh is in the Ascendant, or the Lord of the Ascendant in the seventh; all these do signifie short return, or good speed according to the length of the Voyage: But if none of these be, or the greater part of the said *Significators* be in angles, especially in fixed Signs, it signifieth either destruction of his Journey, or else slow, or to be a great while absent: If a *Fortune* be in the house of Journeys, it signifieth health of body; a good *Fortune* in the mid-heaven signifieth mirth and jollity, or gladness in his journey, or that he shall have good company: in the seventh and fourth, it signifieth prosperity, and a good end of the Journey or Voyage.

If the Lord of the house of Journeys be in a fixed Sign, it signifieth continuance and long tarrying: in a common Sign, it signifieth he shall change his minde from his first intended thoughts, or remove from one journey to another.

If the ☽ in Questions of Journeys, be in the sixt, or in ☌ to the Lord of the sixt, it shews sickness to him that travels, and impediments in his occasions, and that his business shall be for the most part feeble, weak and slackly handled, his endeavours and designs shall be much crossed; yet if the Lord of the Ascendant be fortunate, or in the house of trust, or not opposite to the same, it signifieth success and prosperity, and the accomplishing of his business, though with many difficulties and obstructions.

When he shall return that is gone a long Journey.

Behold the Lord of the Ascendant, if you finde him in the Ascendant or mid-heaven, or giving his power to another Planet being in any of those places, it signifieth that he shall return, and is thinking of it; but if the Lord of the first be in the seventh, or in the angle of the earth, it signifies, that his return

You must ever have regard to the proper Significator.

is prolonged, and that as yet he is not gone far from the place he went unto, nor hath he yet any desire thereunto.

If the *Almuten* of the first be in the ninth or third from the Ascendant, applying to a Planet in the Ascendant, it signifieth he is in his journy homewards: the same also doth the Lord of the Ascendant signifie if he be in the 8th or second, applying to any Planet in the tenth; yet notwithstanding, if the Lord of the Ascendant be cadent, and do not apply to any Planet in an angle, or behold the Ascendant, it is a token of tarrying.

But if at any time the Lord of the Ascendant or the ☽ do apply unto a Planet Retrograde, or the Lord of the Ascendant himself be Retrograde, (*viz.* the *Significator* of the absent) and do behold the Ascendant, it is a token he is comming: but if the Lord of the Ascendant be infortunate, it doth signifie some let or hinderance which makes him to tarry, or that he cannot come: If you finde not in the house of the Ascendant any of those things which I have said, behold the ☽, and if she do give her power or light to the Lord of the Ascendant, being in the Ascendant or neer the Ascendant, it signifies that he shall come shortly, or intends it: also, if the ☽ be in the seventh, ninth or third, applying to the Lord of the Ascendant, it signifies that he commeth: If the ☽ be separate from a Planet which is in the left side of the Ascendant (that is, under the earth) and applyeth to another Planet on the right hand of the Ascendant, (that is, above the earth) it doth signifie that he commeth.

If the ☽ be on the right hand of the Ascendant, and apply to a Planet in the mid-heaven, it signifieth that he commeth, yet with slowness; for the ☽ being on the right hand of the Ascendant, doth shew so much; which if she had been on the left hand, she had shewed his comming sooner. If the Lord of the house of the ☽ be infortunate, it signifies tarrying, and let or hinderance in comming home.

You must ever consider for whom the Question is asked, for if he that demands the Question ask for a Son, then from the fift house look for the *Significator*: If for a Brother, then to the third: If for a Father, the fourth, *&c.* Behold the *Fortunes* and *Infortunes* casually placed in those places, and by them and their position,

position, judge the estate of him that is absent in his journey, both for health and hinderance, for according to the estate or place of the *Fortunes* or *Infortunes* in the Figure, and their dignities or imbecillities, so you may judge.

When the Lord of the Ascendant is in the Ascendant, or in the second, entring or arising towards the Ascendant, or if he be Retrograde, or the Planet which was the signifier of the Journey be Retrograde, or the Lord of the Ascendant apply to the Lord of the tenth, or the Lord of the mid-heaven apply to the Lord of the Ascendant, or if the Lord of the Ascendant be in the mid-heaven, or the Lord of the mid-heaven be in the Ascendant, or the ☽ received of the Lord of the tenth, or the Lord of the Ascendant received of him; all these do signifie that he that is absent is coming, and that he returneth speedily and shortly.

Still you must keep to the Lord of your proper Ascendant.

The Planet from whom the Lord of the Ascendant of the Question is separated, is the *Signifier* of the state and condition in which he lately was, and of those actions which are past; and the Planet unto whom the Lord of the Ascendant doth apply, is the *Signifier* of the state he is now in; and the Planet to whom he applyes after him, is the *Significator* of the state of him unto whom he shall come, or intends to come.

If a Question be asked for one that is in a journey, and you finde his *Significator* going out of one Sign and entring into another, judge that he went out of the place he was in, and is entred another, or taken another journey in hand; and behold in which of those Signs he was stronger, more fortunate, or better received, and so judge his success the better, and corresponding thereto.

Note that Combustion in a Question of one that is absent is ill, for that signifieth captivity, imprisonment, or some great let: if the Combustion be neer the house of death, or the ☉ Lord of the house of Death, it signifies death, except God do miraculously deliver him.

If in the Question of him that is absent, you finde in the Ascendant or mid-heaven ☿ or the ☽, judge that Letters shall come from him, or some News very shortly, for ☿ is the *Significator* of Letters or News.

If you would know whether the News or Letters which are to come be good or ill, look from whom ☿ and ☽ are separate; if the separation be from a *Fortune*, it notes good news, and joyfull; but if from ill *Fortunes*, judge the contrary.

If a Question be asked of a Letter, whether it be true or not, behold ☿, if he be in a movable Sign, beholding ♄ or ♂, say it is a lye; if in a fixed Sign, judge it is true; in a common Sign, part true and part false.

The cause of a Journey, and the success thereof

Behold if the ☽ apply to the ☉, he goeth to Kings or States, or in service of such men, *viz.* of such as are able to maintain him, *&c.*

If ☽ apply to ♄, he is directed by old men, or men of gravity and yeers.

If ☽ apply to ♃, Religious persons or Gentlemen do imploy him.

If ☽ apply to ♂, men of War, Captains, or such like are the cause.

If to ♀, Women-kind, or desire to purchase such things as Women love.

If to ☿, Merchants, Schollers, or he travels to see variety of Countryes, and to learn the lauguages.

If ☽ her self signifie the cause, it seems he is hired, or that he is publikely imployed.

The cause is usually required from the house wherein the Lord of the ninth is; or if a Planet be therein, see what house he is Lord of; the Lord of the ninth in the Ascendant, he goes of his own accord; the Lord of the ninth in the second, for gain; the Lord of the ninth in the third, purposely to travell, *&c.*

Success thereof.

Behold the four angles, if a fortunate Planet be in the Ascendant, the beginning of his journey shall be fortunate; if the mid-heaven be fortunate, the rest of his journey shall prove in like manner; if the seventh, it shall also happen well when he is arrived to the place he intends, or is at his journeys end: If

Fortunes

Fortunes be in the fourth, all shall happen well in his return homeward, *& è contra*; a most happy journey is intended.

Also for the success of a journey, behold the Lord of the Ascendant, the ninth house and the ☽, and if they be all well affected, it sheweth a fortunate Journey.

Length thereof.

If the Lord of the ninth be in the Ascendant, or the Lord of the Ascendant in the ninth, it hasteneth the journey; the Lord of the Ascendant in the seventh, *idem*; the *Significators* in cadent houses, or in movable Signs, or the angles movable, *idem*: But if the angles be fixed, and the *Significators* posited therein, it prolongeth the journey: the Lord of the ninth in the Ascendant, hasteneth the journey, and being fortunate therein, fortunateth the same Voyage, the *Significators* and ☽ slow in motion, a tedious Journey.

CHAP. LXXV.

If one shall profit by his Knowledge, be it in what kind it will; Chymistry, Chyrurgery, &c. or if he be perfect.

GIve to the *Querent* the Ascendant, his Lord and the ☽; the ninth house, Planet therein posited, and Lord thereof for the *Science* endeavoured to be attained: See if the Lord of the ninth be fortunate or not, *Orientall* or *Occidentall*, cadent from an angle, in an angle or succedant house, and whether he behold the Lord of the Ascendant or not with ✶ or △; if he be a *Fortune* and behold the Lord of the first, the man hath good knowledge in him, and what is reported of the man is true, and he will do good by his knowledge; and the more if it be with Reception: if the aspect be by □ or ☍, the man knows much, but shall do no good thereby; if an *Infortune* aspect either the Lord of the ninth or first, the man hath wearied himself, and will do, but to no purpose, for he shall never attain the perfection of the knowledge he desires.

Of Science, Cunning or Wisdom in a man, whether it be true or not.

You must give the Ascendant to him of whom it is asked, and the ninth house to the *Science*; and if there be *Fortunes* in the ninth house, or the Lord of the ninth fortunate, and behold the Lord of the Ascendant, judge there is Science in that man: But if in the ninth house there be *Infortunes*, or the Lord of the ninth infortunate, and behold not the Lord of the Ascendant, it doth signifie the contrary, and that there is none, or little knowledge in him.

Behold in what condition the ☽ is, with the Lord of the ninth; if they both apply to *Fortunes*, it signifieth that there is knowledge in the man; but if they apply to *Infortunes*, it signifies the contrary.

If the ninth house, and the Lord thereof be infortunate, nor behold the Lord of the Ascendant, it signifies no knowledge in him, or such as by which he will never do himself good, if it concern the *Querent*: if another body, then the party *quesited*.

Of many Persons absent or travelling, in what Condition they are.

It happens sometimes that four or five or more are travelling together in a company beyond Seas, or are at places far distant, and the *Querent* is willing to hear news of every one of them: In this case you must desire the *Querent* to set down all their names in order, one after another; then observe the ☽ her application first of all, and that Planet to whom she applies; shall signifie the state and condition of the first Man in order as he is writ down; observe in what condition that Planet is in, how posited, how dignified, how and by whom or what Planet aspected, from whom he last seperated, unto whom he next applies; accordingly judge of the state and condition, health or well fat of the first Person inquired after. Having performed that work, then behold the ☽ her second application, be it good or ill, and to what Planet, the second Man in order shall partake in his affaires according to the well

or

or ill being of that Planet to whom she doth the second time apply; and so in order do for all the rest remaining, ever considering the *significators* Retrogradations, Directions, Combustions of the Planets; and in this manner run them all over by turnes again, if the Men enquired after be more then seven. In the same order you may do by a Man inquiring after many Women, *& è contra*, &c.

To what part of Heaven the Traveller had best direct his Journey.

Although we have in some measure handled this judgement in the Chapter of the first house, yet I shall again briefly mention some further judgements herein, pertinently belonging to this House. If therefore the *Querent* who is desirous to Travell or take a Journey, shall make this demand, *To what part of the World is it best for me to Travell?* Do you herein consider in what quarter of the Figure the fortunate Planets are posited, and where most fortified, you may safely direct the *Querent* to travell, sojourn or direct his voyage to those parts, as if the fortunate Planet promising happiness unto him be in the East Quadrant, then direct him Eastward, if in the South Quarter Southward, in the West Westward, in the North Northward, and observe where the most or greatest number of fortunate Planets are placed, to those parts its best to Travell; and as you will elect that part of Heaven for best where the Fortunes are, so disswade from travelling or journying to those parts where the Infortunes are. In the number of Infortunes, put the ♌; in all journeys have a speciall care of the second and eighth Houses; for an Infortunate Planet in the eighth portends or signifies little gain, or small success in the Countrey the Traveller is going unto; but a malevolent Planet in the second, intends no great success in the Countrey, wherein after the voyage is performed the Traveller intends to settle himself. Hence it is, that when elections of times are made for the happiness of a party in the Countrey he is going unto, that we alwayes put a good Planet in the eighth house. But if we expect to live happily after our return, then we ever set forth or begin our Journey when a good and fortunate Planet

is

is in the second. Beware of *Cauda* in the second when you return, or in the eighth when you set forward.

CHAP. LXXVI.

If an idle covetous Priest upon his Question propounded shall Obtain a good Personage, yea or no?

SIth the Clergy are as Covetous and vicious as other men, I give them leave to make their demand as well as others, provided alwayes, it be not to hinder themselves from enjoying a lusty Benefice, or impeach them in preferment; if therefore the Lord of the Ascendant who is significator of the Minister (it matters not whether he be Protestant, Presbyter or Papist,) that would have a Church-living, or other Ecclesiasticall preferment) or the ☽ or both be joyned to the Lord of the ninth, who signifies the thing sought after, *viz.* a Benefice: for if the Lord of the 9th be in the 9th, or behold the house, it argues the Clerke or Priest shall obtain the Benefice desired, but with labour and industry, and his own very much paines taking, which I confess they do willingly; but if neither the ☽ or Lord of the Ascendant be joyned to the Lord of the ninth, or he with them; see if either the ☽ or Lord of the Ascendant be in the ninth, for that argues the attaining of the thing sought after: if he be not Retrograde, or otherwise unfortunate or Combust, or in □ aspect of an infortunate without reception, for then it argues a destruction of the matter after it seems to be in a good forwardness, or neer accomplishing; but if the Lord of the ninth be in the first, whether the Lord of the first behold him or the ☽ or not, in what condition soever the disposition of the Lord of the Ascendant or the ☽ are in, or if the Lord of the ninth be the lighter Planet, and apply to the Lord of the first, it's a pregnant testimony of procuring the thing sought after without much seeking on the *Querent's* behalf.

The Lord of the Ascendant in △ or ✶ to ☉ or ♃, and either of them in the Ascendant, argues the acquisition of the *Benefice* or Preferment.

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The ☌ of the Lord of the first and ninth, or their aspects, with Reception, gives the preferment without bribing, freely, perhaps upon a desert or merit; for some of that Tribe are black Swans: If the aspect be by □, it comes not so lightly; yet if Reception be, it comes at length, perhaps a fish with 20d. is presented to the Patron.

After this, see if any Planet transferre the light of the Lord of the ninth to the Lord of the ascendant, the Benefice is obtained by some interloping person, unlesse the more ponderous Planet to whom the Translator doth afford vertue, commit that influence to some other Planet, and that Planet have no signification in the Question, for such an action intimates destruction of the matter, after it is hoped to be neer perfecting: If the Lord of the ascendant hasten to the ☌ of the Lord of the ninth, and meet with no obstructive aspect before, it's not then to be doubted but the *Parson* obtaines his preferment, but not without much sollicitation: Many Planets *Significators* in this or the like Question, either many Competitors in the thing, or many contentions and much labour to obtain it.

Lord of the ascendant in ☌ with an *Infortune*, and he not Lord of the ninth, or in Reception with him, or not committing his disposition to any Planet who receives the Lord of the first or the ☽, the matter will not be performed: If that *Infortune* commit his vertue to any *Fortune*, who is strong in the Figure, the thing will be perfected; for the ☌ of the *Infortunes* without Reception, performes nothing; with Reception, they performe with difficulty: A Planet signifying the effecting of any thing, being posited in an angle; hastens the matter, in a succedant, it retards the thing; in a cadent, quite destroyes the matter; or suddenly, beyond expectation, when all men despair, by some secret trick, perfects it; but this is very rare.

If any malevolent Planet aspect the Lord of the ascendant or the ☽ with □ or ☍, without Reception, the *querent* seems much troubled, is displeased with the manner of prosecuting the matter, and beleeves he is either negligently or knavishly dealt withall, by such as endeavour to negotiate in the matter: if the Lord of the first and ninth both of them commit their disposition to any Planet, by whatsoever aspect, who is not impe-

dited, or becomes Retrograde before he goe out of the Signe he is in, it argues performance of the businesse: The ☽ well dignified, shewes many Friends: if the Lord of the ninth be joyned to the Lord of the fourth, or the Lord of the fourth apply to the Lord of the ninth, without much labour the matter will be effected: But to know whether the *Benefice* be a lusty one or not, or worth acceptance, (a thing considerable;) consider the tenth house, the Lord thereof, and Planet or Planets therein placed; Planets well dignified and angular, shew hopes, and are sure testimonies of a good thumping Benefice.

And now I wonder why some woodden Clergy should so preach against me and Astrology; I never either countenancing or maintaining one hereticall position, or perswading any person to attaine a Benefice by Symony, or professing more then Astrology, of which these men are as ignorant (the most of them) as Asses; witnes *Astrologo-Mastix*, a most absurd Coxcomb, to meddle with what he knows not.

Chap. LXXVII.

Of Dreames, whether they signifie any thing or not.

Bonatus in judging this Question farre exceeds Haly, in many others he is not so judicious; when therefore any shall demand, *What the effects of his Dream shall be?* Behold the ninth house, and give it to signifie the *Dream*, if any of the seven Planets be therein posited, he shall have signification of the *Dream*. If ♄ be therein, he dreamed of some things that frighted or terrified him, and it was some inordinate matter, not really natural, as it is beleeved by the *querent*: if ♂ be in the ninth, he beheld somewhat in his Dream more terrible, and which more affrighted him; he was afraid some prosecuted him, and would have killed him, and that he had much ado to escape: Behold in what house ♈ and ♒ fall, they being the houses of ♄, for from some matter signified by either of those houses shall this horrour proceed, or disturbance by Dreame: If either of those Signes ascend, the fear proceeds from himself; if they be on th

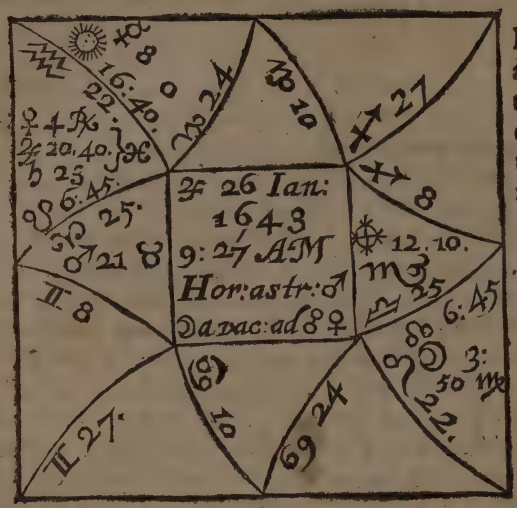
the cusp of the second, Money or personall Estate occasioned that Dream; if ♍ or ♒ be on the cuspe of the third, the matter proceeded from some occasion concerning his Kinred or Brethren, or ill Neighbours, or bad reports: you must run all the houses in order in the same nature, as I have formerly both in the second and third house acquainted you, *&c.* and from thence find the occasion.

If you find no Planet in the ninth, consider the tenth house, and see if any Planet be therein, and judge as formerly by the ninth house; for whatsoever Planet is in the tenth, the signification of the Dreame hath signification thereof, either for good or evill: If no Planet be in the tenth, see if any be in the ascendant, he shall signifie the matter of the Dream; if no Planet be in the ascendant, behold if any be in the seventh, he shall then manifest the Dreame; if no Planet be there, see to the fourth, for a Planet therein shall demonstrate the quality and effects of the Dreame; if no Planet be in the fourth, see to the third; if none be there, see to the second, fifth, sixth, eighth, 11th or 12th, all which have signification of the vanity of the Dream, and that it hath no effects to follow it: The very true way of judging whether Dreams, how terrible soever, have or shall have any influence upon the *querent*, is by observing whether the Lord of the ninth, or any Planet posited in the ninth, doth behold the Lord of the ascendant with □ or ☍, for then assuredly the *querent* shall receive prejudice thereby in one kind or other; usually crosses or afflictions to his person: But if the Lord of the ninth afflict the Lord of the second, he receives some prejudice by one or other in point of Estate, *&c.* and so do in all the other houses, (*considerata considerandis.*)

A good Planet in the ninth, no ill shall happen by the Dream; a good Planet in the ascendant signifies the same; or the Lord of the ascendant in △ of ☉ ♃ or ♀ argues the same, the *Infortunes* the contrary. I hold it vain to be more large upon this Discourse.

CHAP. LXXVIII.

Terrible Dreames.



♆ and ♄ are Lords of the ninth accidentally posited in the twelfth, casting a □ aspect to the cuspe of the ninth: their position in the twelfth according to the best Authors, intimats the vanity of the Dream, & rather a Person or fancy oppres'd w^th various perturbations and worldly matters, then any other matter: But according to our judgment, ♂ being the onely Planet in an Angle, shall best expresse the cause of the Dreame, and whether it will tend to good or evill; if we observe what house ♂ is Lord of, we shall finde he is Lord of the ascendant and dispoſer of ⊕, it being angular: I therefore acquainted him that the occasion of his Dreames might be construed two wayes; one, by his too great care of his Estate and Fortune intrusted out, and now desperate; because ♂ was in ♂ to ⊕; and that his minde ran so much thereupon, that his Fancy was disturbed, so that he could not enjoy that quiet and rest by night which nature affordeth all Creatures. In the next place, because ♄ is Lord of the tenth, which signifies Office, Command, *&c.* and did afflict ♆ Lord of the ninth, or did impedite him at least; I told him I doubted he had lost the benefit of some good Place in the Common-wealth, and that now he was sollicitous how to live in that credit he formerly did: howsoe-

howsoever, because ♄ and ♂ were in ✶, I judged no matter of peril to his person should come thereby, onely some dammage in Estate; and this really proved true.

CHAP. LXXIX.

If he should obtain the Parsonage desired.

Judgement upon this Figure.

THE *querent* is signified by the signe ascending, ♄ therein posited, and ♂ Lord of the ascendant in ♊, an Ayery Signe, and ☽ in ♒, of the same triplicity. The ninth House

and ♃ Lord thereof are *Significators* of the *Benefice*. In the first place I finde no ☌ betwixt ♃ Lord of the ninth, and ♂ Lord of the ascendant, or is the ☽ in any aspect with ♃.

2 I find neither ♂ Lord of the ascendant, or ☽ posited in the ninth.

3 There is no weighty Planet that translates or collects the light of ♃ (who signifies the preferment) unto ♂.

4 There is no reception betwixt ♃ and ♂.

5 ♄ is impedited in the ascendant, and by his presence infortunates the question, causing the *querent* to despair in the obtaining it.

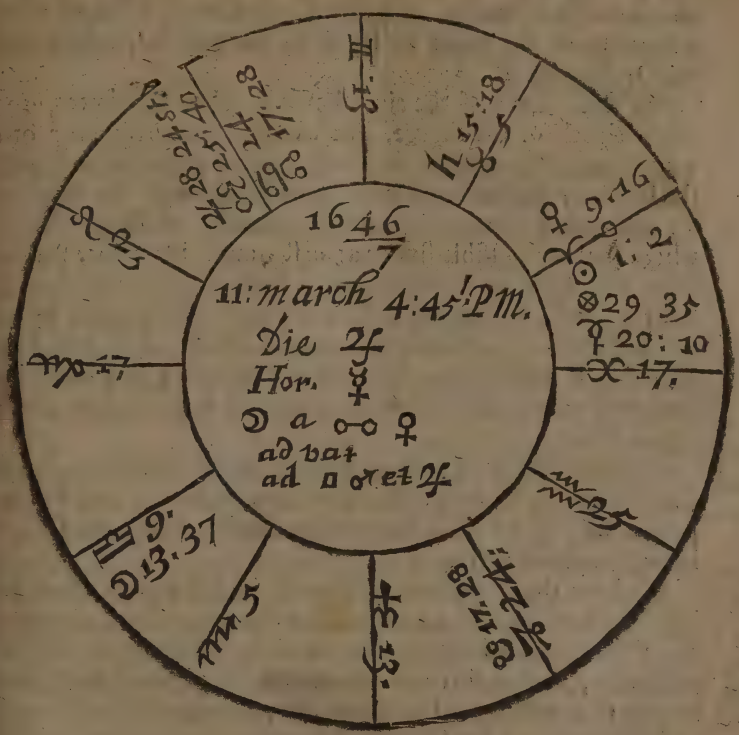
6 The ☽ separates from a △ of ♂, and applies to an opposition of ☉, Lord of the third: which intimated in my judgment, that some neighbour of the *querents*, either with letter, words, or crosse information would wholly destroy the *querents* hopes, and that *Mercuriall* men, *viz.* Scholars, or Divines would be his enemies: and because I found ☿ in ♎ and seventh house, opposing the ascendant; I judged some Women would inform against him, or prejudice him in his suit.

By all what hath been collected, I deterred him from proceeding after the matter any further, as not to be obtained; but the Parson being covetous would proceed further in the matter; and so he did, and when he thought to have the matter absolutely on his side; Behold, a scurvy Letter revealing some manifest truths concerning a Female, dasht the good Mans hopes, *& exit.* The *querent* was ♄ and ♂ exactly, had wit and volubility of tongue; and as ☿ and the ☽ are in ♌, he under the Earth, she in the twelfth, he could never discover which of his Neighbours it was that thus affronted him, nor would he aske me; if he had, it must have been ♄ Lord of the twelfth, *viz.* some Farmer, or dealer in Cattle, living North-east from him about fifteen Furlongs; a covetous repining Miser, Sickly, *&c.*

CHAP.

CHAP. LXXX.

If Presbytery shall stand?



Judgment upon the Figure aforesaid.

THe angles of the Figure are common, and not fixed, but the Signe of the ninth, from which at present judgment must be naturally deduced, is ♉, a fixed, stable Signe, and from ♄ in the Termes of ♃, who is therein posited, a slow and ponderous Planet, ♃ a generall *Significator* in Religion: Religious Rites and Ceremonies is now standing to Direction; and is departing

parting out of his Exaltation, having been a long time Retrograde therein, and now at present impedited by ♂: after his transit out of ♉, he enters the fixed Sign ♌, and into the Terms of ♄; but in the first six degrees thereof he meets with severall obnoxious fixed Starres, and thence passes into the Terms of ☿, who is now in the Signe ♓ his Fall; yet angular, entred into the Decanate of ♂.

We find ♀ Lady of the ninth house in ♈ her Detriment, and in the eighth of the Figure, but twelfth house from her own *viz.* ♉, now the cusp of the ninth: and if you observe ♀ well, she hath one and twenty degrees to passe through the Signe of ♈, and these degrees all in the eighth house, ere she get into ♉ where she may possible fix, or at least would; but before she fully get out of this moveable Signe ♈, she first hath occurse to the sinister □ of a ♃, then of ♄ ♂, all three in the Termes of ♄: this might have produced some materiall effects, if ♄ had been essentially Fortified where he is, or if Presbytery had any relation to Monkery, or if it had been the first beginning of a Religious Order.

[a] *The Gentry of England will oppose it.*
[b] *♂ Lord of the ascendant of England, the generality or whole Kingdome will distaste it.*
[c] *The Presbytery will struggle hard, and wrangle stoutly.*

Let us take all the Planets as posited, and there's not a Planet fixed except ♄, nor any essentially dignified but ♃, and he impedited by ♂; the ☽ is entring *via combusta*, ♂ is in his Fall, ☿ in his, ♀ in her Detriment.

We have the ☽ separating from ♀ in the eighth, then going to be *vacua cursus*, afterwards she squares with ♂, then with ♃: From these configurations we shall naturally frame our judgment, not positive or affirmative, but conjecturall, onely out of a desire that posterity may see there's some verity in Astrology, and the Clergies just cause to carp at the Art, if I lye: and we hope therein, that we shall no more offend in writing the Astrall intention of the heavenly bodyes, (deduced from reasons in Art) then those who daily (*pleno ore*) and publickly deliver amongst hundreds their conceptions, though repugnant to the opinion of very many now alive. The posture of ♄ in the ninth who is naturally of a severe, surly, rigid and harsh temper, may argue, the Presbytery shall be too strict, sullen and dogged for the English Constitutions, little gentle or compliant with the natures of the generality, and that there shall

shall spring up amongst themselves many strange and fearfull opinions and distractions even concerning this very Presbytery now mentioned, that they shall grow excessive covetous, contentious, and desirous of more then belongs unto them, worldly, envious and malicious one against another; that amongst them some Juniors represented by ♀, shall be but of light judgment, wave and decline the strictness of this Discipline; that the Elder, represented by ♄, shall not be respected by reason of their too much rigidness, or shall their Orthodox opinions be consented unto.

♄ is Peregrine, Occidentall, *&c.* fortified by no essentiall Dignity, or supported with the favourable aspect of either of the *Fortunes*; there's Reception betwixt the ☽ and him, but no aspect: ♀ Lord of the tenth signifying Authority, is separated and separateth apace from ♄, as if the Gentry, or supreamest people of this Kingdom, do in part decline from the severity of the too too austere Clergy or Presbytery, mistrusting a Thraldom rather then a Freedom to ensue hereupon.

If you would know who shall most afflict, or who shall begin the dance, or most of all oppose it? ♄ represents the Countryman, for he afflicting the house properly signifying Presbytery shews the cause; this in few words expresses, it will not stand or continue (*statu quo:*) Remove ♄, *viz.* Covetousnes, Rigidnes, Maliciousnes, *&c.* then there may be more hopes that it might, but yet it will not stand (*ità in fatis.*) *The Souldiery will distaste it.*

Three whole yeers from hence shall not pass, ere Authority it self, or some divince Providence inform our understanding with a way in Discipline or Government, either more neer to the former purity of the primitive times, or more beloved of the whole Kingdom of *England*, or Authority shall in this space of time moderate many things now stifly desired: For some time we shall not discover what shall be established, but all shall be even as when there was no King in *Israel*, a confusion among us shall yet a while remain: the Souldiery then, or some men of fiery Spirits will arise, and keep back their Contribution from the Clergy, and will deny obedience or submission to this thing we call Presbytery; it will then come to be handled by the Magistrate, and taken into consideration by the grand Authority

of the Kingdom; yea, and by the plurality of the Clergy-men of *England*, or men of very sound judgments, it will be contradicted, disputed against, disapproved; and these shall make it manifest, this very Presbytery now maintained, is not the same the Common-wealth of *England* will entertain, as a standing rule, for it to live under, or be governed by.

From what I do finde by this Figure, I conclude, that Presbytery shall not stand here in *England* (*statu quo*) without refining and amending, and demolishing many scrupulous mattes urged at present by the Clergy; for if we consider ♄ as Lord of the fourth, we finde the ☽, in plain language, (after a little being void of course) run hastily to the □ of ♂ and ♄; intimating, the Commonalty will defraud the expectation of the Clergy, and so strongly oppose them, that the end hereof shall wholly delude the expectation of the Clergy.

CHAP. LXXXI.

If attain the Philosopher's Stone?

AN ingenious man with much seriousnes propounded the Question above, viz. *Whether he should obtain the Philosopher's Stone? or that* Elixar *by which such wonders are performed?* that there is such a thing in being, I verily believe; that it may

may be attained I am as confident: but as it is a blessing beyond all blessings upon earth, so I hold, that it is given but to very few, and to those few rather by revelation of the good Angels of God, then the proper industry of man. This Question must admit of this manner of proposall; *Whether the Knowledge of the Querent is so able, or he so cunning, as to produce to effect by his Art what he desires?*

The *Querent* is signified by the Ascendant, and ☿ Lord thereof; his knowledge by ♂ Lord of the ninth, and the aspects which may be cast unto him from other Planets.

I finde ♂ Lord of the *Querent's* Science in a cadent house, but in his own Term and Face.

♂ is in a □ aspect both of ☿ and ♄, and they and he in fixed Signs, they in the Terms of ♄, falling into the ninth house; I finde ☿ lately Retrograde, and in □ of ♂, now moving slowly in his direct motion, and applying again to a second □ of ♂: From hence I judged, the *Querent* had formerly spent some time in the search of this admirable Jewell the *Elixar*, but in vain and to no purpose; his second application by □ happening not long after, while ☿ was in ♊, and in his own Terms, intimated a stronger desire, greater hopes and resolution to endeavour once more the attaining of the *Philosophers Stone*, but I advised the *Querent* to decline his further progress upon that subject; and in regard of the former reasons, advertised him how incapable he was, and the improbability of the thing he intended, according to naturall causes, and advised him to desist: I also said, that he erred in his materials or composition, working upon things terrene, or of too gross and heavy a substance; part of which judgment I collected by ♄ his □ unto ♂, part by the affliction of ☿, his intellective part by the proximity of ♄, both cohabiting in an earthly Sign, for in any operation where ☿ is corrupted, there the fancy or imaginative part is imbecill; but where the Lord of the Work it self is unfortunate (as here ♂ Lord of the ninth is,) there the groundwork or matter it self of the principall part of the operation is defective, as here it was: and that the Gentleman should think I spoke not in vain, I acquainted him, he had more necessity to cure himself of a Consumption, he was entring in-

to (nay entred) then of advancing his paines further in the scrutiny of this Labyrinth.

For seeing ☿ Lord of the Ascendant, and ♄ in ♂ in ♉, ♄ being Lord of the sixt, of evill influence naturally, and finding ♂ afflicting ☿ out of the twelfth, and ☿ not receded from, but applying to a further evill □ of ♂, no *Fortune* interjecting his benevolent aspect betwixt ☿ and the two *Infortunes*, but that he stood single of himself without any assistance, and thereby was incapable of resisting their malevolent influence. I advised to have a care of his health speedily, *&c.*

The tenth House, and those Questions properly belonging unto it.

CHAP. LXXXII.

Of Government, Office, Dignity, Preferment, or any place of Command of Trust, whether attainable or not?

THE first house and his Lord are given to the *Querent*, the tenth house and his Lord shall signifie the *Place, Office, Preferment, Command, Honour*, &c. enquired after; if the Lord of the Ascendant and the ☽ be both joyned to the ☉, or to the Lord of tenth, or either of them, and the Lord of the tenth behold the tenth, or be personally therein, the *Querent* shall then have the thing sought after, but not *gratis*; nay, he must bestir himself, and use all the friends he can about it: if none of the *Significators* be joyned to the Lord of the tenth, see if the Lord of the first or ☽ be in the tenth, he shall then attain what he desires, if that Planet be not impedited: The Lord of the tenth in the first, so he be a lighter Planet then the Lord of the first, though no aspect be betwixt them, yet shall he attain the Place or Office desired; but with more ease and less labour when the Lord of the tenth is in the Ascendant, and is either going to ☌ ✶ or △ aspect with the Lord of the first.

If

If the Lord of the tenth be joyned to ♃ or ♀ by any aspect, and the Lord of the tenth be in the Ascendant, it argues obtaining of the Office with ease and facility: If the Lord of the tenth be joyned to ♂ or ♄, and they or either of them in the Ascendant, in their own house or exaltation, and themselves Orientall and Direct, and not one opposite to another, this doth argue obtaining the Preferment, though with much importunity.

If the Lord of the tenth receive the Lord of the first or the ☽ by any reception, or in any house, the matter will be effected with much content and profit.

If any Planet transfer the vertue of the Lord of the first to the Lord of the tenth, then the thing will be perfected, or Office obtained by means of another that labours in the matter, and not by himself: In this case, it's best that he who would acquire the Dignity, observe if he know such a man as the Planet describes, that in probability is active, or of neer acquaintance to the person of whom he would have the Office, and let him imploy such a one in the business, for by his means it's very like he may attain the place desired.

If the Lord of the tenth do not desire the ☌ of the Lord of the first, but the Lord of the Ascendant his, and doth really come to ☌ of the Lord of the tenth, without the abscission of any other Planet before ☌, the Office will be obtained, but the *Querent* must labour hard for it.

No ☌ being betwixt the Lord of the first and tenth, or either of them joyned to a *Fortune*, but to a malevolent Planet, and that malignant joyned to another malevolent, and this malevolent joyned to a *Fortune*, and this *Fortune* joyned to the Lord of the tenth; if the ☌ of the first *Infortune* be with the Lord of the first, or the last Planet is joyned to the Lord of the first, or if their first ☌ be with the Lord of the tenth, yet it imports acquisition of the Dignity, but with infinite perplexities, and solicitation of many and severall persons: you may easily distinguish the persons of those to be imployed, by the Planets before mentioned, and the houses they are Lords of; those Planets that are in ✶ or △ to the Lord of the tenth are great with him: Let application or means be made to such, for those men may be great Friends to the *Querent*.

Behold if any of the preceding Planets be in the first, or in the tenth; if he be a *Fortune*, it notes obtaining the Dignity, whether he be in Reception or not: if the Planet so posited do receive the ☽ or Lord of the first, the matter will be perfected, but without Reception, not.

If the tenth house be the house or exaltation of that evill Planet, and he placed in that house, he performes the busines, whether he receive the Lord of the Ascendant or the ☽: In every Question you must observe, that what Planet soever is *Significator* of any thing, if he be in an angle, he hastens to effect the matter; in a succedant, the matter goes on slowly; in a cadent house, the matter goes backward and backward, yet at last is performed.

See if an ill Planet behold the Lord of the Ascendant or the ☽, with □ or ☌, without Reception, for unlesse he then commit his disposition to another, he hinders and disturbs the *Querent* by means of that person who is to solicite the cause or business, and it's probable they will fall out about it: if a △ or ✶ be betwixt them, he will not be angry with him, although he perform not what he expects.

If the Lord of the Ascendant and tenth commit their disposition to any Planet by any aspect, with, or with no Reception, whether the Receiver be a *Fortune* or *Infortune* (so that he be not Retrograde, Combust or Cadent, or go out of that Sign wherein he is before the ☌ of the Lord of the first and tenth with him) and if the ☽ be joyned to the Lord of the first or tenth, the *Querent* shall atcheive the preferment expected.

It's generally concluded by all *Astrologers*, that if the Lord of the Ascendant and Lord of the tenth be joyned together, and the ☽ apply to either of them, the matter will be effected, but best of all when ☽ separates from the Lord of the tenth, and applyes to the Lord of the Ascendant.

Behold if the Lord of the first be joyned to the Lord of the fourth, or the Lord of the fourth to the Lord of the Ascendant, it argues the perfecting of the thing: but if the Lord of the Ascendant be joyned to the Lord of the fourth, and the Lord of the fourth be joyned to the Lord of the tenth, the matter shall be effected, but with so much strugling and delaying, that it

was

was absolutely despaired ever to be effected, yet at last it was perfected.

If one shall continue in the Office or Command he is in.

Behold herein the Lord of the first and tenth, and see if they be in any aspect, or neer to a corporall conjunction; and see if the more ponderous Planet of the two, that is, the receiver of the Disposition be in any angle but the fourth; say then, he shall not be removed from his Office untill his appointed time comes out: but if that Receiver of the Disposition be under the earth, or in the descending part of heaven, it imports he shall depart from his Office, or for a time loose it; but shall return thither again more confirmed in his Place: and if the receiver of the Disposition be received again, then he returnes with more honour then before, and also very speedily.

You may judge in the same manner, if the Lord of the Ascendant be joyned to the Lord of the third or ninth, or to a Planet therein, and after separation from him, be joyned to a Planet in any Angle except the fourth.

But if they are seperated from each other, then he returnes not again to his government, but shall depart from it.

If the Lord of the first or tenth, or ☽ commit their disposition to any Planet in an Angle (except he be in the fourth) and that Planet be slow in motion, he shall not be removed from his Office or place of trust, untill that Receiver become Retrograde or approach to Combustion, or go out of the Sign wherein he is; for much about that time will he be removed. If the Lord of the first be joyned to any Planet who is in a Sign opposite to the exaltation of the Planet who now disposes him, the Officer will then carry himself ill in his place, and it may be feared he shall dye for it (but this is to be understood according to the quality of the place he hath.) If the Lord of the opposite house to the exaltation of the Lord of the first be joyned unto him; the men of that Kingdom, or people of that City or Countrey shall report ill of him, shall produce false witnesses against him; the ignorant shall believe those false reports, nor will they be easily beaten into any other opinion.

But

But if the Lord of the tenth be joyned to the Lord of the opposite house of his exaltation; the Countrey where he governs or governed, shall suffer great detriment, *viz.* by the said Governour.

If the ☽ be joyned to the Lord of the tenth, and he in the tenth, the Governour or Officer shall not be put from his Office or Dignity.

If the Lord of the first or the ☽ be joyned to the Lord of the tenth or either of them, and he more weighty then either of them, and be in a good place of heaven, *viz.* either in the tenth, eleventh, or fifth free from all manner of impediments, though he behold not the tenth; yet notwithstanding if the *Querent* be then in any Command or Office, he shall be transferred to some other place of trust or Command: But if he behold the tenth house, then he shall continue where he is. If the Lord of the Ascendant and ☽ be in Angles, and the Angles moveable Signs and ☽ not joyned to the Lord of the exaltation of that Sign she is then in, it argues he shall go from this present Command or Government: or if the ☽ be joyned to any Planet who is not in any of his essentiall dignities, though he be received, unless it be from a fortune by ✶ or △, and that fortune in the third or ninth, the *Querent* shall leave his Government or Office. In like manner the same thing will happen unto him, if either the Lord of the fourth or the ☽ be in the fourth, and the Sign of the fourth be ♈ ♋ ♎ ♑, the judgement will hold more certain if the ☽ be then joyned to the Lord of the fourth, and he Peregrine: and again, the same will come to pass, if the ☽ be joyned to a Planet, who is in the opposition to the Sign of the exaltation or house of her self; or if she be in ♑, or if the ☽ be void of course.

CHAP. LXXXIII.

Whether a King expulsed his Kingdom, or an Officer removed from his government shall return to his Kingdom or Office.

IN these sad times of our Civill Distempers, many of the Gentry have propounded such *queries*; *Whether they should return and*

and enjoy once more their former estates, &c. that Question fals not to be judged by this house; the matter of this Question is of greater concernment; For Kings and Princes are now in this Chapter upon the Stage; and all manner of principall men cast out from former honours or preferments.

The first house in this Question and Lord thereof, are for the Querent, be he King, or other Officer, *&c.* Lord, Marquess, Duke or Gentleman.

Do you well observe if the Lord of the first be in ☌ with the Lord of the tenth, and see if the more ponderous of them who receives the disposition of the more light Planet behold the tenth house, then the King, Gentleman or Officer, shall return and have power, or rule in the Kingdom or place he formerly had, and from whence at present he is suspended.

If that receiver of the disposition of the other *Significator* do not aspect the tenth house, then observe the ☽, a generall *Significatrix*, and see if she be joyned to any Planet who is placed in the first or 10th, that signifies his returning or restoring: see if the ☽ be in ♈ ♋ ♎ ♑, he returnes the sooner: But if the Lord of the tenth be so joyned to a Planet in the tenth, it signifies the return of a King to his Kingdom, or of one outed from his Office, to his place or command again.

If the Lord of the tenth be more light then the Lord of the fourth, and be separated from him, these argue the same: If the Lord of the tenth be more light then the Lord of the first, and be joyned unto him, he shall return and continue; so also, if the ☽ be joyned to the Lord of the tenth, and she behold the tenth house, unless she commit her disposition to a peregrine Planet under the earth: if the Lord of the first be received of a Planet not impedited, he returnes: if not received, no return.

The ☽ joyned to a Planet in the ninth, signifies the King so expulsed, * recedes from his Kingdom, unless the Planet be a *Fortune*: if the Planet to whom the ☽ is joyned be a *Fortune*, and be in ♈ ♉ ♋ ♌ ♎ ♏ ♑ ♒, the forlorn King or dejected Officer returnes: if the Planet to whom the ☽ is joyned, be in ♊ ♍ ♐ or ♓, the King obtains Soveraignty in another place, or the abjected, a Command or Office in some other Country.

* *Or hath little desire to return.*

If you finde the Lord of the tenth and the ☽ impedited in any angle, by the corporall ☌ of any *Infortune*, it imports that neither the distressed King, or expulsed Governour, or removed Officer, shall return again to their former Dignity, Rule or Command.

CHAP. LXXXIV.

Of the Profession, Magistery or Trade any one is capable of.

COuntry people many times have not the time of their childrens Nativities, yet being desirous to know what profession such or such a Son is fittest for, they may repair to the *Astrologian* for satisfaction herein: Upon the time of their demanding the Question, erect your Figure, and therein consider the Ascendant and his Lord, the Lord of the 10th and 10th house, and especially the places of ♂ and ♀; for these two Planets are the *Significators* of Magistery, Trade or Profession: take which of the two you finde most powerfull, and see in what Sign he is, if he be in ♈, consider the four angles, and whether you finde a Planet in either of them, and if that Planet be in a fiery Sign, or of the nature of ♈, you may say, the Boy will prove a good Cart-maker, Coach-maker, Shepheard, Grasier or Drover to deale in Cattle, a good Groom, or Master of Horse, or Farrier, successfull to deale in four-footed Beasts, or a good Butcher, Brick-maker, Smith, *&c.* but if ♂ have any dignity in the place of the *Significator*, or the ☉, he will prove excellent in any Profession where fire is used, or of its nature: if the *Significator* be in his Exaltation, it's pitty the Child should be of any servile Trade, as aforesaid, he may do better in serving the King, some Nobleman or Gentleman: After this manner consider in all those Signs which represent the shape of four-footed Cattle, according to the Angles, ♈ ♉ ♌ ♐ ♑, for these five signifie Cattle; ♊ ♎ ♒ represent men, yet sometimes ♊ presents flying Fowle; ♋ ♏ ♓ when they are in angles, signifie Fish and water Fowle, or such like; but if no Planet be therein, then they import any thing of the nature of water.

But

But to the purpose, observe if the *Significator* of ones Profession be in ♉, then Husbandry may be best for him, or planting Trees, Gardening, buying and selling Corn, or grazing Cattle, dealing in Oxen, Cowes, Sheep, Hogs, or he may be of such a Trade as hath affinity in Womens matters, or Huswifry, he would prove a good Soap-maker, a Fuller of Cloth, a Whitster, *&c.*

If the *Significator* be in ♊, he will make a Scrivener, Clerk, Arithmatician, a Baily to gather Rents, a Geometrician or Surveyor, Astronomer, Astrologer, Painter, *&c.*

If the *Significator* be in ♌, he will make a good Serving-man, or to be of any Trade that useth fire or hot things, a good Hunts-man, a good Leech for Cowes or Cattle, a good Rider or Horse-courser, or Coach-man, or a Smith, Watch-maker, Glass-maker.

If the *Significator* be in ♍, he will make a good Secretary to a King or Nobleman, a School-master, an Accountant, a Stationer, or Printer, he will be an excellent Politician, a good Astrologer, and of a divining Soul.

If the *Significator* be in ♎, he will be a good Poët, a good Orator, a Song-man or Musitian, a Silkman or Linnen-Draper, a good Pedagogue, or fit to redeem Captives.

If the principall *Significator* he in ♏, he may prove a good Chyrurgion, Apothecary or Physition, a Brasier or Founder, a Brewer, Vintner, Water-man or Maltster.

If the *Significator* be in ♐, he will make an excellent man to buy and sell Cattle, to study Chymistry, or to make a Churchman, or he may be a good Cook or Baker.

If the *Significator* be in ♑, he will prove a good Chandler, Victualler, Farrier, Cow-leech, Jeweller, Farmer, dealer in Wool, Lead, or Country-commodities, a good Husband-man.

If the *Significator* be in ♒, he may be an excellent Ship-carpenter; and if any Planet out of a watry Sign aspect him, he may prove an excellent Saylor, or Master of a Ship, a Trimmer or Painter of Ships, a good industrious Merchant.

If the *Significator* be in ♓, he may be a Jester, Singer, a Gamester, a Brewer or Fish-monger; but for the most part in such like cases, the *Genius* is dull, and the child proves a meer Sot.

CHAP. LXXXV.

If Prince RUPERT *should get honour by our Wars, or worse the Earle of* ESSEX? *What should become of him?*

Resolution of this Figure.

THis Question fals not under the notion of vulgar rules, or must the *Astrol gian* expect particular Rules to govern his Fancy in every Question; it was well said, *Ate & a scientia*, for I do daily resolve such Questions as come not into the vulgar Rules of *Guido* or *Haly*; and yet I was nev.r to seek a sufficient reason in Art, whereby to give a good and satisfactory answer to the *Porponent*, &c. as many hundreds in this Kingdom well know, *&c.* He that propounded the Question was a very great well-

wel-willer to the Parliament, and involved himself and Fortune amongst us, therefore the Ascendant and Lord thereof shall signifie the *Querent*; but in regard Prince RUPERT is a noble Man, or person of eminency, he is signified by the tenth house and Lord thereof; the Sign is ♏, the Lord thereof ♂: I must confess, at first finding the ☽ in ♋, to cast her △ sinister to the cusp of the tenth; I judged, the person of the man would be in no very great danger, and that many vulgar people, and some of better quality, would much honour him, and he finde great respect amongst them, and have a speciall care of his own person: and verily ♃ doth also cast his △ dexter to the cusp of the tenth house, whereby I judged, that we should not destroy his person, for the heavens by this Figure intimated the contrary: The very truth is, I was twenty four hours studying the resolution of this Question, for much may be said in behalf of the Prince, and the hopes might be expected from him; at last I came to this resolution, that he should gain no honour by this War, because neither of the *Luminaries* were in the tenth house, or in perfect aspect with his *Significator*, but at last fall into the hatred and malice of all or many, by his own perverseness and folly, and in the end should depart without either honour, love or friendship, but should not be killed: The Lord of the tenth in his Detriment, argues his depraved Fancy; and being in a fixed Sign, shewes his obstinateness, self-opposition, conceitedness and continuance in his erronious judgment, for let all the Planets assist in a Question concerning War or Souldiery, if ♂ himself, who is *Significator* thereof, be unfortunate, or not strongly supported by the *Luminaries*, it's as good as nothing, the party shall be preserved, but do no glorious work or action in War, though he be never so valiant.

If he should worst the Earle of ESSEX?

ESSEX is here signified by ♀, because she is Lady of ♉, the opposite house to the Prince's; we finde ♀ in ♒, in the Terms of ♄, and he Lord of the Ascendant; in Reception with ♄, for as she receives him in her Exaltation, so doth he her in

his Joy and Term: the ☽ transfers the influence of ♃ to ♄, by a forcible and strong aspect, *viz.* a △; is in □ of ♂, but separated; as if not long before there had been some fight or war betwixt them, (for you must understand we are now upon point of war; [*and so there had:*] For *Edge-hill* fight was above a moneth before, wherein *Essex* had the better; and this I prove, because he kept the ground where the Battle was fought, when both the *King* and Prince *Rupert* left the Field. I know Posterity will beleeve me, sith I write now as an *Artist*, and upon a subject which must be left to Posterity: This I know by the testimony of many of the Kings own Officer's who have confessed as much unto me, *&c.* But let it suffice, I positively affirmed, *Rupert* should never prevaile against the valiant *Essex*, &c. nor did he.

What should become of him?

His *Significator*, viz. ♂, being peregrine, and in the third, I said, it should come to pass, he should be at our disposing, and that we should at last have him in our own custody, and do what we list with him: this I judged, because the gentle Planet ♀, *Essex* Significator, did dispose of *Rupert*: an errour in part I confess it was, yet not much to be blamed, for (*in totidem verbis*) it was very neer truth, for in 1646. he was besieged in *Oxford*, and after surrender thereof, having unadvisedly repaired to *Oatlands*, contrary to Agreement, and Covenant, he was then at the mercy of the Parliament, and in their mercy: but they of that house looking on him rather as an improvident young man, then any way worthy of their displeasure or taking notice of, let him depart with his own proper fate, heavy enough for him to bear, and so he escaped. So that the generall fate of this Kingdom, overcame my private opinion upon Prince *Rupert*. However, I am glad he escaped so, being questionless a man of able parts, but unfortunate, not in himself, but in the fate of his Family.

CHAP.

CHAP. LXXXV.

If his MAJESTY *should procure Forces out of* Ireland *to harm the Parliament?*

If the QUEEN, *then in the* North, *would advance with her Army? If she would prosper? When She and his Majesty should meet?*

HIS Majesty is here signified by ☽ in ♋ in the tenth house, who increasing in light, elevated and posited in her own house, void of all infelicity, except slowneſſe in motion, did manifest at the time of the erecting of this Figure, his Majesty to be in an able condition, as indeed he was.

In this Judgment we finde ☉ Lord of the eleventh (which house signifies assistance or aide in this manner of Judgment) posited in the seventh, in his Exaltation, and applying to the cusp of the eleventh with a △ aspect, but wants six degrees of being partill; forasmuch as the ☽ being in her own house, and ☉ so well fortified, I did judge his Majesty should have ayde of Commanders out of *Ireland* (for ☉ represents Commanders and men, or common men; besides) because both ☉ and ☽ are friendly unto him: that they should harm us, I judged because ☉ Lord of that assistance, was in the seventh, in direct ☌ to the Ascendant, which represented the Parliament and their party: but because the ☉ is so neer ♄, and beholds the cusp of the tenth with a □ sinister, I did in the end less fear them, and judged they should produce much scandall, to his Majesty and his Party, and that they would cause many ill and heavy reports

ports to fall upon his Majesty by their means: I also then judged, that his Majesty was likely to improve his Forces, and augment them for some certain time, but that it should not continue very long, for that neither the ☉ or ☽ were fixed. The truth is, he had *Irish* Forces came over, which much hardned the hearts of the *English* against him, but time cut them off, &c. as we do all well know, at the Siege of *Namptwich*, by valiant FAIRFAX.

Her Majesties *Significatrix* is ♄ Lord of the fourth, for that is the seventh from the tenth, removing out of one Sign into another: ♄ being a ponderous Planet, made me more confident her Majesty would move forwards with her Army, with intention to meet his Majesty, which I said she should do about three or four moneths from the time of the Figure, because the ☽ wanted three or four degrees of the △ of ♄. I intimated a great desire in his Majesty to see her, because his *Significator* applyed. The truth is, she met him about the 14. of *July* 1643. in *Warwick-shire*. I judged that she would not prosper but decline, because ♄ her *Significatrix*, was going into ♈ his Fall, and that ♃, viz. *good Fortune*, was separated, and did separate from ♄. Besides, I observed that ♂ made haste to a □ of ♄ in ♋, as if our Souldiery would quite destroy and bring to nothing her Army; and that she would be crossed at or neer the time of that aspect, which was the 11. of *April*, when about *Nottingham* she lost some Forces, and more had, but that we had ever either some knaves or fools in our Armies.

CHAP. LXXXVI.

If attain the Preferment desired?

AT the same time within four or five minutes thereof, a Gentleman desired to know if he should obtain an Office or place he looked after.

The Ascendant and ♀ are for the *Querent*, the tenth house for the Office or place of preferment he expects.

Finding

Finding the ☽ placed in the tenth, which is in the house of ice thing looked after, viz. *Preferment*, it was one argument the *Querent* should have it.

In the next place, the ☽ applyed to a △ of ♄, who hath Exaltation in the Ascendant, and who receives ♀, and is received of her again.

Besides, the ☽ applying to ♄, who is Lord of the fourth, argued, that in the end he should obtain the Office: but because ☉ was in the seventh house in ☍ to the Ascendant, and with the ♌, and was Lord of the eleventh, I judged he did employ as a Friend, a *Solar* man, who was false, and did rather envy then affect him. I concluded for the reasons above-named, that with some difficulty he should obtain the Dignity, notwithstanding the opposition a pretended Friend did make; and so it came to pass within less three weeks, and he then discovered that his Friend was false, who had a great scar in his Face, was not of bright or yellow Hair, but of a blackish, dark colour, occasioned by ☉ his neerness to ♌, the separation of ☽ from a □ of ☿, argued, he had delivered many Petitions about it, but hither to without success.

The eleventh House, and those Questions properly belonging unto it.

It is the House of Friends, Hope, Substance, or Riches of Kings.

CHAP. LXXXVII.

Of good or ill in Questions concerning this House.

IF the Lord of this house be strong, fortunate, and well aspected of the Lord of the Ascendant, it fore sheweth the obtain-

ing of the thing at present hoped for; as also, love and concord of Friends and Acquaintance, if the Question be thereof.

If a man shall have the thing hoped for?

Behold if there be any good aspect between the Lord of the Ascendant and eleventh, or Reception or translation of light, or that the Lord of the Ascendant be in the eleventh, or the Lord of the eleventh in the Ascendant: all or any of these gives hope of obtaining the same. If there be none of these, behold ☽, and if she be not qualified with the Lord or the eleventh, aforesaid, judge the contrary.

Another Judgment concerning the former Question.

When any one asketh for a thing he hopes to have of his Prince, Lord, Master or Noble-man, as some Dignity, *&c.* behold if the Lord of the eleventh house do apply unto the Lord of the Ascendant, or the Lord of the Ascendant to the Lord of the eleventh, say then he shall have the thing hoped for; and if the aspect be by △ or ✶, he shall obtain the same with great ease and speed: but if the aspect be with □ or ☍, he shall get it with much labor and tediousness; yea, although there be Reception of *Significators*.

If you finde the Lord of the eleventh in an angle received, judge the thing shall come to pass as he would wish.

If you finde the Receiver of the disposition of the ☽ in a common Sign, judge he shall have but part of the thing hoped for: If the same Receiver be in a movable Sign, he shall onely have the name, or a probability of having thereof, or else very little of it: but if the same Receiver be in a fixed Sign, he shall have the thing whole and compleat: but if the Receiver of the ☽ be infortunate, the matter shall receive damage or hurt, after that he hath the same, or is in possession thereof.

If you finde the Receiver of the ☽ received, he shall likewise obain the same, and more then he looked for: if you find the Lord of the Ascendant received, he shall obtain whatsoever he hoped for: this must be understood in things feasible and possible.

CHAP.

CHAP. LXXXIII.

Of the agreeing of Friends.

IF one aske, *If he shall joyn, and be at Concord and Unity with his Friend, or not?* behold the Lord of the Ascendant and ☽, if you finde them applying to the Lord of the eleventh house, say they shall both joyn and agree together; if the application be by ✶ or △ they shall agree and joyn together with respect, desire, joy and love: but if the application be by □ or ☍, in their joyning there shall be brawling and strife, and the one shall be irksome to the other; and note, that the application which is by ☍, is worse then that which is by □.

Note, if any one aske for a thing secretly, saying, *Look I pray you for me, If I shall obtain the thing I hope for, or not:* consider if you finde the Lord of the Ascendant and the ☽ applying to *Fortunes*, and in angles or Succedants, then he shall obtain it, otherwise not. But if the *Querent* shall manifest the thing and name it, then you must behold the thing in its own proper place pertaining to the same House, and so judge of the hopes or not hopes thereof.

Of Love betwixt two.

If it be asked of the love of two, viz. *If such two do love the other or not?* behold the Lord of the eleventh, seventh and third, and if the Lords of these houses do behold the Lord of the Ascendant with a ✶ or △ aspect they love one another; but if the aspect be by □ or ☍, they love not, or but teeth outward; chiefly if one of them be Lord of the twelfth house; if neither of them shall have aspect thither, *viz.* to the twelfth house or Lord thereof, the love of the two persons shall be the more firme and strong: if all three be there, *viz.* either in the eleventh, seventh or third, or do behold each other out of those houses, their love shall be the stronger, especially if the aspect be in fixed Signs.

Of the twelfth House, and those Questions which properly appertain unto it.

Viz. *Of Imprisonment, great Cattle, Witchery, private Enemies, Labour, banished Men,* &c.

CHAP. LXXXIX.

Of secret Enemies, not named.

IF a Question be asked, concerning Enemies, and none named, see to the Lord of the twelfth; but if any be named, then to the seventh house and the Lord thereof; diligently considering their applications to and with the Lord of the Ascendant, and by what aspect, and out of what houses; for if the Lord of the seventh behold the Lord of the Ascendant with □ or ☍, out of the eighth, sixt or twelfth, or out of those houses which have a □ aspect to the Ascendant, or no aspect at all, then there is some that privately and secretly wish him ill, and do him mischief, or is a secret enemy unto him.

To know some secret Enemy who he is.

If any man demand the state of a secret Enemy, behold the Lord of the twelfth house, and how he is affected, and whether he be with good or evill Planets, and behold the Ascendant or Lord thereof, for if he be in the sixt, or joyned to the Lord thereof, it shews the secret Enemy is afflicted with some secret Disease or Malady; as also, if the Lord of the sixt be in the twelfth: but if he, *viz.* Lord of the twelfth, be with the Lord

of

of the tenth, he is in favour with the King, or is a man of good quality, or lives with some man of quality, and it is not good for the *Querent* to meddle with him, especially if at such time he behold the Lord of the Ascendant with □ or ☍: but if the Lord of the twelfth be in the fourth or eighth, or with the Lord thereof, judge him sickly, or neer to dying, or ever pining and repining. Consider and judge with discretion in such like cases, according to former Directions.

CHAP. XC.

Any man committed to Prison, whether he shall be soon Delivered?

BEhold the ☽, if she be swift or slow of course: if she be swift, it shews short tarrying in prison; the contrary if she be slow of course: if she give her strength to a Planet in the third house or ninth, this shews he shall soon come forth of prison; if she give power to the Lord of the ninth or third, and be not in one of the angles, *idem*: and as you judge by the ☽ so judge by the Lord of the Ascendant.

You must know your Ascendant, exactly, and what relation the party enquired of hath to the Querent, &c.

You shall also note, that the Quarters of Heaven in the Figure, are of great strength and force; for the *Significators* in Quarters feminine, do signifie a swift going out, the other more slow: so also common Signs shew a time betwixt both; for if the *Significator* be in one of them, it signifies he shall be imprisoned again.

If you finde the Lords of the angles in angles, he shall not come out of prison; and so much the worse, if the Lord of the Ascendant be in the fourth, or that he give power to the Lord of the twelfth, or the Lord of the twelfth to the Lord of the Ascendant; and yet worse, if the Lord of the Ascendant give power to a Planet being in an angle; which if he be in an ill Planet, it's so much the worse; if it be the Lord of the eighth house, he shall dye in prison: If the ☽ give power to the Lord of the Ascendant, it's an evill Sign; and the worse, if a Planet be in an angle, and slow in motion, if he be swift, it diminisheth part of the evill, and shortneth the time.

Every Planet that is Retrograde, sheweth slowness: If the Lord of the Ascendant be Combust, he shall never come out; or if he be not then received of the ☉, he shall dye in prison.

Of the Imprisoned.

☽ and ☿ in movable Signs, aspecting a *Fortune*, or ☿ in aspect of a *Fortune*, notes enlargement: this is, when ☿ is Lord of the Ascendant.

♃ in the Ascendant, or ♂ or ☽ at time of Arrest, or ♀ in the Ascendant with the ☽, or ☿ with ♃, aspecting the ☽, or ☽ applying to ♃ or ♀ notes enlargement.

The Dispositor of ☽ in aspect with a *Fortune*; any of these note he shall be delivered in a short and convenient time.

If a Question be asked for a Captive or Prisoner.

Behold the Lord of the Ascendant, and if he be separate from the Lord of the fourth house, or the Lord of the fourth house from him, it signifies he shall quickly go out of prison: if the Lord of the Ascendant in separating himself from the Lord of the fourth do apply unto a *Fortune*, and he himself remove from an angle, it is a more sure and certain Sign that he shall escape and come forth of prison; when the Lord of the Ascendant shall be in Cadents from the Angles, it is likewise a sign of escape.

If the Lord of the Ascendant do separate himself from the ☉, or if the ☽ shall be existent under the Beames, it signifies escape, and that especially if he be in the King's Prison.

If at any time any of the ill Signs, *viz.* fixed, be ascending at the hour of Imprisonment, or when the Question is taken for the Prisoner, or the Lord of the Ascendant or ☽ be unfortunate in any of these Signs ♉ ♌ ♒ ♓, it signifies long time of imprisonment; if she be unfortunate in the two first Signs, and in ♂ of ♂, it signifies he shall be slain with the sword after long imprisonment, or in danger thereof by quarrelling: If the same *Infortune* be ♄ it signifies great Tortures, Irons, and grievous punishments, amongst us it notes wants, hard measure, small or no mercy, sickness:

sickness: If an *Infortune* be in the two latter Signs, it signifies long endurance in prison, but shortest time if in ♐. If the Lord of the Ascendant be cadent from his House or his Exaltation, and ☽ in ♒, it signifies long imprisonment: The Lord of the Ascendant or ☽ in the eighth, do signifie the same. If ☿ be with any of the *Infortunes*, he addeth evill and misery to the Incarcerated, and an ill end to the Prisoner.

To be short, there can be nothing better to be wished for the Prisoner, then if the ☽ be in her wane, descending unto her Septentrionall part, and applying unto *Fortunes*, and the Ascendant and his Lord fortunate.

Note also, that ♀ is more to be wished for the Prisoner then ♃, and delivereth sooner out of prison; especially if she be joyned in signification with the ☽ or ☿: If the ☽ be with ♄, and ♃ behold them with a □, and ♂ with a △, it signifies that after long imprisoment and misery, he shall break prison and escape.

CHAP. XCI.

Of a Captive or Slave.

BEhold the fixt house or twelfth, and if any Planet be therein, he is the *Signifier* of the Captive, because those houses are the houses of Captives or imprisonment. If you finde none there, behold the Planet which is under the Sun-beams, he is the *Signifier*.

Behold the hour at what time the Captive is taken in, and if the Lord of the hour be an *Infortune*, it signifies long imprisonment: but if he be a *Fortune*, it signifies short imprisonment or Captivity.

The *Ancients* say, he that is taken in the hour of the ☉, shall escape within a moneth; in the hour of ♀, in forty dayes; in the hour of ☿, long imprisonment; in the hour of the ☽, his state shall change according to the applications the ☽ hath with the Planets, fortunate or infortunate; according to which you shall judge easie or slow deliverance: he that is taken in the hour

hour of ♄, shall be long in prison; in the hour of ♃, he shall soon go out, but he that is taken in the hour of ♂, much trouble shall happen unto him in prison, for he shall be put in Fetters or beaten; this you must understand of Fellons, or Souldiers, or men that break Prison, or of mad men, *&c.*

CHAP. XCII.

If one be Bewitched or not.

IF the Lord of the twelft be in the sixt, or the Lord of the sixt in the twelfth, or the Lord of the Ascendant in the twelfth, or the Lord of the twelfth in the Ascendant, or the Lord of the eighth in the Ascendant, or the Lord of the Ascendant in the eighth, in a Question where suspition of Witchcraft is, it is probable; otherwise not so: But the Judgment succeeding I have found more certain.

It's a received, generall Rule amongst those *Artists* that know the *Caballisticall Key of Astrologie*, that if one Planet be Lord of the Ascendant and twelfth house, that then the Sickness is more then naturall: When ♄ is Lord of the Ascendant and twelfth, and in the twelfth Retrograde, or in the seventh or eighth house in the same condition, and the ☽ being Lady of the sixt, apply to ♄, we constantly judge the party enquiring is Bewitched or Fore-spoken, or that an evill Spirit hath power over him, and that the Infirm will be sore oppressed and disturbed in his Fancy, if not distracted.

If the Lord of the Ascendant be Combust, or infortunate in the twelfth, or joyned to the Lord of the twelfth house, there may be great fear, that the party enquiring or enquired for is Inchanted or Bewitched, or else some evill Spirits do hant him. If the Lord of the Ascendant be Lord of the twelfth, and Combust, you must observe of what house the ☉ is Lord, and in what Sign and quarter of Heaven he and the Lord of the Ascendant are, and judge the *Witch* liveth that way; describe the ☉ in Sign as he is, and it represents the person.

If the Lord of the Ascendant be Lord of the twelfth, Combust, or

or unfortunate by the Lord of the third, it's a Neigbbour hath procured some *Witch* to do this act, or one of the Kinred; see in what house the Lord of the Ascendant fals to be in, and in what house the Lord of the third is in, and infortunates him, you may judge the cause of the malice to proceed from something of the nature of that house; as if either of them be in the sixt, it's for Pasturage of Cattle, or some difference about small Cattle, or for one hiring the others Servant, *&c.* and in like manner consider all the twelve houses.

If the Lord of the Ascendant be infortunate, as aforesaid, by the Lord of the fifth, it's some Ale-wife, Nurse, or some drunken companion that occasions it, or hath procured this Witchery.

If the Lord of the tenth afflict the Lord of the Ascendant in the twelfth, it's doubtless the hand of God, or by some supernaturall power or cause.

If the Lord of the Ascendant be an unfortunate Planet, as ♂ or ♄, and be in the twelfth house, Combust and infortunated by the Lord of the twelfth, it imports the man is bewitched by a common Witch.

If the Lord of the twelfth be in the Ascendant, it argues Witchcraft, or that some evill spirit doth molest the party, or that some that are neer him or about him have evill tongues, or in plain terms, have bewitched him.

In places where people are troubled with Witches, as in many places of this Kingdom they are, these Rules will hold: as also, if the ☽ be in the twelfth, in ☌ to the Lord of the Ascendant or twelfth. If people suspect their Cattle Bewitched, if they be great Cattle, make the twelfth house their Ascendant, and the eleventh their twelfth house, and vary your Rules with Judgment.

Naturall *Remedies* for Witch-craft.

Having by the Figure discovered and described the Party, either by that Planet who is Lord of the 12th, *or posited in the* 12th, *and doth behold the Lord of the Ascendant with a malicious aspect, you must let one watch the party suspected, when they go home*

to their own house, and presently after, before any body go into the house after him or her, let one pull a handfull of the Thatch, or a Tile that is over the Door: and if it be a Tile, make a good fire and heat it red hot therein, setting a Trevet over it, then take the parties water, if it be a man, woman or child, and pour it upon the red hot Tile, upon one side first, and then on the other, and again put the Tile in the fire, and make it extreamly hot, turning it ever and anon, and let no body come into the house in the mean time.

If they be Cattle that are bewitched, take some of the Hair of every one of them, and mix the Hair in fair water, or wet it well, and then lay it under the Tile, the Trevet standing over the Tile: make a lusty fire, turn your Tile oft upon the Hair, and stir up the Hair ever and anon: after you have done this by the space of a quarter of an hour, let the fire alone, and when the ashes are cold, bury them in the ground towards that quarter of heaven where the suspected Witch lives.

If the Witch live where there is no Tile but Thatch, then take a great handful thereof, and wet it in the parties water, or else in common water mixed with some salt, then lay it in the fire, so that it may molter and smother by degrees and in a long time, setting a Trevet over it.

Or else take two new Horse-shoes, heat them red hot, and naile one of them on the Threshold of the Door, but quench the other in Urine of the party so Bewitched; then set the Urine over the fire, and put the Horse-shooe in it, setting a Trevet over the Pipkin or Pan wherein the Urine is; make the Urine boyle, with a little salt put into it, and three Horse-nails untill it's almost consumed, viz. the Urine; what is not boyled fully away pour into the fire: keep your Horse-shooe and nailes in a clean cloth or paper, and use the same manner three severall times; the operation would be far more effectuall, if you do these things at the very change or full Moon, or at the very hour of the first or second quarter thereof. If they be Cattle bewitched, you must mix the Hair of their Tailes with the Thatch, and moysten them, being well bound together, and so let them be a long time in the fire consuming. These are naturall experiments, and work by sympathy, as I have found by several experiments: I could have prescibed many more, *Multa creduntur ratione experientiæ, non quòd videntur veræ virationis.*

CHAP

CHAP. XCIII.

A Horse lost or stolen neer Henley, *if recoverable or not?*

☿ Here Lord of the twelfth signifieth the Horse, whom you see Retrograde, and hastening to a ♂ of the ☉ Lord of the *Querent's* House of Substance; for asmuch as ☿ did by his Retrograde motion apply to the Lord of the *Querent's* house of Substance, and that the ☾ was locally in the second and both ☿ and ♂ Retrograde, neer the cusp of the second, I judged the *Querent* should have his Goods or Horse quickly and unexpectedly, within a day or two from the time of the Question asked; and because the seventh house was afflicted by ♄, I judged the Thief could not keep him.

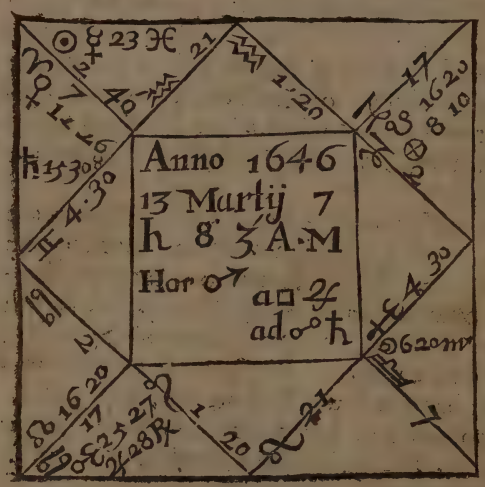
I was asked, *Which way he went?* I considered the Sign of the twelft was ♊, *viz.* West; the Sign wherein ☿ Lord of the twelft was in, was ♒, *viz.* West; though the quarter of Heaven was South, but much inclining to the West; the ☽ was in ♌, a North-east Sign: Besides, ☿ as he was Lord of the fourth, was in a West Sign. From whence I concluded, the Horse was gone Westward; but because ☿ was Retrograde, I judged the Horse would not proceed far, but return again to his proper owner; [*and indeed the Horse did come home three dayes after, and had been full West.*] However, I judged the Horse would have been at home a day sooner; but who shall more exactly consider of the Scheam, shall finde, that ☿ *Significator* of the Horse, although he came to the body of ☉ Lord of the *Querent's* house of

Substance, the same night the Question was asked, yet because the ☉ had no Dignities where he was, the Horse came not home untill Wednesday or Thursday the 13th or 14th of *January*, at what time ☿ and ♀ came to a partill ☌.

I must confess, here were many good significations that the *Querent* should recover his lost Horse: first, ☽ ♌ in the Ascendant: next, ☽ in the second, arguing he should be discovered: thirdly, ☿ Lord of the thing lost, Retrograde, importing a returning of the thing again casually: fourthly, two Retrograde Planets upon the cusp of the second, which usually shews quick and unexpected recovery; ♃ and ♂ peregrine, I took them for those that rode away the Horse, ♃ especially; [*and it was very true.*]

CHAP. XCIV.

If Bewitched.



WEE must first consider if ♂ Lord of the twelfth afflict ☿ Lord of the Ascendant, or if ♂ afflict the ☽; or whether ☿ be Lord of the Ascendant and twelft, or if ♄ Lord of the eighth do mischieve the Ascendant; for without the Lord of the Ascendant or Ascendant it self, or the ☽ be afflicted by the Lord of the twelfth, there's no strong Witch-craft. Here finding the ☽ going to ☌ of ♄, both Planets in the sixt and twelft houses, it gave suspition of With-craft, and there seemed to those that asked for the

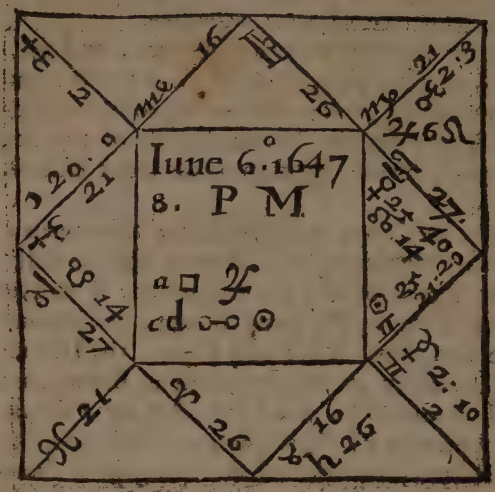
the *Querent* some reason for it, in regard the *Physitians* had prescribed much Physick, and it wrought no effect, but the Patient was worse and worse: I positively affirmed he was not be witched, because ☿ was in a △ to ♄ and ♂, and ♀ in the twelfth, and ♄ much elongated from the cusp of the house, the ☽ applying, after her ☌ of ♄, unto ☿ Lord of the Ascendant, he above the earth, ascending towards the *Meridian*.

I directed them again to advise with the Doctors, and civilly to acquaint them, that the Disease peccant was occult, and lay in the Reines and Secrets, and occasioned by too much Venerian sports, *&c.* That it was so, ♎ is on the cusp of the sixt, ♀ Lady of the Sign in the twelft; *ergo*, an occult secret Disease, and Venerian.

☽ in ♏ in the sixt, in ☌ to ♄ in the twelfth; this argues a Female Disease, closely obtained; for as it was a deed of darkness, so do neither ♄ or ☽ behold the Ascendant: I judged he was itchy, because ☿ was in ♓, a moyst Sign, and because ♎ the Sign of the sixt, and ♊ are aëry Signs, the Disease was all over his Bones, and in his joynts, and in his Blood, that being corrupted: I did not say it was a perfect *Lues Veneria*, but I gave caution to prevent it? This advice was followed, the course of Physick altered, and the afflicted party in or about three weeks perfectly recovered.

CHAP. XCV.

A Prisoner escaped out of Prison, which way he went, If Recoverable?



THe person of the Prisoner is represented by ☽ the cusp of the twelfth, and ♄ in ♌.

The way he went and intended to go, is from the Sign of the twelfth, *viz.* ♑, and the Sign ♌ wherein ♄ is.

Quarter of Heaven and Sign where ☽ is in.

All of them considered, they signified unanimously that the Prisoner would go Eastward, or full East; [*and so he did.*] The neerness of ☽ to the Ascendant, shewed he was not yet out of Town, but Eastward from the Prison he brake out of; at least, that he could not be far from Town: and as ♄ is in the eighth house, so I judged he lay obscurely for a while, *viz.* a night, but then would go away; [*so he did.*]

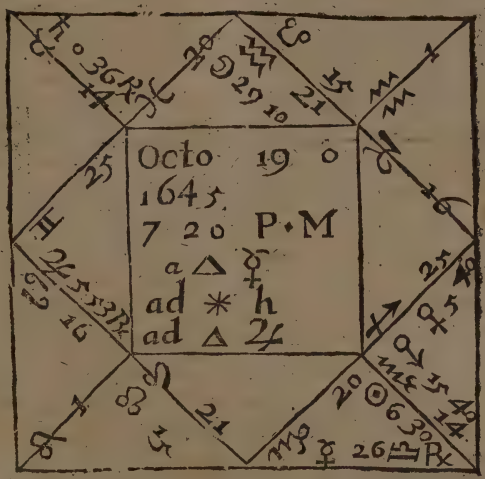
I confidently affirmed, he should be recovered again, and taken by some man of authority; for the ☽ separated from △ of ♄ his *Significator*, and applyed to ☌ of ☉, both in angles; for it never failes, but if either the ☽ or *Significator* of the Prisoner or Fugitive be afflicted by an infortunate Planet out of the seventh, but that the Fugitive or Prisoner is again taken.

In the next place I found ♄ and ☿ in ✶; ☿ in his own house, and applying to ♄, therefore I judged the *Querent* should have newes of the Prisoner by Letter, or by some young man

man within six or seven dayes, or when the *Significators* came to a ✶ aspect, which was six dayes after. The truth is, the Friday after, he had a letter where he was, and the Sunday after apprehended him again by authority, *&c.* This manner of judgment is the same with that of Fugitives, (*Consideratis, considerandis.*)

CHAP. XCVI.

A Lady of her Husband imprisoned, when he should be delivered.



Judgment upon this Figure.

THis Question belongs to the twelft house; ♃ Lord of the seventh signifies the Ladies Husband, in ♋ Retrograde, lately, or the day before, in △ with the ☉, the ☽ applying to a ✶ of ♄, Retrograde, then to a △ of ♃, with a most forcible Reception; from hence I made not many words, but told the Lady, she should neither care to make Friends to his Majesty

sty or any else for delivery of her Husband, for I was assured he either was or would within three dayes be discharged of his imprisonment, by means of a *Solar* man, Commander, who would release him and furnish him with what was convenient for his necessity. The very truth is, he was released, and the Garison where he was prisoner taken the same day before the Question was asked, by an honest Parliament-Colonell, who plentifully relieved him with Money, and all convenient necessaries.

☿ In Exaltation Retrograde, in a movable Sign, in △ to ☉, short imprisonment, because ☉ is Lord of the Fourth, and in so perfect a △.

A Table

The time of his Excellencies, Robert Earle of *Essex*, last setting forth into the *West*.

Here ♒ *the ascending Sign, well represents his form of body, for it was comely,* &c. ♄ ☿ *and* ♀ *his minde;* ♃ *hath also much to do in his qualities, as being Lord of* ♓ *an intercepted Sign in the Ascendant.*

I first considered that the ☽ *separated from a* △ *of* ♄, *and applyed to a* □ *of* ♂ *Lord of his Substance Assistants and Friends, and also of the* 9th *house* viz. *his Journey, which intimated he should have slender success, and much loss by this his present March: finding* ♂ *in the Ascendant, I judged he would be betrayed in his Counsels; and seeing* ♄ *Lord of the Ascendant Peregrine, and in his Fall in the second, and* ☽ *in her Detriment and* ⊕ *disposed by* ☿ *a Significator of his Enemies, and that* ♃ *did even partilly with a dexter* □ *behold the degree ascending, I onely gave this Judgment, that his Excellency must expect no success from this imployment, that he would have no honour by the Journey, that he would be extreamly crossed by men of great power here at* London, *that pretended friendship unto him, that he would be betrayed wholly, and be in danger to lose all: that I was heartily sorry he had made choyce of so unluckie a time to set forth in;* cum multis aliis. *The issue was thus, (for I write to Posterity) he prospered in the beginning and daily men of good quality and of authority jered at me, and derided my former prediction: I was well content to have been abused all to pieces, conditionally he might have had the better: But behold the eighth of* September *following came sad news, that the second of* September *this worthy man had surrendred all his Ammunition to his Majesty, having onely Quarter for his Souldiers, with some other Articles, which were dishonourably performed, to the eternall shame of the royall Party.*

Place of the ☉.	The Sun's rising.	A Table whereby to finde the Planetary hour. Hours before Noon.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	5 54	9 55	7 56	8 57	6 58	0 59	0	27
6	47	47	51	54	56	58	0	24
9	41	44	47	51	54	57	0	21
12	35	39	43	48	52	56	0	18
♈ 15	5 28	6 33	7 39	8 44	9 49	10 55	12 0	♍ 15
18	22	28	35	41	47	54	0	12
21	16	23	31	38	45	52	0	9
24	10	18	27	35	43	52	0	6
27	3	13	22	32	41	51	0	3
♉ 0	4 57	6 8	7 18	8 29	9 39	10 5	12 0	♍ 0
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	52	7	20	33	47	0	21
12	34	48	3	17	31	46	0	18
♉ 15	4 28	5 42	6 59	8 14	9 29	10 45	12 0	♎ 15
18	23	39	55	12	28	44	0	12
21	18	35	52	9	26	43	0	9
24	12	30	48	6	24	42	0	6
27	8	27	45	4	23	41	0	3
♊ 0	4 2	5 23	6 42	8 2	9 21	10 41	12 0	♎ 0
3	3 59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	16	38	3	18
♊ 15	3 45	5 8	6 30	7 53	9 15	10 38	12 0	♏ 15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9
24	40	3	27	50	13	37	0	6
27	9	2	26	50	13	36	0	3
♊ 30	3 38	5 1	6 25	7 49	9 13	10 46	12 0	♏ 0

A Table whereby to finde the Planetary hour

Place of the ☉ S. D.	Hours after Noon. 7 H. M.	8 H. M.	9 H. M.	10 H. M.	11 H. M.	12 H. M.	Place of the ☉ S. D.
♈ 0	1 0	2 0	3 0	4 0	5 0	6 0	♍ 30
3	1	2	3	4	5	6	27
6	2	4	6	9	11	13	24
9	3	6	10	13	16	19	21
12	4	8	13	17	21	25	18
♈ 15	1 5	2 11	3 16	4 21	5 27	6 31	♍ 15
18	6	13	19	25	32	38	12
21	7	15	22	29	37	44	9
24	8	17	25	33	42	50	6
27	10	19	29	38	48	57	3
♉ 0	1 11	2 21	3 32	4 42	5 53	7 3	♎ 0
3	12	23	35	46	58	9	27
6	13	25	38	50	6 6	15	24
9	13	27	40	53	7	20	21
12	14	29	43	57	12	26	18
♉ 15	1 15	2 31	3 46	5 1	6 17	7 31	♎ 15
18	16	32	49	5	21	37	12
21	17	34	51	8	25	41	9
24	18	36	54	12	30	48	6
27	19	37	56	15	33	52	3
♊ 0	1 20	2 39	3 59	5 18	6 38	7 57	♎ 0
3	20	40	4 1	21	41	8 1	27
6	21	42	3	23	44	5	24
9	22	43	5	26	48	9	21
12	22	44	6	28	50	12	18
♊ 15	23	2 45	4 8	5 30	6 52	8 15	♏ 15
18	23	46	9	31	54	17	12
21	23	46	10	32	56	19	9
24	23	47	10	32	57	20	6
27	24	47	11	34	58	21	3
♊ 30	1 24	2 47	4 11	5 35	6 58	8 22	♏ 0

Place of the ☉.	The Sun's rising.	A Table whereby to finde the Planetary hour. Hours before Noon.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♑ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♑ 15	6 32	7 24	8 21	9 16	10 11	11 5	12 0	♓ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♒ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♓ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♒ 15	7 32	8 17	9 19	46	10 31	11 15	12 0	♒ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♐ 0	57	38	9 18	9 59	10 39	11 20	12 0	♒ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	26	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♐ 15	8 15	8 53	9 30	10 8	10 45	11 23	12 0	♍ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58	34	11	47	23	0	3
♐ 30	8 22	8 58	9 35	10 11	10 47	11 24	12 0	♍ 0

A Table whereby to finde the Planetary hours.

Place of the ☉	Hours after Noon. 7	8	9	10	11	12	Place of the ☉
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♎ 0	1 0	2 0	3 0	4 0	5 0	6 0	♓ 30
3	0 59	1 58	2 57	3 56	4 55	5 54	27
6	58	56	54	51	49	47	24
9	57	54	51	47	44	41	21
12	56	50	48	43	39	35	18
♎ 15	0 55	1 49	2 44	3 39	4 33	5 28	♓ 15
18	54	47	41	35	28	21	12
21	53	45	38	31	23	16	9
24	52	43	35	27	18	10	6
27	51	41	31	23	13	3	3
♏ 0	0 50	1 39	2 29	3 18	4 8	4 57	♓ 0
3	49	37	26	14	3	51	27
6	48	35	23	10	3 58	45	24
9	47	33	20	7	53	40	21
12	46	31	17	3	48	34	18
♏ 15	0 45	1 29	2 14	2 59	3 42	4 28	♒ 15
18	44	28	12	55	39	22	12
21	44	26	9	52	35	18	9
24	43	24	6	48	30	13	6
27	41	23	4	45	27	8	3
♐ 0	0 41	1 21	2 2	2 42	3 23	4 3	♒ 0
3	40	20	0	39	19	3 59	27
6	39	18	1 57	36	15	55	24
9	39	17	56	24	13	51	21
1	38	16	54	32	10	48	18
♐ 1	0 38	1 15	1 53	2 30	3 8	3 45	♍ 15
1	37	14	51	28	5	43	12
21	37	14	51	27	4	41	9
24	37	13	50	27	3	40	0
2	37	13	50	26	2	39	3
♐ 30	0 36	1 13	1 49	2 25	3 2	38	♍ 0

Place of the ☉.	The Sun's seting.	A Table whereby to finde the Planetary hour. Hours before Mid-night.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♈ 15	6 32	7 24	8 21	9 16	10 11	11 5	12 0	♍ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♉ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♎ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♉ 15	7 32	8 17	9 19	46	10 31	11 15	12 0	♎ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♊ 0	57	8 38	9 18	9 59	10 39	11 20	12 0	♎ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	25	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♊ 15	8 15	8 53	9 30	10 8	10 45	11 23	12 0	♏ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58	34	11	47	24	0	3
♊ 30	8 21	8 50	9 25	10 11	10 47	11 24	12 0	♏ 0

A Table whereby to finde the Planetary hour.

Place of the ☉	Hours after Mid-night. 7	8	9	10	11	12	Place of the ☉
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	1 0	2 0	3 0	4 0	5 0	6 0	♍ 30
3	0 59	1 58	2 57	3 56	4 55	5 54	27
6	58	56	54	51	41	47	24
9	57	54	51	47	44	41	21
12	56	52	48	43	39	35	18
♈ 15	0 55	1 49	2 44	3 39	4 33	5 28	♍ 15
18	54	47	41	35	28	22	12
21	53	45	38	31	23	16	9
24	52	43	35	27	18	10	6
27	51	41	32	22	13	3	3
♉ 0	0 50	1 39	2 29	3 18	4 8	4 57	♍ 0
3	49	37	26	14	3	51	27
6	48	35	23	10	3 58	45	24
9	47	33	20	7	53	40	21
12	46	31	17	3	48	34	18
♉ 15	0 45	1 29	2 14	2 59	3 43	4 28	♎ 15
18	44	28	12	55	39	23	12
21	43	26	9	52	35	18	9
24	42	24	6	48	30	13	6
27	41	23	4	45	27	8	3
♊ 0	0 41	1 21	2 2	2 41	3 23	4 3	♎ 0
3	40	20	0	39	19	3 59	27
6	39	18	1 57	36	15	55	24
9	39	17	56	34	13	51	21
12	38	16	54	32	10	58	18
♊ 15	0 38	1 15	1 53	2 30	3 8	3 45	♏ 12
18	37	15	51	28	5	43	12
21	37	15	51	27	4	41	9
24	37	14	50	27	3	40	6
27	37	13	50	26	3	39	3
♊ 30	0 36	1 12	1 49	2 25	3 2	3 38	♏ 0

Place of the ☉.	The Sun's seting.	A Table whereby to finde the Planetary hour. Hours before Mid-night.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♍ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
3	5 54	6 55	7 56	8 57	9 58	10 59	0	27
6	47	47	51	54	56	58	0	24
9	41	44	47	51	54	57	0	21
12	5	39	43	48	52	56	0	18
♍ 15	5 28	6 33	7 39	8 44	9 49	10 55	12 0	♓ 15
18	23	28	35	41	47	54	0	12
21	16	23	31	38	45	52	0	9
24	10	18	27	35	43	52	0	6
27	3	13	23	32	41	51	0	3
♎ 0	4 57	6 8	7 18	8 29	9 39	10 50	12 0	♓ 0
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	53	7	20	33	47	0	21
12	34	48	3	17	31	46	0	18
♎ 15	4 28	5 43	6 59	8 14	9 29	10 45	12 0	♒ 15
18	23	39	55	12	28	44	0	12
21	18	35	52	9	26	41	0	9
24	12	30	48	6	24	43	0	6
27	8	27	45	4	23	41	0	3
♐ 0	4 3	5 23	6 42	8 29	9 21	10 41	12 0	♒ 0
3	3 59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	16	38	3	18
♐ 15	3 45	5 8	6 20	7 53	9 15	10 38	12 0	♑ 15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9
24	40	3	27	50	13	37	0	6
27	39	2	26	50	13	36	0	3
♐ 30	3 38	5 1	6 25	7 49	9 13	10 36	12 0	♑ 0

A Table whereby to finde the Planetary hour

Place of the ☉ S. D.	Hours after Mid-night. 7 H. M.	8 H. M.	9 H. M.	10 H. M.	11 H. M.	12 H. M.	Place of the ☉ S. D.
♑ 0	1 0	2 0	3 0	4 0	5 0	6 0	♓ 30
3	1	2	3	4	5	6	27
6	2	4	7	9	11	13	24
9	3	6	10	13	16	19	21
12	4	8	13	17	21	25	18
♑ 15	1 5	2 11	3 16	4 21	5 27	6 31	♓ 15
18	6	13	19	25	32	38	12
21	7	15	22	29	37	44	6
24	8	17	25	33	42	50	6
27	10	19	29	38	48	57	3
♒ 0	1 11	2 21	3 32	4 43	5 53	7 3	♓ 0
3	12	2	35	46	58	9	27
6	13	25	38	50	6 3	15	24
9	13	27	40	53	7	20	21
12	14	29	43	57	12	26	18
♒ 15	1 15	2 31	3 46	5 1	6 17	7 31	♒ 15
18	16	32	49	5	21	37	12
21	17	34	51	8	25	41	9
24	18	36	54	12	30	48	6
27	19	37	56	15	33	52	3
♓ 0	1 20	2 39	3 59	5 18	6 38	7 57	♒ 0
3	20	40	4 1	21	41	8 1	27
6	21	42	2	23	44	5	24
9	22	43	5	26	48	9	21
12	22	44	6	28	50	12	18
♓ 15	23	2 45	4 8	5 30	6 53	8 15	♍ 15
18	23	46	9	31	54	17	12
21	23	45	10	32	56	19	9
24	23	47	10	33	57	20	6
27	24	47	11	34	58	21	3
♓ 30	1 24	2 47	4 11	5 35	6 58	8 22	♍ 0

CHAP. XCVII.

To finde out what Planet ruleth every hour of the Day or Night by the prededing Table,

YOU must understand that as there are seven dayes of the Week, viz. *Sunday*, *Monday*, *Tuesday*, *Wednesday*, *Thursday*, *Friday*, *Saturday*; so there are seven Planets, viz. *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*: We appropriate to each day of the Week a severall Planet; as to *Sunday*, ☉; *to Monday*, ☽; to *Tuesday*, ♂; to *Wednesday*, ☿; to *Thursday*, ♃; to *Friday*, ♀; to *Saturday*, ♄: and the first hour of every day we assign to that Planet assigned for the day, beginning at Sun-rise ever, the second hour we give to the next Planet, the third hour to the third Planet from him; as if upon any *Sunday* I would know what Planet governeth the first, second, third, fourth, fift, sixt hour of that day, I say ☉ governeth the first, ♀ the second, ☿ the third, ☽ the fourth, ♄ the fift, ♃ the sixt, *&c.* and so in order successively during that day and night subsequent: and if you account in order, you shall finde by this continuall account, that ☽ fals to rule the first hour upon *Monday*, ♄ the second, ♃ the third, ♂ the fourth, *&c.*

It is very true, some of the *Ancients* have Winter and Summer, made the day and night to consist of equall hours, I mean every hour to consist of sixty minutes equally; but *Astrologians* do not so, but follow this method, *viz.* according to the motion of the ☉ both Summer and Winter, so do they vary their hours in length or shortnesse; for all that space of time which is contained from Sun rise to Sun set, they divide into twelve equall pars, whereof the one half containes the hours before Noon, the rest the hours after Noon; so also, what space of time is from Sun-set untill Sun-rise again the next day after, is equally divided into twelve parts; whereof every twelfth part containes the space or time of one hour Astrologicall; and we do ever begin to number from Sun-rise, and continue untill the next Sun rise, accounting 24. hours, beginning evermore at Sun-rise, with that Planet who is assigned to the day, and

and so numbring successively in order untill the next day; so that your Astrologicall hours are called unequall hours, as all the year long consisting of more or lesse then sixty minutes for the space of one hour, unlesse it be the day of the ☉ his entrance into ♈ or ♎, at what time an Astrologicall hour is just sixty minutes and no more.

Use of the Table.

Be the ☉ in ♈ ♉ ♊ ♋ ♌ ♍, and you would know the Planetary hour of the day, the first and second Pages serve your turn.

If you would know the Planetary hour of any day, the ☉ being in ♎ ♏ ♐ ♑ ♒ ♓, the third and fourth Pages will serve you.

If you would know the Planetary hour of the night or after Sun-set, whilest the ☉ is in ♈ ♉ ♊ ♋ ♌ ♍, then you must be directed by the fift and sixt Pages of this Table.

If you would know the Planetary hour of the night, the ☉ being in ♎ ♏ ♐ ♑ ♒ ♓, the seventh and eight Pages will satisfie you.

An Example.

If you would know when the ☉ riseth, being in the third, fourth or fift of ♈, see to the first Column of the first Page; and there you finde, *Place of the* ☉, under it, *S. D viz.* Signs, Degrees, under these two letters, ♈ o, then under 0 3. on the right hand, 5 54. over it *H. M. viz.* Hours and Minutes; so that it tels you, the ☉ being in three degr. of ♈, riseth at 54. minutes after 5. proceed in the same line, and you see the Planetary hour; as, admit I would know at half an hour after nine in the morning, upon *Monday* the 15. of *March.* $164\frac{6}{7}$ the ☉ at noon that day being in 4. degr. 47. min. of ♈, which wanting so few min. of 5. degr. I enter with five whole degr. under the Sign ♈, and in the fourth line of the first Column I finde 6. for the whole *Table* in Signs goes by a continuall addition of three, and if I had entred with four or five degrees of ☉ in ♈, I might have taken either three or six, and it had

bred little difference. But to the purpose, over against 6. on the right hand, I finde, as aforesaid, 5 47. for the time of Sunrising, then 6 47. then in order 7 5. then 8 54. then 9 56. my hour was 9 30. so then I begin and say, the ☽ being the Planet of the day, beginneth to rule at 47. min. after 5. and governeth untill 47. min. after 6. then ♄ he ruleth the 2d hour of the day, untill 51. min. after 7. then ♃ ruleth the 3d hour, *viz.* till 54. min. after 8. then ♂ the fourth hour, untill 56. min. after 9. wch is the hour sought for, I say ♂ ruleth at that hour; and so you must do either day or night: And you must remember, that as you see onely in the first Column ♈ ♉ ♊, and in the ninth Column of the said first page, ♍ ♌ and ♎, so when you enter with the place of the ☉ in ♍ ♌ or ♎, you must enter upward contrary to the former side; for the ☉ being in 15. of ♉, riseth at the same moment of time as he doth being in the 15. of ♌: or when in the 15. of ♍, as when in the 15. of ♈. The length of the Planetary hour is thus known, let the ☉ be in the fixt degr. of ♈, he riseth then, as you may see, at 47. min. after 5.

In the third Column you finde 6 47. which if you substract from the next number on the right hand in the same line, *viz.* 7 51. { 7 51 / 6 47 } rests one hour and four minutes for the length of the hour that day, and so as your day-hour is more then sixty minutes, so much the nocturnall hour must want of sixty min. and this is a generall rule.

The above named 15. of *March* $164\frac{6}{7}$, the ☉ being in 4 47. of ♈, I would know what Planet reignes at 20. min. past 5. in the afternoon; I enter the first Column of the second Page, under the title of the ☉, in the fourth line under ♈ I finde 6. and accept of that without errour, because the place of the ☉ is 4 47. of ♈, and so is neerer 6. then 4. over against 6. on the right hand, I finde 1 2. then 2 4. then 3 6. then 4 9. then 5 11. then 6 13. these tels me, the first Planetary hour afternoon ends at 1 2. that is, two min. after one, the second at two min. after two, the third at six min. after three, the fourth at nine min. after four, the fift at eleven min. after five, the sixt at thirteen min. after 6. now my hour enquired after was 20. min.

past

past 5? which fals to be the last hour of the day; and if you look over the head of 6 13. you may see the number 12. *viz.* it's the twelfth hour of the day; now if you begin in the morning at Sun-rise, accounting ☽ the first, and so proceed,

☽ ♄ ♃ ♂ ☉ ♀ ☿ ☽ ♄ ♃ ♂ ☉

1 2 3 4 5 6 7 8 9 10 11 12

You shall finde, that ☉ begins his rule at eleven min. past five, and ends at thirteen min. past six. I need not be more copious in a thing so plain and obvious to the eye; I shall onely propound one example more, *viz.* the said 15. of *March* 11. de. 10 m. afternoon, I would know what Planet rules; the ☉ being in 4 47. of ♈, I now enter the fift Page of the Table, I look to the 6. of ♈, against it on the right hand I finde 6 13. then 7 11. then 8 9. then 9 7. then 10 4. then 11 2. then 12 0.

My hour is ten min. after eleven, in the seventh column you have 11 2. my hour is included in the next; so then I conclude my hour is the last hour before mid-night, and consequently the sixt hour after Sun-set, but the eighteenth hour of the day, and being accounted as we formerly instructed, you shall finde it the hour of ♂ Either in giving Physick, or performing many naturall conclusions, without exact knowledge of the Astrologicall Planetary hour, no worthy work can be done, with it wonders, either in collecting Hearbs, framing *Sigils*, *Images*, *Lamens* &c.

So now by the blessing of Almighty God, without whose providence we can perform no worthy act, I have produced to an end the second part of my intended Work, and could have willingly acquiesced untill a further opportunity had been offered: but such is the desire and importunity of severall wel-affected to this study, that beyond my first intentions I again adventure upon the succeeding *Tractate of* NATIVITIES, wherein the pittifull and mercifull God of all the faithfull, whose brightnesse shines in our frail understandings, assist me, that I may perform this Work with judgment and understanding, for the good of all honest-hearted *English*, my most beloved Country-men. Assist me O glorious God, for my Task is difficult, and thy servant is of little understanding! few, nay none at all are the helps I expect from any man living

(having hitherto had no assistance) but what thy pleasure is, by the universall *Anima Mundi*, to infuse into my obtuse intellective part, that will I candidly deliver without deceit or fraud; and as my former two Parts have had neither the Head, Hand, Heart or assistance of any man, so neither now will I beg or begin to distrust that Providence, whereby I have waded through the former Treatises, but will like a valiant Champion enter the fields of Defiance, against all the World of Detractors, and perform what my present weakness is able, *&c.* not doubting but there will some arise in all Ages, who will either amend my failings, or defend my sayings so far as they may with modesty.

June 11. 1647.

WILLIAM LILLY.

AN

Easie and plain Method

Teaching

How to judge upon

NATIVITIES.

The rectification of a NATIVITIE, by *Trutine* of *Hermes*, *Animodar*, or by *Accidents*.

A brief Way of Judgement, declaring those generall *Accidents* which in a naturall course depend upon the signification of the 12 Houses of Heaven.

The effects of Directions, Revolutions, Profections, and Transits; the exact Measure of Time in DIRECTIONS.

By WILLIAM LILLY *Student in Astrology.*

Ars longa, vita brevis.

LONDON *Printed by* JOHN MACOCK
1658.

A Table converting Hours and Minutes of time into Degrees and Minutes of the Æquator.

	Degrees of the Æquator.		Deg. and min. of the Æquator.			Deg. and min. of the Æquator.	
Hours.	*Degrees.*	Min. of Hours.	*deg.*	*min.*	Min. of Hours.	*deg.*	*min.*
1	15	1	0	15	31	7	45
2	30	2	0	30	32	8	0
3	45	3	0	45	33	8	15
4	60	4	1	0	34	8	30
5	75	5	1	15	35	8	45
6	90	6	1	30	36	9	0
7	105	7	1	45	37	9	15
8	120	8	2	0	38	9	30
9	135	9	2	15	39	9	45
10	150	10	2	30	40	10	0
11	165	11	2	45	41	10	15
12	180	12	3	0	42	10	30
13	195	13	3	15	43	10	45
14	210	14	3	30	44	11	0
15	225	15	3	45	45	11	15
16	240	16	4	0	46	11	30
17	255	17	4	15	47	11	45
18	270	18	4	30	48	12	0
19	285	19	4	45	49	12	15
20	300	20	5	0	50	12	30
21	315	21	5	15	51	12	45
22	330	22	5	30	52	13	0
23	345	23	5	45	53	13	15
24	360	24	6	0	54	13	30
		25	6	15	55	13	45
		26	6	30	56	14	0
		27	6	45	57	14	15
		28	7	0	58	14	30
		29	7	15	59	14	45
		30	7	30	60	15	30

Use of the Table.

In erecting a Figure by the Tables of *Regiomontanus*, this Table will be of good use, you must understand that one hour makes fifteen degrees in the *Æquator*, two hours thirty degrees, *&c.* and that one minute of an hour makes fifteen minutes in the *Æquator*, two minutes thirty minutes of the *Æquator*.

The use you are to make of it is thus; in erecting your Figure, you must convert the hours before and after noon into degrees and minutes of the *Æquator*, and this is called vulgarly *The right ascention of time*: these degrees and minutes you must adde to the degrees and minutes of the Right ascention belonging to the ☉, and then see what degree of the Ecliptick answers unto them in the Table of Right ascentions, and that is the cusp of your tenth house: I would know the cusp of my tenth house by this manner of operation, for a Figure erected at 3 25. *P. M.* Saturday the 12. of *June* 1647. the place of the ☉ at that time is 0. 51. ♋, but I will take one whole degree; look in the Table of Right ascentions under ♋, and over against the first degree thereof, which you finde in the first Column and under ♋, 91. degr. and 5. min. to be the right ascention of the ☉ when he is in the first degree of ♋.

In the Table above, you may see three hours give me 45. degrees of the *Æquator*, under the title of *minutes of hours* I enter with 25. over against it, I finde 6. degr. 15. min. of the *Æquator*.

My Work stands thus----

3 hours give	45	0
25 minutes give	6	15
Right ascention of the ☉	91	5
	142	20

If you would look what degree of the Ecliptick answers 142. 20. which you must do in the Table of Right ascentions, you shall finde the 20. of ♌, and that is the cusp of the tenth house.

If I add unto 142. 20. which is the right ascention of the Midheaven, 90. degr. $\frac{142}{90}\ ^{20}$ there ariseth 230. 20. with which if you enter into the Table of Oblique ascentions following, belonging to 53. degr. of latitude, it will point you out the

degree

degree of the Ascendant, for that Elevation; you cannot finde 230. 20. your precise number, but against the 5. of ♏ I finde 230. 52. very neer it; which being more then my number, I must take a proportionall part from the next lesser Ark: But of this hereafter. So that my Ascendant will be four degrees and more, not fully five. I have purposely inserted these four Tables following, to instruct the Learner how he may erect a Figure of Heaven by *Regiomontanus*, which he ought punctually to do upon a Nativity; but in ordinary Questions it's more scrupulous, then need is: what I have done now, is onely to initiate *Tyroes* that they may apprehend a little: I shall perform the following example exactly to minutes; if you will make no use of the Table, then multiply the hours given you by 15. and divide the minutes of your hour by 4. and this way also converts the vulgar hours into degrees of the *Æquator*; either are speedily performed. However, you see the cusp of the tenth house is gained onely by taking the Right ascention of the time, and adding it to the Right ascention of the ☉; if more then 360. remaine, cast away 360. and enter with the remaining number the Tables of Right ascention, and what degrees of the Ecliptick answer thereunto, those shall be the cusp of the tenth house.

A Table of Right Ascentions.

	♈		♉		♊		♋		♌		♍	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M	Gr.	M.
0	0	0	27	54	57	48	90	0	122	12	152	6
1	0	55	28	51	58	51	91	5	123	14	153	6
2	1	50	29	49	59	54	92	12	124	16	154	0
3	2	45	30	46	60	57	93	17	125	18	154	57
4	3	40	31	44	62	0	94	22	126	20	155	54
5	4	35	32	42	63	3	95	27	127	22	156	51
6	5	30	33	40	64	6	96	33	128	24	157	48
7	6	25	34	39	65	9	97	38	129	25	158	45
8	7	20	35	37	66	13	98	43	130	26	159	41
9	8	15	36	36	67	17	99	48	131	27	160	37
10	9	11	37	35	68	21	100	53	132	27	161	33
11	10	6	38	34	69	25	101	58	133	28	162	39
12	11	1	39	33	70	29	103	3	134	29	163	25
13	11	57	40	32	71	33	104	8	135	29	164	21
14	12	52	41	31	72	38	105	13	136	29	165	17
15	13	48	42	31	73	43	106	17	137	29	166	12
16	14	43	43	31	74	47	107	22	138	29	167	8
17	15	39	44	31	75	52	108	27	139	28	168	3
18	16	35	45	31	76	57	109	31	140	27	168	59
19	17	31	46	32	78	2	110	35	141	26	169	54
20	18	27	47	33	79	7	111	39	142	25	170	49
21	19	23	48	33	80	12	112	43	143	24	171	45
22	20	19	49	34	81	17	113	47	144	23	172	40
23	21	15	50	35	82	22	114	51	145	21	173	35
24	22	12	51	36	83	27	115	54	146	20	174	30
25	23	9	52	38	84	33	116	57	147	18	175	25
26	24	6	53	40	85	38	118	0	148	16	176	20
27	25	3	54	42	86	43	119	3	149	14	177	15
28	26	0	55	44	87	48	120	6	150	11	178	10
29	26	55	56	46	88	53	121	9	151	9	179	5
30	27	54	57	48	90	0	122	12	152	6	180	0

The residue of the Table of Right Ascentions.

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	180	0	207	54	237	48	270	0	302	12	332	6
1	180	55	208	51	238	51	271	6	303	14	333	3
2	181	50	209	49	239	54	272	12	304	16	334	0
3	182	45	210	46	240	57	273	17	305	18	334	57
4	183	40	211	44	242	0	274	22	306	20	335	54
5	184	35	212	42	243	3	275	27	307	22	336	51
6	185	30	213	40	244	6	276	33	308	24	337	48
7	186	25	214	39	245	9	277	38	309	25	338	45
8	187	20	215	37	246	13	278	43	310	26	339	41
9	188	15	216	36	247	17	279	48	311	27	340	37
10	189	11	217	35	248	21	280	53	312	27	341	33
11	190	6	218	34	249	25	281	58	313	28	342	29
12	191	1	219	33	250	29	283	3	314	29	343	25
13	191	57	220	32	251	33	284	8	315	29	344	21
14	192	52	221	31	252	38	285	13	316	29	345	17
15	193	48	222	31	253	43	286	17	317	29	346	12
16	194	43	223	31	254	47	287	22	318	29	347	8
17	195	39	224	31	255	52	288	27	319	28	348	3
18	196	35	225	31	256	57	289	31	320	27	348	59
19	197	31	226	32	258	2	290	35	321	26	349	54
20	198	27	227	33	259	7	291	39	322	25	350	50
21	199	23	228	33	260	12	292	43	323	24	351	45
22	200	19	229	34	261	17	293	45	324	23	352	40
23	201	15	230	35	262	22	294	51	325	21	353	35
24	202	12	231	36	263	27	295	54	326	20	354	30
25	203	9	232	38	264	33	296	57	327	18	355	25
26	204	6	233	40	265	38	298	0	328	16	356	20
27	205	3	234	42	266	44	299	3	329	14	357	15
28	206	0	235	44	267	49	300	6	330	11	358	10
29	206	57	236	46	268	54	301	9	331	8	359	5
30	207	54	237	48	270	0	302	12	332	6	360	0

A Table of Oblique Ascentions

Gr	♈ Gr.	M.	♉ Gr.	M.	♊ Gr.	M.	♋ Gr.	M.	♌ Gr.	M	♍ Gr.	M.
0	0	0	20	1	43	26	72	57	107	50	144	13
1	0	28	20	43	44	19	74	3	109	2	145	26
2	1	17	21	26	45	12	75	9	110	15	146	38
3	1	56	22	9	46	6	76	15	111	27	147	50
4	2	35	22	52	47	0	77	21	112	40	149	2
5	3	14	23	35	47	54	78	28	113	53	150	14
6	3	53	24	19	48	49	79	36	115	5	151	26
7	4	32	25	3	49	44	80	44	116	19	152	38
8	5	11	25	47	50	40	81	52	117	31	153	50
9	5	50	26	32	51	36	83	0	118	44	155	2
10	6	30	27	17	52	32	84	9	119	57	156	13
11	7	9	28	2	53	29	85	18	121	10	157	25
12	7	48	28	47	54	26	86	27	122	23	158	37
13	8	28	29	33	55	24	87	37	123	37	159	48
14	9	7	30	19	56	23	88	46	124	50	161	0
15	9	47	31	5	57	22	89	56	126	3	162	11
16	10	27	31	52	58	21	91	6	127	16	163	23
17	11	7	32	20	59	21	92	17	128	29	164	34
18	11	47	33	27	60	21	93	28	129	42	165	46
19	12	27	34	15	61	22	94	39	130	55	166	57
20	13	7	35	3	62	23	95	50	132	7	168	8
21	13	48	35	52	63	24	97	1	133	20	169	20
22	14	29	36	41	64	26	98	13	134	33	170	31
23	15	10	37	30	65	28	99	24	135	46	171	42
24	15	51	38	19	66	31	100	36	136	59	172	53
25	16	32	39	9	67	34	101	48	138	11	174	4
26	17	13	40	0	68	38	103	0	139	24	175	16
27	17	55	40	51	69	42	104	12	140	36	176	27
28	18	37	41	42	70	47	105	25	141	49	177	38
29	19	19	42	34	71	52	106	37	143	1	178	49
30	20	1	43	26	72	57	107	50	144	13	180	0

for the Latitude of 34. degrees.

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M	Gr.	M.
0	180	0	215	47	252	10	287	3	316	34	339	59
1	181	11	216	59	253	23	288	8	317	25	340	41
2	182	22	218	11	254	35	289	13	318	18	341	23
3	183	33	219	24	255	48	290	18	319	9	342	5
4	184	44	220	36	257	0	291	22	320	0	342	47
5	185	56	221	49	258	12	292	26	320	51	343	28
6	187	7	223	1	259	24	293	29	321	41	344	9
7	188	18	224	14	260	36	294	32	322	30	344	50
8	189	29	225	27	261	47	295	34	323	16	345	31
9	190	40	226	40	262	59	296	36	324	8	346	12
10	191	52	227	53	264	10	297	37	324	57	346	53
11	193	3	229	5	265	21	298	38	325	45	347	33
12	194	14	230	18	266	32	299	39	326	33	348	13
13	195	26	231	31	267	43	300	39	327	21	348	53
14	196	37	232	44	268	54	301	39	328	8	349	33
15	197	49	233	57	270	4	302	38	328	55	350	13
16	199	0	235	10	271	14	303	37	329	41	350	53
17	200	12	236	23	272	23	304	36	330	27	351	32
18	201	23	237	37	273	33	305	34	331	13	352	12
19	202	35	238	50	274	42	306	31	331	58	352	51
20	203	47	240	3	275	51	307	28	332	43	353	30
21	204	48	241	16	277	0	308	24	333	28	354	10
22	206	10	242	29	278	8	309	20	334	13	354	49
23	207	22	243	42	279	16	310	16	334	57	355	28
24	208	34	244	55	280	24	311	11	335	41	356	7
25	209	46	246	7	281	22	312	6	336	25	356	46
26	210	58	247	20	282	39	313	0	337	8	357	25
27	212	10	248	33	283	45	313	54	337	51	358	4
28	213	22	249	45	284	51	314	48	338	34	358	43
29	214	24	250	58	285	57	315	41	339	17	359	23
30	215	47	252	10	287	3	316	34	339	59	360	0

A Table of Oblique Ascentions

	♈		♉		♊		♋		♌		♍	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr	M	Gr.	M	Gr.	M.
0	0	0	14	22	32	45	59	59	97	9	138	34
1	0	27	14	53	33	30	61	5	98	30	139	58
2	0	55	15	25	34	15	62	11	99	51	141	21
3	1	22	15	57	35	1	63	18	101	13	142	44
4	1	50	16	29	35	47	64	26	102	34	144	7
5	2	18	17	1	36	34	65	35	103	56	145	30
6	2	45	17	34	37	22	66	44	105	18	146	54
7	3	13	18	8	38	10	67	54	106	40	148	17
8	3	40	18	41	38	59	69	5	108	3	149	40
9	4	8	19	15	39	49	70	16	109	25	151	3
10	4	36	19	49	40	39	71	28	110	48	152	26
11	5	4	20	24	41	30	72	40	112	11	153	49
12	5	32	21	0	42	22	73	53	113	34	155	12
13	6	0	21	35	43	14	75	6	114	57	156	35
14	6	28	22	10	44	7	76	20	116	20	157	58
15	6	57	22	46	45	1	77	35	117	44	159	21
16	7	25	23	23	45	56	78	51	119	7	160	44
17	7	54	24	1	46	52	80	7	120	30	162	7
18	8	22	24	38	47	48	81	24	121	53	163	29
19	8	51	25	16	48	45	82	40	123	16	164	52
20	9	20	25	54	49	42	83	57	124	38	166	14
21	9	49	26	33	50	40	85	14	126	2	167	37
22	10	19	27	13	51	39	86	32	127	26	169	0
23	10	48	27	52	52	39	87	50	128	49	170	23
24	11	18	28	32	53	40	89	9	130	13	171	46
25	11	48	29	11	54	41	90	28	131	37	173	8
26	12	18	29	53	55	43	91	48	133	1	174	31
27	12	49	30	35	56	46	93	8	134	24	175	53
28	13	20	31	19	57	50	94	28	135	48	177	16
29	13	51	32	1	58	54	95	48	137	11	178	38
30	14	22	32	45	60	0	97	1	138	24	180	0

for the Latitude of 49. degrees.

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	180	0	221	26	262	51	300	1	327	15	345	38
1	181	22	222	49	264	12	301	6	327	59	346	9
2	182	44	224	12	265	32	302	10	328	42	346	40
3	184	7	225	36	266	52	303	14	329	25	347	11
4	185	29	226	59	268	12	304	16	330	7	347	42
5	185	52	228	23	269	32	305	19	330	48	348	12
6	188	14	229	47	270	51	306	20	331	28	348	42
7	189	37	231	11	272	10	307	21	332	8	349	12
8	191	0	232	34	273	28	308	21	332	47	349	41
9	192	23	233	58	274	46	309	20	333	27	350	11
10	193	46	235	21	276	3	310	19	334	6	350	40
11	195	8	236	44	277	20	311	51	334	44	351	9
12	196	31	238	7	278	36	312	12	335	22	351	38
13	197	53	239	20	279	53	312	8	335	59	352	6
14	199	16	240	53	281	9	314	4	336	37	352	35
15	200	39	242	16	282	25	314	59	337	14	353	3
16	202	2	244	40	283	40	315	53	337	50	353	52
17	203	25	245	3	284	54	316	47	338	25	354	0
18	204	48	246	25	285	7	317	38	339	0	354	28
19	206	11	247	49	287	20	318	30	339	36	354	56
20	207	34	249	12	288	32	319	21	340	11	355	24
21	208	57	250	25	284	44	220	11	390	45	355	52
22	210	20	251	57	290	55	321	1	341	19	356	20
23	211	43	252	20	292	6	321	50	341	52	356	47
24	213	6	254	42	293	16	322	38	342	26	357	15
25	214	30	256	4	294	25	323	25	342	59	357	42
26	215	53	257	26	295	34	324	13	343	31	58	10
27	217	16	258	47	96	42	324	59	44	3	358	28
28	218	39	260	9	297	49	325	45	44	35	359	5
29	220	3	261	30	98	55	326	30	345	7	50	33
30	221	26	262	51	300	1	327	15	345	38	360	0

A Table of Oblique Ascentions

Gr	♈ Gr.	M.	♉ Gr.	M.	♊ Gr.	M.	♋ Gr.	M.	♌ Gr.	M	♍ Gr.	M.
0	0	0	12	14	28	34	54	46	92	58	136	26
1	0	23	12	41	29	15	55	52	94	23	137	54
2	0	46	13	8	29	57	56	59	95	43	139	22
3	1	9	13	26	30	39	58	6	97	12	140	49
4	1	32	14	4	31	22	59	14	98	38	142	7
5	1	56	14	32	32	6	60	23	100	4	143	44
6	2	19	15	1	32	51	61	33	101	30	145	12
7	2	43	15	30	33	36	62	44	102	56	146	39
8	3	6	15	59	34	22	63	56	104	22	148	7
9	3	30	16	29	35	8	65	9	105	48	149	39
10	3	54	16	59	35	55	66	22	107	15	151	1
11	4	17	17	29	36	43	67	36	108	42	152	29
12	4	41	18	0	37	32	68	51	110	9	153	56
13	5	5	18	31	38	22	70	6	111	36	155	23
14	5	29	19	32	39	13	71	22	113	4	156	50
15	5	53	19	54	40	5	72	39	114	32	158	17
16	6	17	20	7	40	57	73	57	115	59	159	44
17	6	41	20	40	41	50	75	15	117	26	161	11
18	7	5	21	13	42	44	76	34	118	54	162	38
19	7	30	21	47	43	39	77	53	120	21	164	5
20	7	55	22	21	44	36	79	13	121	49	165	32
21	8	20	22	56	45	33	80	34	123	17	166	59
22	8	45	23	31	46	31	81	55	124	45	168	26
23	9	10	24	7	47	30	83	16	126	13	169	53
24	9	36	24	43	48	29	84	38	127	41	171	20
25	10	2	25	20	49	29	86	0	129	8	172	46
26	10	28	25	58	50	30	87	22	130	36	174	13
27	10	54	26	36	51	32	88	45	132	4	175	40
28	11	20	27	15	52	35	90	9	133	31	177	7
29	11	47	27	54	53	40	91	33	134	59	178	34
30	12	14	28	34	54	46	92	58	136	26	180	0

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	180	0	223	34	267	2	305	14	331	20	347	46
1	181	26	225	1	268	27	306	20	332	6	348	13
2	182	53	226	29	269	51	307	25	332	45	348	49
3	184	20	227	56	271	15	308	28	333	24	346	6
4	185	47	229	24	272	38	309	30	334	2	349	32
5	187	14	230	52	274	0	310	31	334	40	394	52
6	188	40	232	19	275	22	311	31	335	17	350	24
7	190	7	233	47	276	44	312	30	335	53	350	50
8	191	34	235	15	278	5	313	21	336	29	351	15
9	193	1	236	43	279	26	317	27	337	4	351	40
10	194	28	238	11	280	47	315	24	337	39	352	5
11	196	55	239	39	282	7	316	21	338	13	352	30
12	197	22	241	6	283	26	317	16	338	47	352	55
13	198	49	242	24	284	45	318	10	339	20	353	19
14	200	16	244	1	286	3	319	3	339	53	353	42
15	201	43	245	28	287	21	319	55	340	26	354	7
16	203	10	246	56	288	38	320	47	340	58	354	31
17	204	37	248	24	289	54	321	38	341	29	354	55
18	206	4	249	51	291	9	322	28	342	0	355	19
19	207	31	251	18	292	24	323	17	342	31	355	43
20	208	59	252	45	293	38	324	5	343	1	356	6
21	210	26	224	12	294	51	324	55	343	31	356	30
22	211	53	255	38	296	4	325	38	344	1	356	54
23	213	21	257	4	297	16	326	24	344	30	357	17
24	214	48	258	30	298	27	327	9	344	59	357	41
25	216	16	259	56	299	37	327	54	345	28	358	4
26	217	43	261	22	300	46	328	38	345	56	358	28
27	219	11	262	47	301	54	329	21	346	24	358	51
28	220	38	264	12	303	1	330	3	346	52	359	14
29	222	6	265	37	304	8	330	45	347	19	359	37
30	223	34	267	2	305	14	331	26	347	46	360	0

CHAP. XCVIII.

Divers wayes of rectifying Nativities.

HE that would judge upon the future actions and contingencies depending upon the influences of heaven in a Nativity, it is necessary that he have in the first place the place of the Planets, *viz.* their Motions exactly calculated, rectified, and fitted for judgement, according to the Modern and best approved rules of Art; that is, he ought first to set his Figure according to the estimative time given unto him; and then to consi-

consider whether that be the true time of Birth yea or not, lest he be deceived either wholly in the Sign ascending, or by a fallacious and uncertain hour mistake many degrees thereof, *viz.* either in having few or no degrees, or the latter part of any Sign ascending; by which errour no certain or rationall judgement can be given, either of the Complexion, form, constitution or fortune of the Native. The Ancients for solving this error and amending the time, have delivered some wayes and meanes unto posterity, whereby the supposed time of ones Nativity might be rectified and brought to its true and perfect time; whose Methods I will now deliver in the first place, and then declare what or which of them, I hold most fit for the Student, and ought to be followed. The first way then of rectifying a Nativity, and reducing it to that moment of time, when first the Infant was separated from his Mother, and received the breath or ayre of this World, was by the *Trutine* or Scrutiny of *Hermes* (one of the wisest of all mortall men, and as ancient as *Moyses*) and this way is far more ancient then the *Animodar* of *Ptolomey*, allowed by *Ptolomey* himself in his 51. *Centiloquium* (if that be his) as I undoubtedly conceive it is; his words are, *What Sign the Moon is in at time of the birth, make that very Sign the Ascendant at Conception; and what Sign the Moon is in when the Childe is conceived, make that Sign, or the opposite unto it the Sign ascending at the Birth*, &c. For *Hermes* was of this opinion, that the very degree of the same Sign wherein the ☽ was at the conception of the Childe, should be the true degree of the Ascendant at the Birth. This manner of verification, though it is of great use and much experience, will not in many examples hold firm not to a degree two or three, all the use I ever have or could make of it, was, that when an uncertain time was given me, or the time mistaken by an hour or two, it would help me to the Sign ascending, but rarely to the degree ascending or neer unto it, yet do I know *Junctine* doth insist much upon it, and produces many examples verified by it, which did concur with the Scheames of heaven corrected by Accidents; many Authors also had a good opinion of it as well as he, viz. *Schoner*, *Pontanus*, Sir *Christopher Heydon*, and others.

The Correction of an estimate Scheam of Heaven by the Trutine *of* Hermes.

The yeer, day, and hour of the birth brought unto you, erect your Figure, and rectifie the place of the ☽ to that hour, and place her in the Figure.

Then take the distance of the ☽ from the Angle of the East, or Horoscope, if she be under the earth, *viz.* either in the 1,2,3, 4,5,6. house; or if she be above the Earth, *viz.* in the 12,11,10, 9,8, or 7. take her distance from the cuspe of the seventh or Angle of the West, substracting the Signes and Degrees of the Angles from the Sign and Degree of the ☽, by adding 12. whole Signes to the place of the ☽, if otherwise substraction cannot be made. With this distance of the ☽ from the Angle enter the Table subsequent, called

A Table of the mansion of the Child in its mothers Wombe.

Degrees. Signes.	*The Moon under the earth from the Ascendant.*	*The ☽ above the earth from the 7th house.*
♈ 0	273	258
♈ 12	274	259
♈ 24	275	260
♉ 6	276	261
♉ 18	277	262
♊ 0	278	263
♊ 12	279	264
♊ 24	280	265
♋ 6	281	266
♋ 18	282	267
♌ 0	283	268
♌ 12	284	269
♌ 24	285	270
♍ 6	286	271
♍ 18	287	272
♎ 0	288	273

A Table of the moneths.

	In a Common yeer.	*Bissextill Yeer.*
January.	31	31
February.	59	60
March.	90	91
April.	120	121
May.	151	152
June.	181	182
July.	212	213
August.	243	244
September.	273	274
October.	304	305
November.	334	335
December.	365	366

The

The use of these Tables and the practicall part of them, is thus:

1 Consider whether the yeer of your Birth be Common or Bissextill.

2 Observe what day of the yeer, the day of birth is, entring with whole Moneths, adding thereunto the day of the Moneth wherein the birth is.

3 The number of the Mansion of the Childe in its Mothers wombe, is to be substracted from the day of the birth; and if substraction cannot be made otherwayes, then adde the dayes of the whole yeer, *viz.* 365. or 366. to the day of the birth, and what remaines is the number of dayes wherein the conception was.

4 With which numbers so remaining enter the Table of Moneths, and you shall finde the Moneth and day of the Moneth.

5 Consider the place of the ☽ the day of Conception at noon time, which if she be not distant from the estimative Angle or Ascendant of the Nativity above 13. degrees, the day found out is the day of Conception; but if she is more remote, you may imagine either the good aspects of the fortunes put the Birth forward, or the untoward aspects of the infortunes retarded it.

In our Nativity the ☽ is in 1. 44. ♊, and under the earth, therefore I take the Ascendant from her.

Place of the ☽ is	2^{sig}	1^{deg}	44.
unto which I adde the whole circle,			
because substraction else cannot be	12	0	0
So the place of the ☽	14	1	44
The Ascendant is after	09	6	37
Substracted from the ☽, rests	4^{sig}	25^{deg}	07.

I enter the Table of the Childs Mansion in his Mothers wombe under the title of Signes and Degrees, and seek out the neerest number unto mine, I finde 4. 24. and over against that on the right hand, under the title of the ☽ under the earth 28. which

which intimate that our Native was in his Mothers wombe 285. dayes.

Next, I consider whether the yeer of this birth be Common or Bissextill, the yeer of his Birth is 1616. which divided by four and nothing remaining shewes it a Bissextill yeer; if one had remained, it had been the first yeer after and a common yeer; if two, the second, *&c.* Then I look in the Table of Months, what day of the yeer, the day of the Birth is: I finde the day is the 19. of *Septemb.* I look in the Table of Moneths, and finde under the Bissextill yeer, that the number of dayes to the last of *August.* 244. to which I adde 19. *viz.* the day of the birth, put together, they make 244

19

263.

So then the day of Birth is 263.

Number of the dayes of the Childes Mansion 285.

Which are to be substracted from the day of the Birth, by adding one whole yeer unto 263. the yeer of the Birth being Bissextill, therefore I adde 366. dayes unto 263. not 365. being the dayes of a Common yeer. I conceive this a main reason why many have erred a day or more, by not adding the full number of 366. dayes to the day of Birth when it happened in a *Leap-yeer.*

The day of the Birth and 366. added together make 629

from which if I substract the number of the Child's Mansion 285

remaines 344

With 344. I again enter into the Table of Moneths, and finde the last day of *November* under the Common yeer to be 334. unto which if I do adde 10. dayes more, they make 344. and bring me to the tenth day of *December* being Sunday 1615. the ☽ that day at noon in *Origanus*, being in 28. 13. ♎, not above 8. degrees distant from the Ascendant of the Birth. If you then consider the diurnall motion of the ☽, you shall finde it 15. degrees 7. min. a most swift motion; and if you would know in how many houres she may in that tenth of *December* come to the 6. degr. of ♍, you shall finde by calculation, that the motion of the ☽ being 15. degr. *&c.* she will come to be in the sixt degree of ♍ that Sunday at night, much about one of the clock, Whether that be not a fit time, *&c.* For begetting of Children,

Children, I leave to the judgment of, *&c.* This Nativity is precisely rectified by *Accidents*, both by those depending upon the Directions of *Medium Cœli*, and of the Ascendant to their respective Promittors.

Some have delivered a way to finde out the hour of Conception, but I hold it a matter too nice fully at this time to be handled, nor give I any credit unto it: yet it's thus:

You must take the right ascention of the ☉ for the Noon of the day of Conception, deduced from ♈, in what Sign soever ☉ is: you must take the oblique ascention at the day of birth, of the ☽ under the elevation of the *Pole* where the Birth is; substract the ☉ his right ascention from the oblique of the ☽, what remains convert into time, and those houres shew the time of conception.

Or thus: Take the time from Noon in the Table of houses, adhering to the 10. house, over against the degrees of the ☉ in the Sign he is in at the conception. Take the time from Noon over against the place of the ☽ in the birth under the Ascendant. Substract the houres corresponding to the place of the ☉ in the 10. house, from those answering the place of the ☽ in the Ascendant, by adding 24. houres, if need be; what remaines, is supposed to be the time of the hour of Conception.

CHAP. XCIX.

Of the Rectification of a Nativity by Animodar.

MAny and those very learned, do at this day use the correction of the estimative time of birth by this way of *Animodar.*

When you have erected your Scheam of heaven as neer as you can to the true estimative time, *Ptolomey* directs you to consider diligently the degree of the Sign wherein the last new Moon was before the Birth, or if it was a full Moon, the degree of that Sign wherein either of the lights that was above the earth was in. See what Planet in your Scheam hath

moſt dignities, *viz.* eſſential in that degree; and if the degrees he is in be neerer to the degrees of the cuſp of the Aſcendant then to the cuſp of the Mid-heaven, place ſo many degrees aſcending as the Planet is in the Sign who rules the degree wherein either the new ☽ or full ☽ was; but if his degrees be neerer the Mid-heaven then the Aſcendant, make the degrees of the Mid-heaven the ſame his are, and ſo vary your former figure according to either of thoſe Angles; but if it happen ſometimes two Planets have equal dignities in the degree aforeſaid, accept of him who is neereſt in degrees to the Aſcendant, *&c.* Though our Nativity was rectified by accidents, and ſo needs not this way of rectification, yet for illuſtration thereof we will examine whether the verification hereof by *Animodar* will concur with what is verified by accidents; for the eſtimative time given me at firſt did not differ from the true and corrected above one degree in the Aſcendant, *&c.* Upon the 15. of *Septemb.* 1616. being Sunday, there was an ☌ of the ☽, or a full ☽ four dayes before the birth, and it was about elven of clock in the day time, the ☉ being in 2. degr. 32. min. of ♎, and then above the earth, therefore I examine what Planet hath moſt dignities in that degree: if you look into the Table of Eſſential dignities page 104. you ſhall finde ♄ by reaſon of his Exaltation and triplicity in the Sign and term in that degree wherein the ☉ is, that he is principal ruler of that full ☽: if we examine the degree wherein he is in our Figure, we ſhall finde him in 9 ♉, which being neerer to the degree Aſcending then of Mid-heaven, the Aſcendant by this correction ought to have been the ninth of ♍ and 2. min. but had we accepted of ♀ to have moſt dignities, as ſome would have done, you may then ſee a ſtrange concurrence. I have onely delivered the way of this manner of emendation of the Horoſcope by that Method which is called *Animodar*, but neither the *Trutine* of *Hermes*, or this, are of ſo ſure foundation, as that Correction which is performed by Accidents. But when we ſet Childrens Nativities before any accidents happen, we uſe this way and the other.

CHAP.

CHAP. C.

The Rectification of a Nativity by Accidents, and framing of an Astrological Speculum.

SOme give rules for the rectifying of a Nativity by the *Transits* of the Planets upon the Principal *Hylegiacal* places of the Nativity; others by a figure of *Profections* directing therein the Ascendant and Mid-heaven to their *Promittors*: were there any certainty or assurance in either of these wayes I would prescribe them; but as I could never finde any verity or probability in either of those two wayes in my practise, so do I leave them to any who are desirous to practise them, and give directions to peruse *Origanus page* 380. and *John Schonar* who magnifies the latter of these wayes by the rectification of his own Nativity, and *Pezelius Page* 226, *&c.* which Authors do declare the practical part thereof to those desire it, *&c.*

He that would rectifie a Nativity exactly, must perform it by such Accidents as have already happened to the Native, before you handle his Nativity; and to that purpose he must collect in readinesse so many as possibly he can procure, and those eminent ones, together with the certain time, *viz.* the yeer and month, and if possible the day when they happened, but the moneth and yeer will well serve, if no neerer time can be obtained; for sometimes we are inforced to accept of the yeer without the moneth. The quality of those accidents ought to be either such misfortunes, sicknesses, or casualties as have happened to the body; and these are to be expected from the Ascendants occurse, progression, or meeting with Malevolent *Promittors*; wherein you must consider the Ascendant being the place from whence we begin our work, is called in this work the *Significator*, as signifying such or such an accident or sickneſse shall chance unto the Native, the Planet directed unto either by body or aspect, is called the *Promittor*, and he shewes the greatnesse and quality of the accident or sickneſse, or promises to perform what the Significator de-

clared was to come, *&c.* The *Medium Cœli* is another Significator, and we direct him to his several Promittors for honour, Preferment, Marriage, *&c.* and verily a Nativity cannot well be rectified but by Accidents belonging to the one or both those Angles. The ☉ in every Nativity is a principal significator, so is the ☽ and ⊕, yet a sufficient rectification from these cannot be had: these five are called the *Hylegiacal* or principal places of the Nativity, by direction whereof most of the affaires and contingencies belonging to every man or woman in a natural course of life are found out, both in quality What, and in measure of time When.

The best Method I do know, and which I have practised my self, is, first upon the estimative time to draw a *Speculum*, and therein to place the Planets and Cuspes of the houses according to the estimative time, having care to rectifie the place of the ☽ to your said estimated time: frame your *Speculum* as followeth; and let it consist of so many lines as you see.

An

An *Astrological Speculum* of our NATIVITY.

	30	60	90	120	150	180	210	240	270	300	339
Deg. Mi.	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♓
0 54	☿ △	☾ □	☉ ☌ ✶	☉ ☍	☉ ☌ ☿	☉ ☍ ♄ ✶	☉ ☍ ♂ □	☉ ☌ ♃ △	☉ ☾ ☍ ♂	☉ ☍ ♄ △	☉ ☾ □
1 44	✶		☽	✶	☿ ☌ ☉	△		♂	△	△	
2											
3 34	♂		△	□	✶	☿		✶	□	△	
4											
5 50					♍						♋
6 37 54	☾ ♂		△	□ ☽ Do. 7 ✶		☉ ☾		✶	□ Asc.	△	
7	☉ ☾			☉ ☌ ☉ ☌		☉ ☾	☉ ☌		☉ ☾ ☉ ☾		
8 5		☉ ☌	CA ☌		☉ ☾				An ☌		
9 2	☉ ☾ ♄		✶	□	△		♂	☉ ☾	△	□	☉ ☌ ✶
10	10	40	70	100	130	160	190	220	250	280	310	340
11											
12						☉ ☌					
13		Do. 6						Do. 12	☉ ☌	☉ ☾	
14 39	Do. 4		☉ ☍	☉ ☾	☉ ☌		M.C.				
15	☽ ☿	☉ ☾					☉ ☾	☉ ☍			☉ ☾
16	☉ ☌										
17											
18 34	Do. 3					Do. 9.					
19					☉ ☍						
20 58	20	50	80	110	An ♄ 140 ☉ ☌ ☌	170	☉ ☍ 200	230	☉ ☍ 20	☉ ☍ 290	CA ♄ 320	350
21 55	△	♂	☉ ☾	△	□	✶		☌		☉ ☌ ✶	☉ ☍ □	
22	♂	☉ ☍					☉ ☾					
23 6 23	☉ ☍ ♄			Do. 8	An. ☉ An. ☿					Do. 2	An. ☿ An. ☉	
24												
25					☉ ☍	☉ ☾						
26 26		☉ ☍		☉ ☍	CA ☿			☉ ☍	☉ ☍	☉ ☍	An ☿	
27	☉ ☍ ♄ ☉ ☍ ♂										☉ ☍ ♄	
28 16			☉ ☍ ♄ An ☽				☉ ☍ ♄		CA. ☽			
29	An ♂						CA ♂					
30	Do. 5						Do. 11					
	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♓	

Having framed your *Speculum*, you must place the characters of the twelve Signes in order as you see already done in the first or upper line of your work: the first column on the left hand where you finde Deg. and Min. are the several degrees belonging to the Signes and houses, where you finde a second number, it notes minutes adhereing to the degrees.

First, you must in every Sign, place the Termes of every Planet in their proper degrees, as you finde them in *Pag.* 104. as under ♈ over against 0. 54. you finde ♄, it tels you the Termes of ♄ begin with no minutes of ♈, the 54. minutes do adhere to ♂, as by and by shall be declared: then under ♈ over against the seventh degree of ♈; you finde ♀, which tels you, that the Termes of ♀ begin in the seventh degree of ♈: over against the fifteenth of ♈ you finde ☿, which signifies the Termes of ☿ begin there: over against the 22. of ♈, you finde ♂, *viz.* ♂ his Termes begins at the 22. of ♈: over against the 27 of ♈, you finde ♄, *viz.* ♄ his dominion in Term begins at the 27. of ♈, and continues to the end of the Sign. You must understand, that in what degree one Planet begins his Term, there the former leaves his power, and the other continues his vertue until the next succeeds. And here I must observe and give you notice of a vulgar Errour committed by all or most of the *Astrologians*, either late living, or at present now alive; that is, in directing a *Significator* to the Termes of any Planet, they mistook commonly one degree, as for example, had they been to have directed the ☉, who in our Nativity is in 6. 37. ♎, to the Termes of ♄, they did usually in ♎ place ♄ in the eleventh degree thereof, whereas he hath no Term in ♎ until he come to the twelfth degree thereof; for the first six degrees of ♎, are fully belonging to ♄, from the end of six, or the seventh, eighth, ninth, tenth, eleventh degree of ♎ are the Termes of ♀, and then ♄ enters, *viz.* at the twelfth degree.

Having placed the Planets in Sign and degree in your *Speculum*, you must know how, and to what parts and degrees of every Sign they cast any aspect, both forward and backward, or direct and converse, or according to the succession of Signes, or contrary unto it: as for example; in our Figure you finde

♄ to be in the ninth degree and two minutes of ♉, I finde ♉ on the head of the third column, and therefore I place ♄ in ♉, on the left hand under the title of Sign and degree, you finde 9. and 2. *viz.* ♄ is in nine degrees and two minutes of ♉. I would know whither ♄ casts his ✶ sinister, by adding sixty degrees to the ninth of ♉, or in the third Sign from his place you finde ✶ in the ninth of ♋, his □ fals in the ninth of ♌, his △ in nine degrees of ♎ his ☍ in nine of ♏, his dexter ✶ again fals in the ninth degr. and two min. of ♐, his □ dexter in the ninth degr. and two min. of ♒, his △ dexter, or △ contrary to the succession of Signes, in the ninth degr. and two min. of ♈: and as you have done with the aspects belonging to ♄, so must you do with ♃ ♂ ☉ ♀ ☿ and ☽, but neither ♁ ☊ or ♇ ☋ do emit any radiation, *&c.* and whereas you finde in the directions of this Nativity, the *Semisextil*, *Semiquintil*, *Semiquadrate*, *Quintil*, *Sesquiquintil*, *Byquintil* and *Sesquiquadrate* mentioned but not placed in the *Speculum*; you must know, the smalnes of one side of paper would not contain a *Speculum* of that largeness wherein I could have inserted their characters; but because in Directions there will be frequent use of knowing how to put them in amongst other aspects, you must do thus; frame for your private use a very large *Speculum*, wherein make good great square columns, and therein you may place the characters of the new and old aspects as occasion serves, and afterwards you may draw them into what form you will: how to perform and go on with the work, is readily thus; you may see in the upper part of the *Speculum*, over ♉ 30. over ♊ 60. over ♋ 90. *&c.* over against the tenth line of the *Speculum*, you finde under ♈ 10. under ♉ 40. under ♊ 70. *&c.* so against the twentieth degree of ♈, and under ♈, you finde 20. on the right hand under ♉ 50. under ♊ 80. under ♋ 110. the application whereof now followes.

The number of degrees contained in these new aspects, though I have mentioned in *Pag.* 32. yet did I not there insert their usual characters; they now follow.

Semisextil

Semisextil consists of degrees	30	character ⚺.
Semiquintil	36	⚻
Semiquadrate	45	□
Quintil	72	⚹
Sesquiquintil	108	⚼
Sesquiquadrate	135	⚼
Biquintil	144	⚼

Admit I would know by the Figure in the former *Speculum* to what part of the Zodiack the ☽ casteth her sinister and dexter new aspects, the place of the ☽ is as you see in 1. degr. and 44. min. of ♊, or she is in longitude from the first point of ♈ 61. degr. and 44′ min. you may see over the Sign ♊ 60. one degr. more and 44. min. makes the number preceding: the ☽ her sinister new aspects, or according to the succession of Signes fals thus: the longitude of the ☽ is the first place.

Longitude of the ☽ 61 44

60

The number of degrees of the Semisextil added to her longitude, produce 91 44 Which you see fall in the first degree and 44. min. of ♋: again, all the rest are performed by a continual addition of the number of degrees the aspect containes unto the ☽.

Longitude of ☽	61 44	97 44	*Longitude of* ☽	61 44	106 44
Semiquintil	36		*Semiquadrate*	45	
Longitude of ☽	61 44	133 44	*Longitude of* ☽	61 44	169 44
Quintil	72		*Sesquiquintil*	108	
Longitude of ☽	61 44	196 44	*Longitude of* ☽	61 44	105 44
Sesquiquadrate	135		*Biquintil*	144	

So then you see that the new aspects belonging to the ☽ do fall in these degrees of the Zodiack according to succession of the Signes, *viz.*

The *Semisextil* in 1. 44. ♋.

Her *Semiquintil* being in 97. 44. fals to be in 7. degr. and 44. min. of ♌.

Her *Semiquadrate* being in 106. 44. is in 16. 44′ of ♌.

Her.

Her *Quintil* siniſter being in 133. 44. fals to be in 30. degr. and 44. of the Sign ♌.

Her *Seſquiquintil* in 169. 44. fals in the 19. and 44. of ♍ in the Terms of ♄, as you may eaſily ſee by the *Speculum.*

Her *Seſquiquadrate* in 196. 44. fals in 16. 44. of ♎.

Her *Biquintil* 205. 44. fals in 25. 44. of ♎.

Having finiſhed her finiſter aſpects, I ſhall acquaint you how to perform her dexter new aſpects, or thoſe which ſhe hath in the Ecliptick, againſt the ſucceſſion of Signs.

This work is done by ſubſtracting the number of every aſpect from the longitude of the ☽, by adding 360. to the place of the ☽, if otherwayes ſubſtraction cannot be made, I ſhall give an example or two, and then leave it to the ingenuity of every *Artiſt.*

Longitude ☽ 61. 44.
from whence I ſubſtract the
Semiſextil, viz. 30. *reſts* 31. 44. which tels you the dexter *Semiſextil* of the ☽ is to be placed in the 1. degr. 44. min. of ♉.

Longitude of the ☽ 61. 44. ♈ reſts 25. 44. which point out
Semiquintil ſubſtracted 36. ♉ 25. 44. ♈.

Longitude of the ☽ 61. 44. ♈ reſt 16. 44. this aſpect fals in
Semiquadrate 45. ♉ 16. 44. of ♈.

Longitude of the ☽ 61. 44. ♈ but the aſpect being more in
quintil to be ſubſtracted 72. ♉ number then the place of the ☽; I adde 360. 61. 44.

So then the place of ☽ is 421. 44.
From whence I ſubduct 72.
then reſts 349. 44.

If you enter the *Speculum* with 449. 44. they lead you to the 19. and 44. min. of ♓, where you are to place the character ♡.

Longitude of the ☽ 421. 44.
Seſquiquintil 108. which ſubducted, reſts 313. 44. which you may finde to point out the 13. 44. of ♒.

Longitude of the ☽ 421. 44.
Seſquiquadrate 135. ſubſtracted, reſts 286. 44. which point out the 16. degr. and 44. min. of ♑.

Longitude of the ☽ 421. 44.
Byquintil 144 subſtracted reſts 277. 44. falling in 7. 44. of ♍.

The ſame method I have preſcribed in theſe new aſpects for the ☽, you muſt obſerve in the other ſix Planets, remembring that by a continuall addition of the aſpect to the place of the Planet, you come to the point of Heaven where the ſiniſter aſpects fals; and if it be ſo, that by your addition you have more degrees then 360. as it will fall out to any Planet that is in ♐ ♍ ♒ or ♓, caſt away 360. and enter your *Speculum* with the remainder, and where your number fals, in that degree you muſt place the character of the aſpect. I have bin ſomething more tedious herein, to make all things plain, becauſe when I was firſt a Student herein, having no Maſter, theſe things were difficult unto me; but now for the rectification of a Scheam by *Accident*, you muſt do thus; note the accidents in order thus.

Viz. Aged two yeers five moneths, ſmall Pocks or Meaſels, *&c.*

Aged five yeers, three, four or five moneths, ſuch or ſuch a Sickneſs, *&c.* ſuch or ſuch a Caſualty, *&c.* its quality is eſpecially to be conſidered.

Diſeaſes and Hurts to the body are uſually ſignified by the Aſcendant directed to his *Promittors*.

Preferment to Office, Command, *&c.* or Marriage, *&c.* you muſt require from the mid-heaven, directed to *Promittors*.

The *Merchant* whoſe Nativity I handle, for rectification of our preceeding Scheam, gave me theſe Accidents and no other, *viz.*

		yeers.	moneths.
1. *Came to a Maſter of quality,*	aged	16	7
2. *A journey beyond-ſea of great concernment,*	aged	20	4
3. *Sick of a burning Feaver,*	aged	20	10
4 *Another Feaver, and much Melancholly and Scurvy.*	aged	24	11

Other materiall accidents he could not remember, his firſt accident happening in the ſeventeenth yeer of his age, being a preferment by his coming to a Maſter, I required from the

the direction of the *medium cœli* to some *Promittor*, I enter the *Speculum*, and finde *medium cœli* viz. the mid-heaven in 14.39.m, I run down the column, and first I finde mid-heaven to *Promittors* as followeth.

	The mid-heaven its 14 39 ♍	*Right ascention* 222 10 *right ascen.*	*ark of direct.*	*Medium cœli to Promittors.*
To the Terms of	♀ 15 0	222	3100	21
To the Terms of	☿ 22 0	229	3507	45
To the Terms of	♄ 26 0	245	4413	34
To the Contra-antiscion of ♂ *without latitude*	29 6	236	5314	43
To the eleventh house	30 0	237	4815	38
To the Terms of ♃, ♐	0 0	237	4815	38
To △ *of* ♂	0 54	238	4516	35

Substract the right ascension of Mid-heaven from the right ascention of the *Promittor*, what remaines is the *Ark of direction.*

Right ascention of the Terms of ♀ 229 45
Right ascention of Mid-heaven 222 10.

7 25

So the Native being seven yeers and five moneths old, the Mid-heaven came to the Terms of *Mercury.*

I considered which of the *Promittors* had any thing to do in the Magistery, Profession or Preferment of the Native.

I finde ♂ to be Lord of the tenth house, and therefore I consider whether the Mid-heaven come not to some favourable aspect of his about that time, *viz.* about sixteen yeers and seven moneths of his age.

In the first place I consider, that the mid-heaven hath no direction benevolent unto ♂ untill it make progression into, or enter ♐, and there in 54 min. of ♐, the mid-heaven meets with the △ of ♂ in the Terms of ♃, a good Planet: from hence I concluded, it was possible he might, upon that Direction, come to his Master; I therefore entred the Table of Right ascentions with the first degree of ♐, and under the Sign of ♐ over against the first degree, I finde the right ascention thereof to be 238. 51. but ♂ being not fully one degree in the Sign, I must take a just proportion betwixt the right ascention ad-

hering to 00. degr. of ♐, and what belongs to the first, thus, the next greater adhering to the first degr. of ♐ 238 51
to the next lesser, *viz.* 00. ♐ 237 48
difference 1 3

So then I say, if one degr. or 60. min. give 63. what 54. m. adhering to the place of ♂: the work stands thus, 60 63 54

I multiply the middle number 63. by 54. the last, and divide what comes thereof by 60. what is got thereby, I adde to the lesser right ascention.

60 63 54
54
252
315
3402
60 (57'

So here is 57. m. to be added
to the lesser right ascention, *viz.* 237 48
57
238 45

So then the right ascention belonging to ♂ is 238 45

From which I must substract the right ascention of the Mid-heaven.

Right ascention of the △ of ♂ 238 45
Right ascention of Mid-heaven 222 10
Rests 5016 35

Here resteth 16. degr. and 35. min. difference between the Mid-heaven, being *Significator* in this work, and the △ of ♂, which is *Promittor*; if you allow for every degree one yeer, and for every minute six dayes; you shall finde, that sixteen degrees and 35. minutes in the measure of time, do give sixteen yeers and seven moneths, about which time he came to his Master. You must know, the mid-heaven is alwayes directed by the right ascentions to his *Promittors*; but if the ☉ ☽ or any Planet be removed but one degree from the very cusp, either within or without the house, then you must take his circle of Position, and direct him by the oblique ascentions or descentions belonging to that Elevation, &c. this measure of time is that which the *Ancients* did use, *viz.* in giving for every degree of the *Æquator* one yeer, and for every five min. one moneth, and this is best for a Learner.

There

There are two measures of time besides this now in use; one much used by those that honour *Maginus*, the other more frequently by such as honor the learned *Naibod*; I will deliver them both in this Treatise ere I conclude, *&c.*

But to follow our purpose, if you direct the mid-heaven to the ✶ of the ☉ and of ♀, you shall finde, the mid-heaven came to the ✶ of the ☉ in the 23. yeer currant of his age, and to the ✶ of ♀ the latter end of his 23. and beginning of his 24. yeer. I enquired of the Native, whether these yeers were not very succesfull unto him, or he in great esteem, or whether he lived not very gallantly, according to the quality of the imployment he was in: He did acknowledge it, that he was then more then formerly imployed, and with greater esteem and success.

Finding these accidents derived from the mid-heaven to *Promittors*, to jump so well with the Directions which are proper for the like, I well hoped I was not far wide: I therefore addressed my self to see if any of the sicknesses he had undergone would concur with apt and fit Directions neer to that time wherein he was ill; that so I might observe the true degree of the Ascendant, I looked in the *Speculum* for the Ascendant, which I found to be in 6. degr. and 37. min of ♍.

I found the Progress of the Ascendant thus:

			Oblique Ascentions.		*Ark of Direction.*		*Years.*	*Mon.*	*Days.*
Ascendant ♍	6	37							
To the Terms of ♀	7	0							
Antiscion ♑	8	5	313	34	1	24	1	4	24
△ ♄	9	2	314	29	2	19	2	3	24
Terms of ♑	13	0	318	10	6	0	6	0	0
Terms of ♂	20	0	324	5	11	55	11	11	0
Terms of ♄	26	0	328	38	16	28	16	5	18
Contrantiscion ☾ ♒	28	16	330	14	18	4	18	0	24
Terms of ♄	♋ 0		331	26	19	16	19	3	6
☌ ☌	♋ 0	54	332	2	19	52	19	10	12

I was desirous to see if the Ascendant came to the ☌ of ☌ about that time he had so great a burning Feaver, for the *Significator* being in an aëry Sign, shews blood corrupted, and

♃ in a fiery Sign shews inflamation and violent burning Feavers.

You must now look for the oblique ascention of ♂, in regard you direct the ascendant, which you shall finde under the elevation of the *Pole* where the Native was born, which was 53°.

If you look into the Table of oblique ascentions for 53. degrees of latitude under the Sign ♒, where this ♂ fals, against 00 00 degr. of ♒, you shall finde the oblique ascention to be 331 26. So that is the next lesser.

The next greater belonging to one degr. of ♒ is 332 6.

Oblique ascention to one of ♒	332	6
to 00. of ♒	331	26
Difference	00	40

If 60. give 40. what 54. adnering to ♂

54

I multiply 40. by 54. and divide what comes thereof by 60. what remains, I add ever to the lesser oblique or right ascention, but now to the oblique ascention.

160		
200		3
		2160
		66 (36

Rest 36. to be added to 331 26

36

332 02

So then the true oblique ascention of the ☌ of ♂ without latitude, is 332 2. from which I substract the oblique ascention of the Ascendant.

Oblique ascention of ☌ of ♂	332 02
Oblique ascention of the Ascendant	312 10
	19 52

Here remaines 19. deg. and 52. min. allowing for every deg. one yeer, and for every minute six dayes, it makes the Ascendant, who is the *Significator*, come to the ☌ of ♂ in the twentieth yeer of his age currant, or being compleat nineteen and ten moneths and ten dayes; neer upon which time he had a most violent burning Feavers, and much opposition and controversie with such as he had commerce withall, was robbed of some things, and in danger of losing more, and was also in danger of fire, for ♂ is in ♌. So that by these directions, I

conceive

conceive the Horoscope sufficiently rectified: and you may further see, that the Ascendant at the same time came to the △ of ☽, which being a benevolent direction, did much extenuate the malignity of ♂ by Medicine.

The generall rule to be observed is this, that having framed your *Speculum* according to the estimate time, and put in order your accidents, you run down with your eye carefully the column where the Ascendant is placed, and observe whether in such a compasse of time it might come to such an aspect or body of a *Promittor*, as may signifie the accident or accidents you have given: in the first place take the *Promittor*, *viz.* the Planet who denotes the quality of the accident, his oblique ascention, and substract so many degrees as you have yeers from his oblique ascention, for every moneth five minutes, what remaines is the true oblique ascention of the *Horoscope*; see what degree of the Ecliptick answer unto it, and work for minutes by proportion, and those degrees and minutes shall ascend in the East angle, ever observing to take the oblique ascendition of the *Horoscope* under the elevation of the *Pole* where the Native was born: and you must go backward or forward in your *Speculum* as you think good, untill you have made your accident and direction agree in measure of time; do the same in the mid-heaven by the right ascentions.

CHAP CI.

To erect a Scheam of heaven by the Tables of REGIOMONTANUS.

OUr Native was born under the elevation of 53. degrees, upon *Thursday* the 19. of *September* 1616. 2. hours, 24. min. 25. seconds *P. M.*

First, I fit the place of the ☉ to that hour, by reducing his motion to the elevation where the Native was born, which is by allowing the time in the *Ephemeris* of *Origanus* limited, *viz.* 1. ho. and 7. min.

The place of the ☉ to the time given is ☉ 6 37 ♎.

I look

I look in the Table of right ascensions, and over against the 6. degr. of ♎, I finde under the Sign ♎ 185 30. and these answer to the 6. degr. of ♎; but having 37. min. belonging to the place of the ☉, I must take the difference of the next greater Ark, and then work by proportion.

Right ascention to the 7. of ♎ is	186	25
Right ascention to the 6. of ♎ is	185	30
The difference is	00	55

If 60 give 55. what 37. min. adhering to ☉.

37.
385
165
2 (5
203 (5
66 (33 to be added to the right ascention belonging to the 6. degr. of ♎

	185	30
		33
The right ascention of the ☉ is	186	03

The right ascention of the time is thus:

For two hours	30^{deg}	0^{m}
For 24. min. of an hour	06	0
30 second of an hour give	00	7 of the *Æquator*,
	36	7 as you may see

in the canon of converting the degrees of the *Æquator* into hours.

The ☉ his right ascention is	186	3
The right ascention of the time is	036	7
	222	10

So then 222. degr. 10. min. is the right ascention of the mid-heaven; and if you look for that number amongst the right ascentions, you shall finde the neerest number to it to be 322 31. but this is more then my number, I therefore take the next lesser arke belonging to the 14. degr. of ♏, and work by proportion.

Right

Right ascention to 15. of ♏ 222 31
Right ascention to 14. of ♏ 221 31
00 60

Right ascention of mid-heaven 222 10 ⎫ If 60. give 60 what
Right ascention of 14. ♏ 221 31 ⎭ 39.
39

They give 39. min. which are to be added to the 14. degr. of ♏, and then the cusp of the mid-heaven is 14. degr. 39. min. of ♏ : according unto which you must frame all your other houses ; thus by a continuall addition of 30. degrees to the right ascention of the mid-heaven, and then entring the Table of oblique ascentions belonging to every house, you shall finde out what degrees and minutes doth answer to the degrees of the *Æquator*, and thereby the degrees of the Ecliptick belonging to the cusp of every house.

If you enter *Regiomontanus*, pag. 175. he acquaints you what the severall circles of Position, or elevation of every Pole is, for the eleventh, twelfth, second and third house, let the Native be born under any elevation on the North-side the *Æquinoctial*,

I acquainted you our Native was born where the *Pole* was elevated 53. degr. look in the fourth column in pag. 175. of *Regiomontanus* for 53. *viz.* the *Pole* where the Birth is, over against it on the right hand, under the title of the same number of the eleventh and third house, you finde 33 34. intimating that the *Pole* of position belonging to the eleventh and third house, (for they have all one) is 33. degr. and 34. min. because 34. min. is above 30. in our example, I take the *Pole* of 34. degr. the cusps of the eleventh and third house, admitting of a greater difference, he that would work them exactly, may work them by proportion, as *Regiomontanus* teacheth. Over against 53. in the third column on the right hand, is 48 59. over the head of that the title is the Polar number of the twelfth and second houses, the opposite Signs and degrees in the same elevations, make the opposite houses.

Right ascention of mid-heaven 222 10
30
Oblique ascention of the cusp of the 11. 252 10 under the *Pole*.
30 of 34.

Oblique ascention of the cusp of the 12. 282 10 *Pole* of that
30 house is 49.
Oblique ascention of the Ascendant 312 10. Latitude of
30 the place 53
Oblique ascention of the cusp of the 2d 342 10. Latitude 49
30
Oblique ascention of the cusp of the 3d 12 10. Elevation of
the *Pole* 34.

For the cusp of the eleventh house; Obl. ascention 252 10. Lat. 34. if you enter with your Oblique ascention in the lat. of 34. you finde over against 252. 10. 30. degr. of ♏, or 00. ♐, and that is the cusp of the eleventh without further operation.

Cusp of the twelfth, Obl. ascention 282 10 Lat. 49.

Obl. ascention to 15. ♐ 282 25 Ob. asc. of the 12 *Do.* 282 10
to 14. 281 9 Ob. asc. to the 14 ♐ 281 9
difference 1 16 difference 1 1

If 1. degr. and 16. min. give 60. min. what 61.
Or if 76. min. give 60. what 61.

61.
60. 3660. devided by 76. rests 49 min. almost to be added to
360.

the 14. degr. of ♐; then the cusp is 14 49 ♐.

For the cusp of the first house under the elevation of 53. the Oblique ascention is 312 10

Oblique ascention to 7. of ♍ 312 30
to 6. of ♍ 311 31
difference 00 59

Oblique ascention of the Ascendant 312 10
311 31
00 39

If 59 60 39
39

So here are 37. min. to be added to the sixt degr. of ♍, and then the true cusp of the *Horoscope* is 6 37 ♍.

If you adde to the obl que ascention of the Ascendant 30. degr. more, $\frac{312}{30}$ the oblique ascention of the cusp of the second house will be 342 10. unto which degrees of the *Æqua-*

for under the *Pole* of 49 you shall finde by a just operation, the 23. deg. and 30. m. of ♒ to belong.

If I adde to 342 10 they produce 372 10. from which I substract the whole Circle, *viz.* 360. then rests 12 10. with which I enter into the Table of oblique Ascentions for 34 degr. *viz.* the same for the eleventh house, and you shall finde by a just proportion, 18. degr. and 34. min. of the Sign ♈ to be the cusp of the third house; thus have you the right ascention of the mid-heaven, and the oblique ascention of the eleventh, twelfth, first, second, third houses.

30

Cusp of the tenth ho:	14 39 ♏	*Right ascention of mid-heaven*	222 10
Cusp of the eleventh	30 00 ♏	*Oblique ascention thereof*	252 10
Cusp of the twelth	14 49 ♐	*Obique ascention*	282 10
Cusp of the Ascend.	06 37 ♑	*Oblique ascention*	312 10
Cusp of the second	23 30 ♒	*Oblique ascention*	342 10
Cusp of the third	18 34 ♈	*Oblique ascention*	12 10

Having erected your Scheam of Heaven and fitted the cusps of the Houses, you must then take the diurnall motion of every Planet, and reduce them to the time of birth; then place them in the Figure, with ☉☿♀ and ♂, having care of allowing every Planet that motion which is required for reduction of them to the elevation of the *Pole* or latitude where the Birth is: The time of our Native's birth is two hours, twenty four min. twenty five seconds; to this I adde one hour and seven min. which *Origanus* gives for reduction of his *Ephemeris* to *London*, and so take the motion of the Planets for three hours thirty one min. and this will serve very well without further trouble, or any sensible error; the place of the Birth being more East then *London*, so that though the time of Birth be two hours, twenty four min. twenty five seconds, yet you must take the motion of the Planets for three hours and thirty one min.

There are some do equate the time by adding or substracting to the time of the Birth, what proportion is assigned to the degree of the Sign where the ☉ is; whereof you may read *Origanus*, pag 100. *&c.* though most of our late and ablest practisers used it very little, as Master *Brudon*, and Master *Allen*.

CHAP. CII.

Of things considerable before judgement be given upon a NATIVITY.

IN the first place having rectified your Nativity by Accidents, which alone of all other wayes is most certain; in the next place you must carefully take the fortitudes and debilities of all the Planets and ☉, and observe in what houses and parts of heaven they are posited, where and to which parts of the Zodiack they strongly extend and project their naturall influences, or where again they operate more weakly and remissly. For as oft as we pronounce or judge any thing of the conditions, Life, Preferment, Marriage, Estate, Travell of the Native, we ought very well to understand and be perfect in discovering the strength or imbecillity of the *Significator* or Promittor thereof, and his or their mutuall correspondency and configuration with other Planets, his abilities either to effect or perform what is promised by him yea or not; which cannot well be predicted, unlesse we well understand his nature, posture in the heavens, his motion, fortitude, and that configuration he hath with good or evill Planets, or whether that aspect promising the matter expected be of good or evill influence; when you have examined the strength of the Planets, do in the like nature for ☉, observing also where and in what part of the figure and how neer the Planets the *Antiscion* and *Contrantiscions* of all the Planets do fall, how neer to any of the cuspes of the houses, or to the degrees of any of the Planets, the fixed Starres of the first or second Magnitude, of which the Astrologians do make any use of, generally are, and herein of those remarkable ones, that have small Latitude from the Ecliptick. Consider also the nature of those fixed Stars, whether they are of the same condition with the Planet they are neer unto, yea or no; for if of the same condition or influence, they add vigour to the *Significator*, or point of heaven where they are so posited.

CHAP.

CHAP. CIII.

Of the space of Life, or whether the Native is like to live long, or not.

BEfore you proceed to any particular Direction of the five *Hylegiacall* places, you ought generally to consider the strength of the Positure of heaven, and therein whether the degree ascending, the Lord of the Geniture, the ☉ or ☽, or the light of the time are extreamly afflicted, *&c.* for those argue no long life: it were therefore in vain to frame long Directions upon that Nativity.

However, that which is principally considerable, and ought if possible to be obtained, is, judiciously to examine the Nativities of the Parents of the Childe, and whether the *Significators* of Children in them are strong yea or not; for as the goodnesse of fruit depends upon the temperament of the root, so also Children, whose Parents have unfortunate *Significators*, do dye upon a small sickneſſe, *&c.* but sith they are not usually attainable, you may proceed according to the Method following:

First, consider the degree ascending, which most properly hath signification of Life, whether it be fortunate or not; its then fortunate when in the termes or sign, or in the ✶ or △ of a benevolent Planet; and so on the contrary unfortunate, when either locally an infortune vitiates the degree ascending, or by his □ or ☍ aspect; or when many violent fixed Stars of the nature of the Lord of the eight, do arise with the degree ascending, or are with or neer the *Luminary* of the time. If according to these rules you finde the Ascendant fortunate, the Childe may live past his infancy; but if afflicted, he hardly escapes his very infancy.

Secondly, the Lord of the Ascendant is to be considered, for if he be Essentially strong, free from Combustion, Retrogradation and affliction, swift in motion, not afflicted by the unhappy aspects of those Planets who are either naturally unfortunate, or accidentally by position, *viz.* if they be not impedited by the Lords of the eighth twelfth, fourth or sixth houses, it

argues, the Child or Native may live long: usually the Lord of the Ascendant Combust, or the degree ascending afflicted, argues short life, so saith *Jo. Schoner.*

Thirdly, have speciall regard to the ☉ and ☽, especially of the ☉, if the Birth be by day; or of the ☽, if it be by night: for if either of these be strong and well dignified, or in a good house, and in a favourable aspect of either of the *Fortunes*, it's an argument the Native may long live; if otherwise, they deny long life: for it's generally observed, that when the ☉ and ☽ are partilly in ☌ with the *Infortunes*, that then they are very unfortunate; nor for the most part do those who are born either upon the very Change or full ☽ live long, or continue healthfull; for they who are born upon the full ☽, dye by excesse, or too great abundance of moysture; they in the change of the ☽, for want of humidity, or by reason of too much drinesse: yet the weakest bodies, most small and most sickly, are usually brought forth upon the change of the ☽. However, the *Ancients* do say, that if the *Luminaries* are in partill ☌ or ☍, even to a minute, and a *Fortune*, *viz.* ♃ or ♀ in the Ascendant, that then it's not only an argument the Child shall live, but also be active, full of mettle, as we say, and wondrous succesfull in the actions and affaires of his life, but however he shall not attain to old age: If instead of a *Fortune* his position in the Ascendant you finde an *Infortune* posited therein, judge death, or no long life to that Native.

If both the Lights or one of them, especially that of the time, be afflicted in any angle by the malignant aspect of an *Infortune* (wherein you must observe, that the ☉ is most afflicted by his being in ☌ with ☍, the ☽ by her ☌ with ♄, but the ☉ is more afflicted by ♄ in his ☍, and the ☽ by ☍ of ☍;) if together, I say, with the affliction of either of the Lights the Lord of the Ascendant be Combust, or dangerously any otherwayes afflicted, without doubt the Child then born will not live long, *&c.*

Many Planets in the sixt, eighth, or twelfth, the Lord of the Ascendant not beholding them or the *Luminaries* or *Horoscope* with any good aspect, the Native will live but a while.

The ☌ of many Planets in the Ascendant, or either of the

Infortunes

Infortunes in the Ascendant, the ☉ and ☽ in cadent houses, ♄ and ♂ in the first and seventh in ♌, ♄ being then in the first, these argue short life.

All the Planets under the earth, and neither ☉ or ☽, or Lord of the Ascendant essentially dignified, or in good aspect with ♃ or ♀, or the Lord of the Ascendant going to ☌ of the Lord of the eighth, with other ill testimonies considerable, do argue short life.

♌ or ♑ in the same degree with ♂ or ♄ in the fourth house, do denote but a short life: where you must note, that ♂ hath more power in destroying life when he is in ♈, and the Nativity diurnall, and he above the earth; ♄ hath the same prerogative when he is in ♎, in nocturnal genitures, and above the earth.

Some affirm those are still-born where the ☽ is in ☌ with ♂ in the Ascendant, or with ♄ unfortunately placed in the eighth house at time of Birth.

They live not long, where ♄ ☌ *and* ☽ *are in* ☌, *or where the ascending degree is afflicted and* ☌ *located in the eighth.*

The ☽ *in the* 4th *house in* □ *or* ☍ *of* ♄ *or* ♂, *usually the Mother hath difficult labour, and the Child lives not long.*

If the Luminaries *separate from a* Fortune, *and apply to a malevolent Planet, the Child shall then be in great danger of death, at what time that* Luminary, *by a just measure of time, comes either to the body or hath occurse to that unhappy aspect, wherein you must carefully observe all your* Significators, *and not pronounce death rashly. If the* ☽ *be besieged betwixt the bodies of* ♂ *and* ☉, *it argues a short life.*

CHAP. CIV.

Of the Prorogator of Life, called Hylech, *or* Hyleg *or* Apheta: *and of the killing or interficient Planet.*

THe word is *Chaldean*, and it signifies no more, then either that Planet or place of Heaven, which being directed by his or its Digression, we judge of Life or the state thereof. *What* Hyleg *is.*

The *Hylech* is thus found out; in a Diurnall geniture, take the ☉; in a Nocturnall, the ☽; and if either of them be inconvenient

venient *Hylegiacall* places, they shall be *Hylech*: they are then said to be in convenient *Hylegiacall* places, and shall be capable to be accepted for *Hyleg*, when they be either in the first, tenth, eleventh, seventh or ninth houses, or within the Orbs of the houses; what space of the *Æquator* is under the earth is rejected, unlesse within five and twenty degrees of the Ascendant; for it is generally amongst all *Astrologians* received, that all Planets who are at the time of Birth under the earth, are of lesse efficacy in the superiour *Hemisphear*; the eighth house and twelfth are in this judgment rejected, as having no affinity with the Ascendant, and rarely signifying any good to the Native, (as touching life;) I mean the ☉ or ☽ in either of those houses, cannot be *Hyleg*.

If the ☉, by reason of his ill position, is not capable of being *Hyleg*, then see if the ☽ may be admitted; which if not then consider if the geniture be diurnall, and whether a new ☽ did precede the Nativity; but in a nocturnall, observe the full ☽ going before the Birth: see also what Planet had most dominion in those places, and what Planet hath most dignities, at least three essentiall fortitudes, in the place of the ☉, in the ♂ or ♂ preceding; but in a nocturnall geniture, in place thereof, if a full ☽ preceded, take the place of ⊕, examine which of the Planets hath most dignities in these three places; and is also constituted in an *Hylegiacall* house; I say, that Planet may well be appointed *Hyleg*; but if the Planet who hath most dignities in the places aforesaid, be not in an apt house, then simply, and without further trouble let the *Horoscope* be *Hyleg*; and indeed there are some *Artists* do ever use the Ascendant for *Hyleg*, rejecting all other wayes.

Besides, observe in diurnall genitures that you must ever regard the degree of the Ecliptick wherein the new ☽ was before the Birth, though a full intervened a little before the Birth, for by day the ☉ is more powerfull then the ☽.

In nocturnall genitures, take that Planet who hath most power by his essentiall dignities in these three places,

Viz.
- Place of the ☽ at Birth.
- Place of the ♂ preceding.
- Place of ⊕ at the Birth.

For

For if such a planet be in an *Apheticall* place, he shall be *Prorogator*; but if not so, then, if a new ☽ preceded, take the Ascendant; if an ♂, take the ⊕, if it be in an *Apheticall* place, else take the Ascendant.

Again, in nocturnal Births, have care to the ♂, though a ♂ were next to the Nativity, for the ☽ is friend to the ♂; where note, the place of the *Luminary* is the place or degree of Heaven of that Light, which at time of the ♂ is found above the earth.

Again, if both the Lights, and that planet who is Governour of the proper place, either in ♂ or ♂ (who in diurnal genitures governeth in the place of the ☉, the ♂ precedant, and in the Ascendant, but in nocturnal in the ♂, place of the ☽, and the Ascendant) shall be in *Apheticall* places, that place of the Lights is to be preferred which is of greater vertue, and is a more apt place.

As for example, in the nocturnal genitures, let the ☽ be in the ninth or seventh, but the ☉ in the Ascendant, then the ☉ is preferred before the ☽; the sooner if he be neer the degree ascending, or in any of his dignities, or within 25. degrees of the Ascendant: In diurnal genitures, let the ☽ be in the tenth, and ☉ in the ninth, the ☽ shall then be preferred before the ☉: if the ☽ be in the tenth, and ☉ in the eleventh, they seem then to be equall. But to cleer all ambiguity, you must take that Light who hath most dignities, either essential or accidental; if no such difference be, but that they are equal in testimonies, see if the planet who disposeth either of them, applyes to either of them by any good aspect; for if the Lord of that Sign who disposeth of the *Apheta* or *Hyleg*, be potent, and doth behold the same *Hyleg* with good aspect, he makes the *Prorogator* of life more strong.

I have delivered what the Ancients wrote of *Hyleg*, but as yet I rest not satisfied, either how to take the *Hyleg* aright, or whom most properly to call the Killing, Interficient or Destroying planet, or more artificially, *Interfector*, or *Anareta*; yet the *Ancients* with great reason have delivered, That the *Anareta*, or Interficient planet, is he who is placed in the eighth house, either five degrees before the cusp of the house, or 25. degrees

Who is interficient Planet.

grees after. Secondly, the Lord of the eighth. Thirdly, that Planet who is joyned to the Lord of the eighth, (which I no wayes approve of.) Fourthly, the Planet who disposeth of the Lord of the eighth house when he is not therein, or he that disposeth of the Planet in the eighth.

Montulmo will not have the ✶ of ♄ and ♂ to kill, is angry with Ptolomy.

It is usually observed, that the ✶ dexter of ♄, and the sinister dexter of ♂, in Signs of long ascentions, are accounted malevolent aspects, and have power of killing, (this is meant in sickly genitures, or in Climactericall yeers, other malevolent directions concurring,) or when the *Significators* of life in aged peoples Nativities occur these aspects; the Termes of the *Infortunes* they being not propitious in the Nativity, are reputed dangerous, *&c.* The *Arabians* do say, that the *Prorogator* directed to the cusp of sixt, eight or seventh houses, as also to the cusp of the fourth, if a watry Sign be there; as also, to the *Dark* and *Cloudy*, or *Nebulous* parts of the *Ecliptick*, or to the place of a present Eclips, or place of the present appearance of a *Comet*, or to *Azimene* degrees, or to the □ or ☍ of ☿, are dangerous and fatall; as also, the ☽ or ♂ when they obviate the Ascendant, and have dominion in the eighth.

Alcochodon, what it is?

The *Arabians* did further observe, what Planet had most essentiall dignity in the place of the *Hyleg*, and with some aspect did behold that place, this Planet they called *Alcochodon*, or giver of yeers, and they were of opinion, that the Native might live the great, greater or lesser yeers, which this Planet did signifie, according unto the naturall course of life, if he met with no very obstructive directions in the interim, or escaped sudden casualties, or avoyded the generall fate of any City or Country wherein he came to reside or inhabit, for no particular fate can resist a generall calamity.

What the severall yeers every Planet gives, whether great, greater or lesse, you may finde from *pag.* 57. to 83. of the first part, *&c.*

Moreover, they said, that if either of the *Luminaries* be *Hyleg*, and in exaltation or house, that Light may be *Hyleg* and *Alcochodon*.

If the Luminaries *be* Hyleg, *and not posited in their house or exaltation, or proper Term, that Planet shall be reputed* Alcochodon *who ruleth*

ruleth the Sign wherein Hyleg *is: you must judge the same if any Planet, but either of the Lights, be* Hyleg.

If many Planets seem, upon an equality of testimonies, to contend for pre-eminency, he that hath aspect to the Hyleg *is preferred before he that hath none; if none aspect the* Hyleg, *then he that excels the rest in essentiall fortitudes.*

Where observe, in the day time an Orientall Planet is preferred before one Occidentall, viz. the Planet who is neerer the Ascendant then he that is next or neer unto the West angle: now if it happen the Alchochodon *to be angular, strong and fortunate, especially in the first or tenth, he may possibly give his greater yeers.*

As I formerly delivered, that I am not sufficiently satisfied either of the *Hyleg* or *Anareta*, so neither of the *Alcochodon*: I intend, God willing, to see if I can by my own experience give my self more assured content by a diligent and full examination of many Nativities, which I have seen in my time verified, the parties being now all dead; and I hope so to satisfie my curiosity, that I shall pleasure the lovers of this Learning with my further observations and paines thereupon, which, Godwilling I may live to publish.

CHAP. CV.

Of the Lord of the Geniture.

COncerning this, there is some difference amongst the *Ancients*, yet all rejecting the judgment of *Firmicus*, whose opinion was, that if the ☽ were at any ones birth in ♈, then ♀ being Lady of the next subsequent Sign, shall be Lady of the Geniture, *&c.* or if she be in ♌, then ☿, because Lord of ♍, must be Lord of the Geniture.

Others will have that Planet Lord of the Geniture who hath most essentiall dignities in the Ascendant, mid-heaven, place of the ☉ ☽ and ⊕, and that he shall be partaker in judgment, who hath most dignities next unto the said Planet; and this is rationall.

I am cleerly of this opinion, *viz.* That Planet who hath most

essential and accidental dignities in the Figure, and is posited best, and elevated most in the Scheam, that he ought to be Lord of the Geniture, and am confident the whole actions of the Native will more or less partake of the nature of that Planet and so his Conditions, Complexion, Temperament and Manners shall be much regulated unto the properties assigned that Planet (*considerandis, considerandis*;) yet doubtless if any other Planet be very neer so strong as him whom we formerly mentioned, he shall much participate, and a kind of mixture must be framed according to the several fortitudes each Planet hath, together with the aspects good or evill of the other Planets intervening: The *Greeks* did use to account that Planet Lord of the Geniture who had most dignities in the place of the ☽ and ☿, for ☿ is the Lord, or hath dominion of the spirit and vigour of the minde, the ☽ swayeth the body.

CHAP. CVI.

Of the Complexion or Temperament of the Body, quality of the Planets and Signs.

GReat and manifold are the variety of Temperaments, both according to the *Species*, and according to the *Individual*; for infinite is the variety of good humours and vitious in the body of man, in regard of the temper of the Parents; and also occasioned by the several and divers positions of the Stars and their commixtions; But as there are four principal humours in the bodyes of living souls, so doth also four principal Temperatures answer these; *Sanguine* which is temperately hot and moyst; *Phlegmatick* which is moyst and cold; *Cholerick* which is hot and dry; *Melancholick*, which is cold and dry.

These four Temperatures, Complexions or Humours are known from the proper qualities and natures of the *Significators* of Temperaments, and their mutual commixtion, the testimonies of every quality being collected into a certain method, *viz.* Hot, Cold, Moyst, Dry.

Significators of the Complexion are

First, *The Sign ascending, and Lord thereof.*
Secondly, *The Planet or Planets placed in the Ascendant, or the* ☊ *or* ☋ *or the Planets partilly aspecting the Ascendant.*
Thirdly, *The* ☽ *and Planet or Planets beholding her within Mediety of their Orbs.*
Fourthly, *The quarter of the year or Sign the* ☉ *is in.*
Fifthly, *The Lord of the Genisure.*

The quality of the *Significators* and Signes wherein they are placed are to be orderly examined; wherein you must not forget, that if either ♄ or ♂ behold the Ascendant or the ☽ with a malevolent aspect, they intermix their intemperate qualities to the temperature of the body, yea, though all other testimonies concur very well.

The Quality of the Planets.		*The* ☽.
☉ Orientall, ♄ Occidentall,	*Cold and moyst.* *Dry.*	☽ From ☌ to first Quarter, *Hot and moyst.*
♃ Orientall, ♅ Occidentall,	*Hot and moyst.* *Moyst.*	From thence unto the Full, *Hot and dry.*
♂ Orientall, ♀ Occidentall,	*Hot and Dry.* *Dry.*	From full ☽ to her last quarter, *Cold and dry.*
☿ Orientall, ☿ Occidentall,	*Hot and moyst.* *Moyst.*	From last quarter to new ☽, *Cold and moyst.*
☿ Orientall, ☿ Occidentall,	*Hot.* *Dry.*	☊ is as ♅, ☋ as ♄ and ♂.

The Sun is considered according to the Quarter of the Year.

Spring	☉ in	♈ ♉ ♊	*Hot and moyst.*
Summer		♋ ♌ ♍	*Hot and dry.*
Autumn		♎ ♏ ♐	*Cold and dry.*
Winter		♑ ♒ ♓	*Cold and moyst.*

Nature of the Signs.

♈ ♌ ♐ Fiery Triplicity, *Hot and dry*, viz. *Cholerick.*

♉ ♍ ♑ Earthly Triplicity, *Cold and dry*, viz. *Melancholly.*
♊ ♎ ♒ Aëry Triplicity, *Hot and moyst*, viz. *Sanguine.*
♋ ♏ ♓ Watry Triplicity, *Cold and moyst*, viz. *Phlegmatick.*

Consider the qualities of the *Significators* and Signs, and collect the testimonies of every of the four qualities, *viz.* Hot, Moyst, Cold, Dry, according to the major testimonies, so judge of the Complexion.

If Heat and Moysture overcome, the Native is of Sanguine Complexion: if Cold and Moysture, then he is Phlegmatick: if Heat and Drineſſe, then cholerick: if Cold and Drineſſe, then Melancholly.

You muſt deale warily in the collection of the testimonies of the four Humours, of *Heat*, *Humidity*, *Cold* and *Drineſſe*; for it may come to paſs, that the qualities of the Planet and Sign may obtain the ſame equall number of testimonies, and the one have as many testimonies of Heat, as the other of Cold, theſe being repugnant qualities, the one takes off the other, and they are not numbred or accounted: where there is no contradiction, thoſe testimonies are accepted, when one Planet is Lord of the Geniture and Horoſcope, you ſhall allow him in collection of the testimonies a three-fold vertue or influence in the Complexion: the ☽ being in the Aſcendant, her testimonies ſhall be twice exhibited. The practicall part hereof ſee in our ſubſequent Nativity.

CHAP. CVII.

Of the Manners of the Native or Child.

WEE may not doubt, but that the manners and motions of the minde, and the greateſt part of our principall humane actions and events of life, do accompany, or are concomitant with, and acted according to the quality of the *Temperature* and *inclinations*, for the *accidents* of the Minde are two-fold, ſome *rationall*, others *irrationall*, or more proper to the Senſitive power.

The

The generall rules of discovering the qualities of the minde by a Nativity, are these.

First, if any Planet do occupy the Sign ascending, or which is intercepted, he shall be principall *Significator* of Manners; but he shall also participate in the same signification, whatsoever Planet he is, that hath dignity in the place of the *Significator* of Manners.

Secondly, consider that Planet who is the *Significator*, and his *Dispositor*; for if he be a benevolent Planet, or in aspect wit such, and strong, he denotes laudable or compleat Manners, according to his nature, if he prove a malevolent Planet, or is infested with the hostile beames of one, and be impotent besides, he renders evill and corrupt Manners, such as naturally that Planet signifies. If a good Planet by nature be *Significator*, or configurated with good, but exist weak, he shews good and wholesome Manners in shew; yet inwardly they are somewhat obscure, muddy, or very simple: The *Infortunes* potent, argue, good pretty conditions, but ever mixed with a tincture of poyson, or with the remaines of some crabbed condition or other, which I have ever found true.

♀ affords manners according to the nature of that Planet whose nature he assumes; and this he doth in a twofold way.

1. When joyned to any Planet by ☌, but if he be joyned to many, he assumes the nature of that Planet with whom he is neerest in ☌, and who is the most fortified or dignified.

2. If he be not in ☌ with any planet, he assumes his nature in whose essentiall dignity he is placed: ☌ is equivalent to ♃, ☋ to ♄ and ♂.

The *Luminaries* in the *Horoscope*, effect no great matters, but in a generall way, unlesse they be wonderfull strongly fortified.

If many planets occupy the Horoscope, all shall be *Significators*, and they breed variety of manners: but the most powerfull planet amongst them, shall give the most durable, and such as will continue; the other not so permanent. How long they shall continue, you may know by directions; for when the ☽

is directed to the termes or aspect of the most potent Planet, then the Native is almost wholly participant of his Manners, and shall most manifest them to the world in his actions; when the ☽ varies her Term or aspect, and doth meet with another of another quality, then do his Manners vary, and he assumes the conditions of that Planet to whose Termes or aspect she is directed, *viz.* if the ☽ comes to the Terms or aspect of ♀, the Native is Cheerful; to the Termes or aspect of ♃, Discreet, Modest, Religious; to the Termes of ♂, Angry, Cholerick, Quarrelsome; to Terms or aspect of ♄, Grave, Melancholly, Sullen, full of Fears, Laborious, *&c.*

No planet posited in the Ascendant, observe what planet is joyned to ☽ or ☿, judge the manners of the Native to assimilate with the nature of that planet.

If the planet be joyned to ☽ and ☿ both, it's as much as if there were many planets in the Horoscope, for they signifie discrepancy in manners; but yet those signified by the most powerfull planet shall continue longest, *&c.*

No planet in the Ascendant, or joyned to *Mercury* or *Luna*, then take the Lord of the Ascendant, according to his nature, be it good or ill, and so judge of the manners; but so, as his *Dispositor* behold him with some aspect. If no planet aspect him, have recourse to that planet who forcibly aspects *Luna* and *Mercury* with a partill aspect.

If none have a partil aspect to *Mercury* or *Luna*, then he shall signifie the manners, who in the place of *Mercury* and *Luna* hath the most essential dignities.

The *Significator* of Manners joyned to fixed Stars of the first or second magnitude, being but a little distant from the Ecliptick, have great signification in the Manners, and make those signified to be more apparent; for if the *Significator* of Manners be with *Caput Medusæ* in 21. ♉, it begets in the Native a certain dogged nature and violence, whereby he either procures sudden death unto himself, or is the cause of it to others.

The *Pleiades* in 24. ♉, inclines the Native to be wanton, ambitious, turbulent.

Oculus ♉ in 4. 30, ♊, to be fierce, full of courage to delight in

in Military affaires, unquiet, seditious; but the ☽ in ☌ with it, imports a good fellow, especially in the Ascendant; but if the Lord of the Ascendant be with the ☽ in ☌ with that fixed Star, he proves a Murderer; the more probable, if he be a masculine Planet, and the ☉ unfortunate: usually ♄ with *Oculus* ♉, produces great afflictions, and shews a strange minde and very wicked.

The *little Goat* in 16. 30 ♊, begets in the minds of men a curiosity, together with much carefulnesse and fearfulnesse; such would know all things, and itch after *Novelties.*

The *Girdle of Orion* in 17. 20. ♊, sharpens the understanding, memory, and makes men industrious.

The *lesser Dog star* in almost 9 degr. of ♋, designes a petulant sawcy fellow, prone to anger, proud, careless, violent, giddy.

Hercules in 18. ♋, induces subtilty and craft, spirit and valour, audaciousnes mixed with cruelty and rashnes.

The *Basilisk*, or *Heart of the Lyon* in 24. ♌, as I said of the other fixed Stars, when either the *Significator* of Manners or Lord of the Ascendant is in ☌ with them, or any of them, so I say, if either of them is corporally with the *Lyons Heart*, it shews the Native to be magnanimous, that he is of generous and civill condition, desires to bear rule, or is ambitious of dominion over others.

The *Scorpions Heart* in 4. 30. ♐, shew a rash, ravenous and head-strong person, destructive to himself by his obstinacy.

The *Virgins Spike* in 18. ♎, expresse a man or person of sweet dispostion, diligent in attaining *Arts* and *Sciences*, or a most admirable invention when ☿ is with him; if ♄ be there, it imports a suspicious person, sharp and rugged, violent in dispute; if ☌ be with *Spica* ♍, it presupposes a rigid person, and yet a fool, or little better.

Lyra in 10. ♑, inclines to gravity and sobriety, yet but with outward pretences, for usually the person is lascive.

Aquila in 26. ♑, a bold, confident, valiant person, never yeelding, guilty of blood-shed, of distempered Manners, *&c.*

Rictus ♑ in 1. of ♒, if ☿ be there, argues a solid head-piece, or one of a piercing understanding.

The constellation of the *Dolphin* from the 9. to the 15. of ♒ portends one of simple looks, but cheerful, delighted in hawking, hunting, and other pleasing sports, yet of double intentions, or in plain termes, one that speaks one thing, and intends another, or dissembles with his best friends.

The *Taile of the Swan*, or *Cauda Cygni* in the beginning of ♓, makes a man ingenious, and apt to take any learning or knowledge, *&c.*

About the yeer of Christ 1494. *Johannes Angelus*, in the City of *Venice*, printed a Book, wherein he did deliver a little of the Manners of every Native according to the degree ascending, with a fit *Motto* and *Icon* thereunto: but because I conceive he was a little too strict therein, I refer the *Reader* to judge of his Works; and have thought good to relate what I finde in a general way delivered.

The *Ancients* have therefore delivered, That when the *Significator* of Manners is in ♈, he incites the Native to be witty and ingenious.

When in ♉, then he is laborious; for the *Oxe* or *Bull* is represented by ♉.

♊ represents one witty, deceitful, and yet a lover of Arts and Learning.

♋ Signifies an unconstant and variable creature, never fixed.

♌ A grave, sober or discreet party, whether man or woman, yet withall a little cruel.

♍ One loving Learning and Arts, covetous, cruel or despightful, a wel-willer to War.

♎ One inconstant, crafty, a contemner of all Arts, yet conceited of his own parts.

♏ An impudent fellow, a Brasse-face, yet of good understanding, covetous and arrogant.

♐ Shews one valiant and without fear.

♑ Portends a lecherous person, much given to the flesh, nor constant either to his Wife or Mistresse.

♒ Intimates a very humane, affable party, speaking soberly, envious to no one, constant in his own Religion.

♓ Argues a stammering person, fraudulent, pretending holiness, yet a very Hypocrite.

Again,

Again, a Sanguine temperament shews men or person cheerful, liberal, faithful, affable, peace-makers, open hearteds, modest, religious.

Cholerick people are full of anger, quarrelsome, revengeful, ambitious, importunate, imperious, hardy, rash, involving themselves into unnecessary troubles, seditious, many times ingenious, and easily changing their opinions.

Melancholick persons are slow in resolutions, fraudulent, keeping close their counsels, prudent, severe, covetous, suspicious, sorrowful, fearful, froward, seldom forgetting injuries, inexorable, ambitious, loving no mans esteem but their own.

Phlegmatick, are very cowards, uxorious people, mutable, not capable of keeping secrets, dull fellows and sluggards in performing any business.

CHAP. CVIII.

The quality of Manners, which may in kind be discerned from every Planet.

The Significator of Manners

Strong and well affected, causeth Grave persons, with a certain austerity, advised, excogitating profound matters, taciturn, solitary, laborious, patient preservers of riches, sparing and thrifty, studious, for their own profit zealous, mistrustful.

Weak and unfortunately posited, he shews. Men of abject spirits, il-favoured, having a low conceit of themselves, repiners, negligent, timerous, lovers of solitariness, sorowful, envious, pertinacious, suspicious, backbiting, slanderous, superstitious, deceitful, malignant, rough-hewen fellows.

♄ Significator of Manners	*Well dignified & posited, denotes*	Honest, religious, just, liberal, magnanimous, Governours, eminent men, performing high matters, sober, grave with a kind of moderation, prudent, living vertuously and orderly.
	When either ill dignified, or ill posited,	Lovers of themselves, open-hearted innocent; it declares manners much of the nature before recited, but more obscure and imperfect, a scornful, disdainful minde, proud, superstitious, fearful, dissembling, a kind of vain candour, negligent, prodigal.

♂ significator of Manners	*When potent and fortunate, he renders*	Generous men, valiant, ful of courage, ireful, fierce and violent, apt with their hands, open in their speech, with a kind of temerity; fearing no bodily dangers, apt for government, boasters or crackers, aymimg at revenge, impatient of servitude, or of receiving injuries or affronts.
	When imbecil and cadent or otherwayes unfortunate, he declares	Cruel men, quarrelsome and tyrannical; rash and head-strong, bloody minded, unshameface't, sumptuous, braggers, impious, unjust, shedders of blood, impudent in provoking, but timerous when it comes to action, Theeves, authors of dissentions, tumults, sedition, &c.

Pleasant,

♀ *significatrix of Manners*

Well constituted in the Figure, and essentially strong, she intimates — Pleasant, chearful and fair conditioned men or persons, decent in their apparel, good, bountiful, merciful, prone to their delights, given to be cleanly, and to take pleasure in sports and pastimes, subtil, elegant, poetical.

Ill placed and peregrine, she demonstrates — Fearful men, given to women, cowards, men of no spirits, sluggards, great Wooers of Ladies or women, lustful, not respecting their credit or esteem, zealous in womens matters, infamous, *&c.*

♀ *significatrix of Manners*

Well disposed in the Heavens, and in dignities, he foreshews — Men of admirable sharp fancies, extream studious and capable of learning, guileful or wily, wise, wary, divining well, or giving good advice, acting all things with agility and dexterity.

Poëts, Geometricians, Mathematicians, Astrologians, Eloquent, learning any Art, of good carriage or deportment.

Unfortunate by position, weak and afflicted, he predicts — Unconstant people, malitious turbulent, envious, perfidious lyars, to purpose, if ☿ be with ♑, or in □ or ☍ of ☽ or ♂, and in aëry Signes, deceitful, inventing destructive plots and machinations, infamous, medling with every body and every matter, asses, dolts, pratling dotards, stammering coxcombs, good for nothing, *&c.*

From these Planets and their mixture one with another, the most principal judgments of Manners are derived: the positure

of the *Luminaries* doth help their qualities; as thus, the ☽ with the principal *Significator* of manners, encreasing in light, declares the Manners of the Native to manifest themselves, or causeth the Native sooner to discover them; but when she is in ☌ or obscured, *viz.* either Combust or under the Sun beams; the Manners are not so manifest: in her greatest *Septentrionall* or *Meridionall Latitude*, she declares variety of Manners. The ☉ being with the principal *Significator* of Manners, and he strong, causeth a certain gravity of Manners, commixed with a kind of pleasantness or decency therein; but if ☉ be weak, the Manners are less graceful, and shew themselves but poorly, with no grace or delight.

Yet it is generally observed, that it is more material to consider the Dispositors of the *Luminaries*, then themselves, *&c.* I shall shew you by one or two examples, how to mix your judgment when the *Significator* of Manners is joyned to another Planet.

If ♄ be *Significator* of Manners and ♃ be joyned with him by body or aspect, ♃ then qualifies the ill nature of ♄, and therefore you must not judge the Manners Saturnine, but to participate much of ♃; and the Native shall be a very prudent, wise man, quiet, a man of great councel and judgment, learned, *&c.* this is understood when ♃ is pretty strong.

Let ♂ be associated with ♄, and let him be well fortified, it shews, the Native will begin to undertake any thing, but seldom conclude; for what the heat of ♂ stirs up, the coldness of ♄ destroyes again; the Native usually proves a bragger, turbulent, seditious (fearefully bold) implacable, disdaining other men, vapouring, windy people, tyrannical, inhumane, given to all manner of villany, dissembling both with God and man.

If with ♄ the gentle Planet ♀ is commixed, and he well fortified, he demonstrates a man little given to women, not ambitious, or delighting in pleasurable things or persons, delighted to be in the company of aged men, austere, envious, stiffe in his own opinion, desirous to know the mysteries of nature, wary, suspicious in womens matters. If he be evill posited with ♀, it notes an obscene companion, medling or coveting

veting so to do with any Woman, Kinswoman or other, one of no deliberation, a meer prophane person.

If ☿ be in aspect with ♄ when he is *Significator* of Manners, and is well placed in the Heavens, the Native proves one of a curious understanding, greedy of Science and knowledge, one that will finde out any Mystery; it notes people apt to medicine, admirable Architects, Sophisters, great Disputants, captious, discreet, sharp fancied, industrious, *&c.* Who desires to be satisfied further in the mixtures of the Planets, let them read *Pontanus, de rebus Cœlestibus*, lib. 6.

Observe notwithstanding, this general rule, That the worst manners are from the *Infortunes*, when joyned to one another, or with ☿ in the 7th, 8 ♄ or 9th houses.

CHAP. CIX.

Of the Wit or Understanding of the Native.

SIgnifications of the Wit and Intellect are taken especially from ☿ and his configuration with the ☽, for he governes the rational Soul and animal Spirits in the Brain, as the ☽ doth the Vegetative and strength of the Brain, more neer to the Senses.

If the places of the Heaven wherein these Planets are placed be well affected, and they mutually aspect each other by a good aspect, there is then a proportionable conveniency betwixt the rational soul and the other vertues or fortitudes, from whence an excellent and strong Wit ariseth; but if they are ill affected, or have □ or ☌ to each other, or that they have no aspect at all to one another, there proceeds but a dull and doltish Capacity or Wit. By well mixing the significations, a mediocrity may be foreseen.

So if ☿ be more strong then ☽, and in Signes commanding and of long ascentions. and the ☽ in obedient Signes and of short ascentions; he that is then born, in him reason shall principally overmaster his other extravagant passions: If ☽ in this kind be more strong then ☿, as many times it happens, the

the affections and other inferiour faculties do easily prevaile above reason.

☿ *and* ☽ *in* ♂ *in any Sign, declares ingenious persons.*

☿ *and* ☽ *in* ✶ *or in* △ *performes the same, but herein the* ✶ *is preferred before the* △.

The □ *aspect of* ☿ *and* ☽ *affords Wit enough not so sober, but a more rugged Fancy.*

The ☌ *of* ☿ *and* ☽ *in angles, shews stubborn and turbulent Wits; if either of them be in his Detriment, it argues seditious Wits, blockish, hair-braind councels, destructive and impudent.*

☿ *in* ♉ *Retrograde or Combust, or in* ♍ *in the twelfth house, afflicted of the Infortunes partilly, makes simple and rude understandings, yea though the* ☽ *have aspect unto him; for those Signes are most terrestiall.*

☿ *in* ♒ *no way impedited, but posited in a good house of Heaven, Swift, Orientall, and with* ♌, *gives a Wit capable of learning any thing; and usually men so indued, finde out admirable Inventions.*

☿ *in either of his own houses shews a sharp Understanding.*

☿ *received of the* ☽ *by house or Exaltation, gives a wonderfull Fancy; generally good wits are produced, when most of the Planets are in aery Signs.*

☿ *in* ♈ *with reception by* ♂, *gives a piercing Wit.*

☽ *with* ♌ *or* ♑, *shews active spirits, prompt to any Science; best of all when she encreases in light, and is not far from the full.*

For excellency of Understanding, *observe these rules of the Planet* ☿.

First, when he is under the earth and in no aspect with any Planet, he frames the minde more for *Arts*; when above the earth, he incites to *Oratory*.

Secondly, when he is very swift in motion, he renders inconstant men, but quick of apprehension; ; oft changing their opinions, but yet will give good reason for their opinions: if he be Retrograde or slow, he argues stuttering companions, men of no conceptions.

Thirdly, when he is Combust, or under the Sun-beames, he incites the Wit to meddle with impertinent matters, or meer niceties.

Fourthly,

Fourthly, when *Orientall* he expresses a more liberal nature, *Occidentall*, a dissembler: but you must observe, that the Planet who governes the place where ☿ is; hath great force in directing the aforesaid decrees; that is, if the Planet is good, he changes and varies the nature of ☿ to good; if ill, he makes him worse.

Fiftly, when he is not afflicted especially of ♂, but is well placed, and in an aëry Sign, especially ♒, and with ♌ or ♋, he renders most acute and witty men, and good Linguists, speaking many Languages.

Sixtly, ☿ being in any angle, especially in the Ascendant, and in one of his own houses, and in any Sign but ♓ and ♍, he shews a Wit apt and fit for any imployment.

Seventhly, where ☿ is found upon the cusp of the Ascendant in an aëry Sign, and is also swift, it prenotes a good memory and understanding, but the person mutable.

Generally, ☿ with ♄ makes the wit more wary, and the man more constant and preservering. ☿ with ♃ more honest, learned and of upright judgment. ☿ with ♂ more confident and presumptuous. With the ☉ ambitious, arrogant and proud. With ♀ more elequent and lovesome. With the ☽ more unstable. Again, ♄ helps the memory; ♃ introduces honesty and humanity, *&c*,

Signes of a corrupt or simple understanding.

☿ Peregrine, Cadent in house, Combust, slow in motion, afflicted partilly by the *Infortunes*, especially of ♂, causeth a corrupt Wit, and a doltish Understanding; the more ☿ is afflicted, the greater misfortune happens in the Wit and Fancy: also ☿ separated from the ☽, and in no aspect with her, declares a weak Capacity.

☿ under the ☉ beames, and also Retrograde, causeth such to be very slow in their actions, and but of dull invention: ☿ in watry Signes, usually without the aspect of one of the *Fortunes*, shews an Ideot: and if in those Signes ♄ afflict him, the Native stuts, or hath an impediment in his speech, *Probatum*; ☿ in □ of ♂, or in his ☍, declares an untoward Wit, evill and malitious.

Observe, Flegmatick Signes are enemies to study, and shew slowneſſe: an overplus of Melancholly declares very asſe: men of Sanguine temperature ſeldom are permanent in studies, nor doth the meer Cholerick man much love his study. A Sanguine-melancholly man, makes the beſt Student: Cholerick-melancholick men have excellent inventions.

CHAP. CX.

Of the Stature, Form, or shape of the Body.

THe Stature of the Body principally is adjudged tall or low from that Planet who doth partilly behold the Lord of the Aſcendant; if many do behold him, then judge from the ſtrongeſt.

♄ Oriental, Occidental } prenotes { *A moderate ſtature declining rather to brevity.* / *A ſhort ſtature*
♃ Oriental, Occidental } diſcovers { *A goodly tall ſtature.* / *Of moderate ſtature, but inclining to talneſs.*
♂ Oriental, Occidental } makes a { *Tall Stature.* / *Moderate in height, but more long then ſhort.*
♀ Oriental, Occidental } declares { *One more tall and ſlender.* / *Of more ſhort ſtature, inclining to brevity*
☿ Oriental, Occidental } diſcernes { *Of middle ſtature, but verging to height.* / *Of ſmall ſtature, or but moderately tall.*

Yet it is very obſervable, that ☿, whether he be *Orientall* or *Occidentall*, doth form the body according to the nature of his *Diſpoſitor*; and if he be conſtituted either in his own houſe or the ☉ᵉ, or in the ☽ her houſe, he moderates the ſtature of the body according to the nature of the Sign.

The ſame courſe the *Luminari* obſerve, *&c.*

Of the proportion of the Members.

For deſcribing the Form and ſhape of the Body, I conſider the

the Sign ascending and his Lord, the Planet or Planets in the Ascendant, or aspecting it, the two Lights, *viz.* ☉ and ☽, the season of the yeer, and the fixed Stars in the Ascendant, or neer the cusp thereof.

CHAP. CXI.

Nature of the Signs; Colour of the Face and Hair.

THis is sufficiently handled in our Introduction, or first Part, from pag. 93. to 99. unto which we refer you.
Yet briefly:

♈ ♉ ♎ ♏ *Discern a moderate Stature, but more long.*
♌ ♍ ♐ *A Body more tall.*
♋ ♑ ♓ *A Short.*
♊ *Indifferent.*
♒ *A moderate proportion.*

First, it is judged by the Planets in the Ascendant of whose colours we have delivered our opinion in the first Part of this Work, from pag. 57. to 83. *Colour of the Native.*

Secondly, from the Sign ascending and intercepted, if any be.

Thirdly, from the Lords thereof.

Fourthly, from the Planet or Planets partilly beholding the degree ascending, or Lord of the Ascendant.

Fiftly, from fixed Stars arising with the Ascendant, and which do reserve the colours of those Planets whose natures they participate with.

Sixtly, from the temperament; for Sanguine complexions are fair or cleer; Flegmatick are pale; Cholerick are yellow or red; Melancholick are black. Where note, the presence of one or both the *Fortunes* in the Ascendant, give a good and gracefull colour, the *Infortunes* both an evill one, and usually uncomely.

Septentrionall Signes, as ♈ ♉ ♊ ♋ ♌ ♍, so also ♓ and ♐

ſhew a cheerfull colour: Winter Signes, or the houſes of the *Infortunes*, ſhew a Countenance more ſad; the colours notwithſtanding are onely White, Black, Yellow, Red, all the reſt come by mixture of theſe: but to judge of the colour, do thus; Aſſign to every *Significator* his ſeveral colour, after, collect the ſum into one, according to the greater number ſo judge, having judicionſly framed a right mixture, conſideration being alſo had to the Climate or Country where the Native is born; for though in your collection of teſtimonies, you may finde the ſignification of a fair perſon, yet if he be a *Spaniard* your judgment will faile, for they are uſually ſwarty or black; the *Danes* are faire or red-haired, *&c.*

Proportion of the Face.

Five things are conſiderable in the proportion of the Face and members, *viz.* the Sign aſcending and his Lord, the Planets, or the configurations they have in the Aſcendant, the ☉ and ☽, the quarter of the yeer, and fixed Stars in the Aſcendant.

Humane Signes aſcending, as ♊ ♍, and the firſt part of ♐ and ♒, ſhew faire and cleer Complexions.

♉ ♋ ♏ ♑ and ♓, ſhew deformity, ſo the latter part of ♈ and ♌.

♃ and ♀ of all the Planets, give the beſt Complexions; ☿ and ☽ the next: yet if they be evill Planets, they ſhew ill Faces or Complexions, but when no way afflicted, they declare a good and handſome Face: ♄ ♂ ♌ and their unlucky configuration to the Aſcendant, ſhew unhandſomneſſe: an *Infortune* in the Aſcendant, *viz.* ♄ ♂ or ♌, a Scarre or blemiſh in the Face.

☉ and ☽ well dignified, ſhew fairneſſe, yet ☉ gives proportion not pulchritude.

Where the Lights are both impedited, there's ſome hurt in the Eyes, when the *Infortunes* are joyned together, or in ☌ with the Lights; in ♋ or ♌, or with their own ♋ or ♌, or have no latitude, or are in their extreameſt latitude, they deform the the Body by crookedneſs, lameneſs, Kings-evill, *&c.*

Again, *Vernall* Signes ſhew a faire form or ſhape, fleſhy, a lovelineſſe both of hair and colour, and a Sanguine Complexion.

Æſtivall

Æstivall Signes declare the members more grosse, tending to middle stature; much Hair, great Eyes, and a cholerick Complexion.

Autumnall Signes argues lean bodies, Haires extended abroad, faire Eyes, of decent stature, of a Melancholick Complexion.

Hybernall Signes demonstrate a decent form of the Native, black, swart colour, the Hair spreading abroad, and but thin, a Phlegmatick constitution.

The fixed Stars assist in pulchritude or deformity, according to the nature of that Planet whose condition they assimilate.

Either ☿ or ♀ being in their Houses or Exaltations, beholding the Ascendant, do argue a tall stature; the contrary when they are in their Fals or Detriment.

♄ or ♂ in their Fall, Detriment or Retrograde, do declare a middle stature, yet tending to brevity: but if they be in their Fals or Detriment, and not Retrograde, they vary not the stature.

If no Planet do partilly behold the Lord of the Ascendant then judgment must be derived from the Lord of the Ascendant the Sign he is in not considered, if he be direct.

If he be Retrograde and in his Fall, then we judge not of the stature according to the nature of the Planet, but Sign wherein he is: After the same manner the *Luminaries* having power and dignity in the *Horoscope*; do discover the stature according to the quality of the Sign which they possesse; but ☿ having dominion in the Ascendant, gives the stature according to the nature of the Planet who is his *Dispositor*, &c.

CHAP. CXII.

Of the grossenes or leanness of Bodies.

WE call that the grossenes or leanness of Bodies, which befalleth by nature to bodies after a full age, or about thirty yeers, or somewhat after.

The judgment hereof is assumed from the Sign ascending, and his Lord, *viz.* from that Planet who hath most dignities therein.

♈ ♉ ♌, *first part declare grossenes, the latter part leanness.*
♊ ♍, *the first part of the Signes leanness, the latter grossenes.*
♎ ♑, *first part mediocrity, rather lean, the latter part tending more to grossenes.*
♐, *the first part lean, the latter part grossenes.*
♒ ♓ ♋ ♏, *shews a moderate proportion of Bodies; but the latter part of* ♒ *declines to leanness.*

The Lord of the Ascendant is thus considered, if he behold the degree ascending partilly, take your judgment according to the nature of the Sign ascending: if it be not so, then receive judgment according to the quality of the Sign the Lord of the Ascendant is in, so that he be in any aspect with a Planet.

If the Lord of the Ascendant is beheld by no Planet partilly, judge by that mediety of the Sign which the *Almuten* doth not occupy or possess.

The Lord of the House or Exaltation of the *Horoscope* joyned to the ☉ within the moyity of Orbs (☌ being absent) portends a great Body; if the Sign ascending and Lord thereof do consent herewith.

If two Planets have equall dominion in the *Horoscope*, you must take judgment from him that doth most partilly cast his aspect to the *Horoscope*; but prefer him that hath the house before him that hath Exaltation, *&c.* For better assisting you in judgment, have reference to the first part of the *Introduction*, where I treat of the Nature, Shape and Form of the Planets.

Some have treated of *Monsters*, but as they are the errours of Nature, and belong not to the natural course of Heaven, I forbear to say any thing thereof.

CHAP.

CHAP. CXIII.

Of the generall Fortune or Misery of the Native.

HAving well considered the Geniture, and in particular examined the Fortitudes and Debilities of the Planets, observe if in the Scheam you finde three or four Planets in their essentiall dignities, or if they receive one another out of such dignities, for then the Heavens declare, that the Native shall enjoy a manifest and ample fortune, shall live gallantly and in much estrem, according to the quality, and above the ordinary Vogue of his Birth, and that he shall manage the actions of his whole life, for the greatest part thereof, with happy and admirable successe: On the contrary, when most of the Planets are either in their Fals or Detriments, or in abject houses of Heaven, or Peregrine, such persons shall generally be involved with many infelicities, one mischief ever following in the neck of another.

Consider in every geniture the ☉ and ☽, for by their well or ill position, you may discover much in this manner of judgment, for if they concurre with the rest of the Planets, the judgment good or ill will be more assured, and more effectuall.

When you finde a mediocrity in testimonies, which is, when you see some Planets essentially dignified, others wholly unfortunate and extreamly weak; or when the *Significators* are well fortified, but in miserable and abject houses of heaven: or on the contrary, *&c.* they then shew an unequall Fortune, variable, ever subject to great mutation, so that the Native may in many parts of his life be extream happy, and live splendidly, and at other times most miserable; and in a dejected condition, and of this we have seen too many miserable examples in our own age. Besides, it may so come to passe, that one may have a very promising Nativity in the generall, and yet the events may come slowly; such a thing I confesse may be, but the time when events shall happen depends upon Directions of the five *Hylegiacall* places of Heaven; for though the Planets may by their estream fortitudes promise such or such blessings: yet the time when, must be required from the *Significators* occurse

to

to such *Promittors* as in the *Radix* did manifest such events.

The two Lights peregrine, and their *Dispositor* in his Fall, Detriment, or in pittiful places, ♃ and ♀ weak and peregrine, or unfortunate, ♄ and ♂ in the same quarter of Heaven: when that ♄ ♂ ☽ and ♀ are principal *Significators* of Happiness, or all the Planets slow in motion, the Native may expect many calamities, and much misery for the most part of his life; from whence it shall proceed, expect from the places of Heaven the *Infortunes* are in; the time when, from direction of the *Significators* to their aspects or Bodyes.

The second *House* of Riches, or the *Goods* of Fortune.

IN every Nativity you are to consider these *Significators*:

First, *the cusp or beginning of the second house, from five degrees before the cusp thereof, untill within five degrees of the cusp of the third, the Lord of that house, and how dignified.*

Secondly, *the Lord of the Sign intercepted (if any be so) in the second.*

Thirdly, ⊕ *and his Lord, and* ♃, *a generall Significator of Wealth.*

Fourthly, *those Planets, or that Planet who are casually in the second, having ever this consideration before you, That the neerer a Planet is to the cusp of the second, the more evident and apparent are his significations.*

Ptolomey did onely give these directions for enquiring from whom, or by what causes the Native might attain an Estate, *lib.* 4. *cap.* 1. Consider, saith he, the Planets having dominion of the Sign wherein ⊕ is, and what familiarity or aspect they have unto ⊕, observe the benevolent aspects of the Planets unto those Planets and ⊕, and also the Planets who are elevated above them, either of the same or contrary quality: when those who govern ⊕ are very strong, they greatly encrease the Natives Wealth, especially if assisted by ☉ or ☽.

♄ Enriches

♄ Enriches by Buildings, Navigation, Husbandry. ♃ by Fidelity or Trust, Government, Priest-hood, *viz.* Religion. ♂ by War and conduct of Armies. ♀ by Friends and gifts of Women. ☿ by Oratory, Merchandizing.

When ♄ governeth ⊕, ♃ casting his good aspect thereunto, he shews Inheritances, principally when the aspect is in superior Angles, or ♃ in a Bycorporeall Sign, and in the West angle, and in a good aspect with the ☽, or she assisting, then the Native shall be some ones adopted child, and shall be the Heir of another mans Goods.

His Wealth shall continue, if Planets of the same nature do joyn in signification with those Planets who dispose ⊕: but if *Maleficall* Planets have principall dominion in those places, or are ascending unto them, they cause destruction of the estate: The time when, universally is taken by the accesse of the Planets to the angles and succedant places. Thus *Ptolomey*.

Leovitius, a diligent Writer, hath much refined the judgments belonging to this house, and hath herein far exceeded *Ptolomey*, who in all his writings was extream short. I follow *Leovitius* and *Origanus*.

CHAP. CXIV.

Whether the Native shall be Rich.

IF all the *Significators* be constituted so as aforesaid, *viz.* in angles, or the greater part of them, and be also essentially dignified, it is an argument the Native shall attain a very great Estate, have plenty of all things, and be necessitated in nothing: and the more testimonies you finde either of fortitudes or debilities, thereafter give judgment of the greatnesse or weaknesse of the Estate of the Native: all the *Significators* weak, argue poverty; if moderately fortified, the Native shall not exceed or want, or with *Regulus*, or *Spica* ♍, or the *Fortune* in good houses of Heaven, in this manner of judicature it's no matter whether the *Significators* of Estate and Wealth be *Fortunes* or *Infortunes*.

Abundance of Estate is signified when the two Lights are with eminent fixed Stars, or the *Fortunes*.

Signes of Wealth.

☽ In the Ascendant fortunate, giveth Wealth and estimation all the life long.

☉ and ☽ in △, ☉ then in his Exaltation, neither of them unfortunated by ♄ or ♂, give ample testimonies of a large Fortune; ♃ in the second and ☽ in the first, or ♃ in the Ascendant in his own dignities, and the ☽ in the second in her dignities, promises Wealth: ♄ in a diurnall Geniture in the eighth, in aspect with either of the *Fortunes*, the Native obtaines a Fortune by the death of persons: So also, if the Lord of the eighth is fortunate in some of his essential dignities, and is placed in the tenth house, the Native will have good fortune, and acquire an Estate by the deceased: when the Lord of ⊕ is in the eighth, and the Lord of the Ascendant aspects him, Wealth comes by dead Folkes.

When ♄ is well posited, and essentially strong, and aspects the Ascendant with a △, the Native becomes rich by Lands, Orchards, Fields and Pastures.

Signes of Poverty.

☽ in ♂ with ♄ in any angle, though a King, he shall be reduced to poverty: the □ or ☍ of ♄ and the ☽ destroyes the Estate: the *Infortunes* in angles, and *Fortunes* in succedant, or the ☽ combust, and her *Dispositor* infortunate, or the place of the ♂ or ☍ oppressed of the *Infortunes* and they cadent, the Lord thereof being an *Infortune*, and strong or ♃ cadent and his *Dispositor* not potent, the Native from a vast Estate, shall come to great want; and so the contrary.

CHAP. CXV.

From whence, or by what meanes the Native shall come to an Estate or to Poverty.

HErein you must consider the nature of the *Significators*, in what houses they are posited, and of what houses they are Lords,

Lords; and that those *Significators* onely give substance who are strong and fortunate, those *Significators* who are but meanly dignified, give Estate accordingly: the unfortunate and weak Planets, and those who oppose the moderate *Significators*, give Poverty and want.

I shall be more copious in explaining this Chapter then in others, for this well understood and rightly applyed in every Nativity, will extreamly assist and perfect the judgment of the *Astrologer.*

First therefore consider the nature of the Planets who have dominion and power in the signification of Substance.

Secondly, the Signes in which the *Significators* are placed.

Thirdly, the nature of the Houses wherein the *Significators* are found.

Fourthly, from the partill aspect of the Planets to those *Significators*, &c.

The nature of the Significators are distinguished into Matters or Persons.

♄ signifieth in	Matters or Things.	*Husbandry or Tillage, profit of the Fruits of the earth, by Mines under ground, Treasuretrove, Buildings, Houses, Patrimony, sordid Professions and Works, Inheritances of the dead, Prison, Usury, Navigation.*
	Persons.	*Ancient men, Husband-men, Diggers of Mettals, Curriers, Stone-cutters, Potters, dogged, sullen persons, melancholly*: see more in pag. 59.
♃ signifieth in	Matters.	*Dignities ecclesiastical, Religion, Government, Justice, by Commendations from persons of quality, Benefices or Church-livings, naturall Honesty or Morality.*
	Persons.	*Noble soules, bashfull, humane, Prelates or Churchmen, Bishops, Cardinals, Presbyters, Lawyers, Judges, Advocates, Noblemen, Richmen, Governours of Provinces, Townes or Cities, Gentlemen.*

♂ signifieth in	Matters.	Law suits Controversies, Quarrels, Debates, Warres Warfare, valiant actions, Alchimy, Handicraft Trades, working with Iron, or by fire; Tyrranny, Oppression, Violence, Horses, Horsmanship.
	Persons.	Contumelious, Seditious, Conspirators, Theeves, Ireful, Cruel, Impudent, Bold, Irreverent, Backbiters, Chirurgions, Colonels, Captaines Souldiers, Gunners, Founders, Serjants, Cutlers, Blade-smiths, Advocates in the Law, wrangling fellowes.
☉ signifieth.	All manner of great matters, as	Kingdomes, Commonwealths, Nobility, Magistracy, Magnanimity, Fortitude, Honour, Rule or Government, Preferment, Office, publick employments, Stipends, Pensions.
	Persons.	Emperours, Kings, Dukes, Marquesses, Earles, Barons, Knights, Magistrates, ambitious, desirous of Honour and Preferment, any man in authority.
♀ signifieth	In matters of the World,	Love, Mercy, Affability, Curtesie, Gifts of Friends, and from or by Women, Wedlock, Dowries, Jewels, Lechery, Ryot, Gaming, Cards, Dice, Playes, &c.
	Persons.	Compt and delicate person, mild and amiable, Dances, Musitians, Poets, Painters, Semsters, all curious Professors, or of delicate invention, tending to adorn Women; the Wife, the Mother, Sweet-heart.
♃ signifieth.	In affairs of the world.	Contracts, Negotiations, all manner of subtil Arts depending upon a sharp Fancy, or upon speech, invention of new Arts and Devices, Divination, Geometry, Astronomy, Astrologie, Curiosities, the Liberall Sciences.
	Persons.	Philosophers, Schollers, Scriveners, Gravers, Chancellours, Merchants, all sorts of witty & ingenious Tradesmen, Atturnies, Orators, Historiographers.

All

☽ signifieth.	In matters of this World,	*All things which abound in moysture, the Sea, Rivers, Study of Histories, Embassages, Navigations, long Journeys Water, Fishing, brewing Ale or Beer, boyling of Allum, making Salt &c.*
	Persons.	*Queens, Empresses, Princesses, Widowes, the Commonalty or vulgar People, who are in continuall motion; Saylers, Footmen, Messengers, Embassadours, Fishermen Vagabonds, faint hearted people, Watermen the Mistress of the house, the Mother.*

The nature of the Signes are as followeth.

Fiery, signifie profit by such things as are made by fire, or by rapine and contention: Earthly, from the profits of the earth. Aëry, Windmils, gifts of Magistrates: Watry, by Watermils, Fish-ponds, Navigations. *Saturnine* profit is from the earth, Corne, Metall, usury of Moneys: *Joviall*, from publick Office, or Church preferment: *Martiall*, from contentions, and works done by fire: *Solar*, from Kings, Princes, and their gifts: *Venereall*, from Women: *Mercuriall*, by Wit, industry, Merchandize, Journeys, Embassages.

The nature of the Houses.

First House.

Signifies Wealth, acquired by the Natives proper industry.

Second House.

It shews Wealth and Substance are necessary to support the Life of man, and also Houshold stuffe, gain procured by the Natives own labour.

Third House.

Signifieth, brothers, Sisters, Kinsfolks, neer Neighbours, short Journeys, Hospitality, sudden News or Novelties.

Fourth House.

It hath Signification of the Father, of Lands, of Patrimony, immovable Goods, Buildings, Foundations, Fields, Pastures, Villages, Treasure obscured any where, all manner of Mynes, or profit out of the Bowels of the Earth, Husbandry.

Fifth House.

Children male and female, Gifts, curious Apparell, Banquets, Playes, all pleasant things.

Sixt House.

Any thing which portends or signifies Sorrow or Care, hurts of the Body or Members, Servants, small Cattle, Uncles and Aunts on the Father's side; Sickness, Medicine or Physick, Bees, Doves, Geese Hens, Swine.

Seventh House.

Hath signification in Marriages, Women, Partnership, Law-suits, Forraign affaires, publick Enemies, Thefts, Rapines, all manner of Wars, &c. Seditions.

Eighth House.

Death of people, Dowry or Joynture of the Wife, Estate of Women, unexpected Inheritances, Poysons, deadly Fears, Legacies.

Ninth House.

Religion, or Godliness, Sects of Religion, Dreames, long Journeys or Voyages, Church men, and things appertaining to the Church, Epistles, Wisdom, Science, Learning, Schollership, Embassages.

Tenth House.

Government, Kingdomes or Principalitys, Office, Power, Command, Honour, publick Magistrates, publick Administrations in the Commonwealth, Trade, the severall kinds of Professions, it peculiarly denotes the Mother, the Natives proper Vocation.

Eleventh

Eleventh House.

Happy Conclusion of any Business, Friendship, support of Friends, profit arising by Office or Preferment, Hope, Comfort, Promotion by commendation of Friends.

Twelfth House.

This is malus Dæmon, *hath signification of sad events, it's the house of Sorrow, Anguish of minde, Affliction, Labour, Poverty, Imprisonment, private Enemies, Impostors, greater Cattle who are fierce and hard to be ruled, Harlots, Horses, Cowes, Oxen Buls.*

But to put all this into practice, you must do thus, if you would know from whom or whence the Native shall obtain Wealth, or from whom loss or damage shall proceed: In the first place, consider the fortitude of the *Significators*, and how many of them are strong, and whether more of them be well fortified, or weak and unfortunate: for if all prove strong and fortunate, as it seldom doth, then judge according to the nature of every Planet, and house wherein they are, that the Native shall have furtherance either to procure an Estate or Fortune, or Meanes given him by people, signified by those Houses, whereby he may encrease his store: If all the *Significators* be not strong, but the greater part, then judge according to the Sign and house they are in, together with the Nature of the Planets: judge loss in Estate or hinderance, from acquiring a *Fortune* from the Planets who are weak, and from the houses they are in; as if the impedting Planet be in the third, judge or describe the Planet for his person, the house tels you he is a Brother, Kinsman, *&c.* for it may, and doth so happen, that a man for the greater part of his life, may be ever on the getting hand, or ever encreasing his fortune; yet in some yeers, and at sometimes, he may receive prejudice or losse, which notwithstanding shall not much harm him, because of the strength of the generall *Significators* which do promise Wealth. You may judge in the same manner, when all the *Significators*, or the most of them are weak, and but few of them fortunate, for then doubtlesse, though at sometimes he may thrive, yet the generall

The practicall Part.

generall infelicity of the plurality of *Significators*, suffer him not to lay up much. So that it's but varying your judgment, and you may know by whom or what things the Native shall encrease, by whom receive losse.

If there be as many *Significators* of Wealth imbecill as strong, they intimate a kind of unconstant Fortune, and that the Native shall at this time, by such Men and such Commodities or meanes, encrease his Estate; and at other times by such or from such, impoverish himself, so that he shall neither abound with Wealth, or ever be in any distresse for want of subsistence: for consider in what condition of fortune his *Ancestors* left him, and it's probable you finde him in the same condition, neither very much augmenting his private fortune, or by any neglect or ill husbandry of his own diminishing his Patrimony.

CHAP. CXVI.

If the Native shall attain his Estate by just meanes, or indirect dealing.

THe resolution of this Question depends from the nature of the *Significators* of Estate, who are either good or evill.

A benevolent *Significator*, we name that Planet who is either benevolent by nature, or posited in the Dignities of a good Planet though naturally he is maleficall; in which manner of judgment you must make commixtion according to discretion: For,

When the benevolent Planets are Significators of *Riches*, and do not partake in any evill aspect with the malevolent, then the Native shall obtain Riches by Warrantable and lawfull meanes, and not indirectly.

If the Infortunes be Significators, and have no correspondency with the benevolent, they pronounce the contrary; so do they also, when either Retrograde, Combust, Peregrine, or otherwise much afflicted.

If a benevolent Planet be Significator, yet posited in the essentiall Dignities of Infortunes, then the Native will obtain

an

an Estate by direct or lawful courses, as also, by indirect and unlawful meanes; judge the same, if the benevolent planet be Combust or Retrograde.

The same manner of judgment shall you give if a malevolent planet be *Significator* of an Estate, and placed in dignities of a *Fortune*.

If a malignant planet by nature is *Significator* of Wealth, and constituted in the Dignities of the *Fortunes*, and yet notwithstanding shall be Retrograde or Combust, because that then the evill is conduplicated, the Native shall attain more of his Estate by unlawful or indirect proceedings, then by lawful or warrantable.

On the contrary, if a good planet be in the Dignities of the *Infortunes*, Retrograde or Combust, the man thrives more by unwarrantable meanes then otherwise.

So that you see this judgment depends upon four Considerations.

First, *from the nature of the Significator, whether good or evill.*
Secondly, *from the nature of the Sign he or they occupy.*
Thirdly, *from his or their being or not being Combust.*
Fourthly, *from being Retrograde or not Retrograde, for accordingly he promises good or ill, warrantable or indirect meanes.*

In all this judgment; determine according to the plurality of testimonies, wherein you must have some recourse to the aspects of the *Significators* with other planets; for let us admit ♃ to be Lord of the second, or *Dispositor* of ☉, and that ♄ out of the sixt house doth cast his □ aspect unto him, let us imagine that ♃ is extreamly fortunate and essentially dignified, which is a most assured testimony that the Native shall be very rich; yet notwithstanding, he shall receive prejudice from some of his Father's Kinred, or from a Servant or Servants, or by dealing in small Cattle: and if you will know at what time he shall receive such prejudice, then observe when either ☉ comes to the Termes, □ ☌ or ☍ of ♄, and the Native of sufficient age, or capable of dealing in wordly affaires, and the time shall be then of his damage from such men or things, or neer that time,

and herein direct the ☉ Converse and Direct: or again, he shall receive detriment from such a party as before nominated, when the Ascendant comes to the evill aspect of ♄; and this Direction fals out to be in the second house: or when in a Revolution he finds ♄ in his second house, in any ill aspect to the Lord of the second or ☉ in the *Radix*.

The benevolent Planets, or the *Significators* moderately fortified when they are in any evill aspect of the *Infortunes*, have some participation in their influence and nature, the *Infortunes* assisted with the propitious aspects of the *Fortunes*, lose much of their evill influence.

The nature of the *Significators*, when but moderately fortified, is ever inconstant, and doth manifestly expresse either good or ill, at what time the *Significators* do meet with any of the Termes of that or those Planets, who in the *Radix* did impedite or afflict the *Significators* of Substance: He that with judgment will well pensitate what precedes, may frame a considerable judgment upon what was promised in the front of the Chapter.

CHAP. CXVII.

If the Estate of the Native *shall continue, or be Durable.*

FRom the principall *Significators* of Substance we derive this manner of Judgment, and he is ever that Planet who is posited in the second, if essentially dignified: if this Planet be benevolent, powerfull, and, as I said, essentially qualified in dignities, his Wealth will continue and remaine without any disturbance, all his life time.

If that Planet be weak, his Riches will continue, but with great hazard, so that he shall finde much difficulty to attain, and as great labour to preserve them; for many times he shall get good store of Wealth, and suddenly again shall lose somewhat equivalent unto it.

If an *Infortune* be in the second, consider if he be strong or weak: if he be potent, the estate shall continue, but with difficulty,

culty, yet he shall be subject rather to lose then lay up: if he be unfortunate, his Fortune shall not continue, but be overthrown and come to nothing: When Planets are but moderately fortified, frame your judgment accordingly.

If many Planets be in the second house, that Planet is chiefly to be preferred who is most powerfull, according unto whose nature you must judge.

If no Planet be in the second, which many times appeares, prefer that Planet who is Lord of the second house, and *Dispositor* of ⊕, and thereafter consider of the Wealth or poverty of the Native.

If you require the time, *viz. About what part of his life, or when the Native may expect Wealth or the goods of Fortune?* though it's best discovered by the *Significators* and ⊕ directed to benificall *Promittors*, unto the ✶ △ or ☌ of the Lord of the second, or *Dispositor* of ⊕ or Planet in the second, and their severall aspects: Yet if any desire to know in a generall way, let him consider in what quarter of Heaven he finds any of the aforesaid *Significators* of Riches, and especially him that is most fortified; for if he or they are placed, or the greater part of them, betwixt the Ascendant and tenth house, then the Native shall have an Estate or augmentation of Riches in his youth: If they are posited in the ninth, eighth or seventh, in his Manhood, or at those yeers when he is of full age, or from twenty five, to thirty five or forty: if they are in the sixth, fifth or fourth, then more neer to old age, or after forty, and before he be fifty five: if they are in the third, second or first, then towards his latter end. In this judgment you ought well to consider, whether the Native may probably live many or few yeers, and accordingly to divide that time, and so poynt out the time of his accesse to Riches.

The *Significators* Orientall of the ☉, argue quickneſſe, and the time sooner; Occidentall of the ☉, neerer old age; Retrograde Planets signifie the same thing, *viz.* they retard; the Planets direct and swift in motion, hasten the time: If Directions concur with the time limited, hereby the judgment you frame will prove more certain, and you may be more confident.

♄ ☌ or ☉ are ill posited in the second; and very bad it is

when you finde the Lord of the second Combust, and ⊕ unfortunate, it usually portends confiscation of Estate, banishment, *&c.* the *Luminaries* applying to Planets in angles, the Native continues in Estate as he was left by his Ancestors; but if they apply to Planets in cadent houses, he diminisheth his Paternal stock: *Oculus* ♉, *Cor* ♏, *Caput Medusæ* with ⊕, or joyned to his Lord, expresses loss of Riches, and threatens poverty. He who hath estate designed by ♄, will be covetous. But when ☉ and ☽ have signification, then not so: If any of the *Infortunes* behold the *Significator* of Substance, and both be Retrograde, Cadent, Peregrine, in Signes of contrary nature, the Native will be perpetually poor.

Judgments upon the third House.

Of Kinred, viz. *Brethren and Sisters.*

HEE that would judge generally of Brethren and Sisters, ought to frame his conjecture especially from the Nativity of the first born, for that doth best manifest the number of Brethren and Sisters, which shall after the Birth succeed or be born: But if the Nativity of the first born cannot be had, and yet the Native is desirous to know somewhat of the condition and quality of Brethren and Sisters, they may follow the rules subsequent, wherein, first, I declare *Whether the Native shall have Brothers or Sisters*: Secondly, *What shall their condition be*: Thirdly, *Whether the Native and they shall live in unity and concord*, &c.

CHAP. CXVIII.

If have Brethren or Sisters.

THE *Significators* of Brethren and Sisters in every Nativity are.

First,

First, *The third house from five degrees preceding the cusp untill five degrees of the succeding house.*

Secondly, *the Lord of the third house, and Planet or Planets intercepted therein, if any be.*

Thirdly, ♂ *who is ever a generall* Significator *of Brethren, but the* ☽ *of Sisters.*

If therefore all these *Significators* or the greater part of them be such Planets as we terme fruitful, and posited in prolifical Signes, they discerne many Brethren and Sisters: If the *Significators* be barren Planets, and in barren Signes, they declare few or none at all.

If testimonies of mediocrity happen, *viz.* that a barren Planet be in a fruitful Sign, or on the contrary, then is there foreseen but a small number, or a meanness of Brethren and Sisters; which is either encreased or diminished, according to the number of *Significators* and their potency, as they exceed either in testimonies of sterility, or fruitfulness.

We call the Fruitfull or Prolificall Planets, ♃ ♀; *and some do adde hereunto* ☽, *being of the nature of* ♃ *and* ♀.

Sterill or barren Planets are ♄ *and* ♂, *as also* ☽ ☿, *being of the nature of* ♄ *and* ♂.

The Luminaries *shew a mediocrity, yet the* ☉ *is more neer to Barrenness, by reason of his excess of heat; the* ☽, *in regard she is moyst by nature, is more fruitfull then barren.*

☿ *is indifferent, and argues plurality, where joyned with fruitful Planets; the contrary when ponted with barren; for he assumes the nature of that Planet with whom he is in configuration:* Wherein you must regard the quality of the aspect, a ♂ being preferred before a △, a △ before a ✶, a ✶ before a □, a □ before an ☍, so also a Partil aspect before a Platick.

Nature of the Signes in Judgment of *Brethren.*

♈ *By reason* ♂, *a sterill Planet, hath that for his house, and the* ☉ *for Exaltation, is rather a Sign of Barrenness then otherwise.*

♉ *Is reputed more fruitfull then barren, being the house of* ♀, *who is fruitfull, and the exaltation of* ☽.

♊ *Is adjudged barren, being the house of* ☿, *who discerns nothing of himself.*

♋ *Is a fruitfull Sign, it being the house of the* ☽, *and the exaltation of* ♃.

♌ *Is reputed barren, being the house of the* ☉, *and Lyons bring forth Young rarely.*

♍ *Hath the name of a barren Sign, for Mayds of themselves produce no Births, &c.*

♎ *Rather a Sign of fecundity, it being the house of* ♀, *and* ♄ *his exaltation.*

♏ *Though the house of* ♂, *yet generally accepted for fruitfull.*

♐ *Ever conceived fruitfull, because the house of* ♃.

♑ *A Sign of few children inclining to barrenness.*

♒ *Without doubt more fruitfull then barren.*

♓ *Very fecund and prolificall, being the House of* ♃, *and exaltation of* ♀; *it's Sign of many Children.*

CHAP CXIX.

Of the Fortune and condition of Brethren.

FRom the affection of the *Significators* we judge of their Fortune; for if all, or the greater part be strong, they intimate an happy condition, long life, honour and Wealth to the Brothers and Sisters, and that the Native may have good thereby: the contrary is signified when the *Significators are weak*, &c.

If part be weak and part strong, then some of them shall have a moderate Fortune, others many Adversities. This is also diligently to be observed, if either all, or the greatest number of *Significators* be strong, and amongst these ☽ well fortified, and ♂ prove weak, it argues the Sisters shall be more happy then the Brothers: But on the contrary, if ♂ be strong, and the ☽ weak and afflicted, it imports the Brethren to come to better preferment, and to live better then the Sisters.

CHAP.

CHAP. CXX.

Of the unity or concord of the Native with his Brethren and Sisters.

IF a benevolent aspect be between the Lord of the first and third, it signifies concord and mutuall good will amongst them, *viz.* betwixt the Native and his Brethren and Sisters: if a □ or ☍ happen betwixt them, there's no sign of concord to be amongst them: if no aspect at all happen, no love is like to be.

What is said of Brethren and Sisters, and their mutuall good will each to other, may be applied to Kinred, Neighbours, or Consanguinity. I usually do finde, and I do not remember that I ever failed, in whose Nativities I finde ♄ Peregrine in the third, or ♂, or the ☽ ☾ posited therein, there did unexpectedly arise many unkindnesses, much controversie, and all manner of occasions whereby the Native was perpetually disturbed in his manner of living, by his own flesh and blood, *&c.* The Lord of the Ascendant in □ or ☍ of ♄ or ♂, or both, there's but little love to be expected amongst the Brethren: If the Lord of the third be ♂, and behold the Lord of the Ascendant with a △, and by Reception, the Native shall agree well with his Brethren, though they dissent amongst themselves. Lord of the third in the Ascendant, agreeing with the Lord of the Ascendant, or in mutuall Reception, or one Planet Lord of the third and first, there's like to be great concord betwixt the Native and his Brethren: The Native shall have benefit and profit from his Brethren or Sisters, or Kinred, if the Lord of the third be joyned to ⊕ or his Lord, in good places of Heaven: ☽ in the third, and Lord of the second Combust, shew, the Native will receive prejudice by or from his Brethren, in his Estate: ♈ or ♎ in the first, argues, the Brethren poor conditioned, or else enemies: ♉ or ♍ argues powerfull Kinred or Brethren, but not helpfull, rather enemies: ♌ or ♒ in the first, the Brethren either dissent, or stir up trouble to the Native: ☿ in ☍ to ♂ notes disagreement. What is spoke of Brethren, understand of Kinred and Neighbours.

CHAP.

CHAP. CXXI.

Number of Brethren.

TAke that from the Sign of the third houſe; if it be prolifical, and his Lord alſo, ſay the Native ſhall have many, and ſo the contrary: So many Planets as behold the third houſe or his Lord, out of Maſculine Signes, ſo many Brethren are deſigned; if they be in feminine Signes, then ſo many Siſters: If the Planets that are *Significators* behold one another with good aſpects they ſhall live; if with ill aſpects, they dye. ♂ Combuſt, imports few Brethren, and the death of the younger, if any be: the Lord of the third Combuſt, or ☉ in the third houſe, or in ☌ of ♅, ſignifies few Brethren, and that they will not live long: ♄ or ♅ in the firſt houſe, he that is then born is either firſt born, or will live beſt of all the reſt: ♄ or ☉ in any of the Angles in their Eſſential dignity, or if the Lord of the Aſcendant be of the three ſuperior Planets, and in the third houſe, or if the Lord of the third be an inferiour Planet, and in the Aſcendant, he that is then born is either the firſt born, or ſhall live in the beſt manner of them.

The *Ancients* here in the judgments of this houſe, do in a manner quite deſert *Ptolomey*, who requires judgment from the Sign of the mid-heaven, being the Mothers houſe, and diurnally from ♀, nocturnally from ☽, and from that houſe ſuceeding the mid-heaven, which muſt needs be the eleventh of Figure. And he ſaith, if Benevolent planets behold thoſe places, we may predict many Brethren. Herein, without doubt, his meaning was, if the Native enquire whether he ſhould have more Brethren or Siſters by the ſame Mother he was born of, it hath ſome probability of truth and reaſon in it then: Otherwiſe the manner I have preſcribed is the more generally followed, and more rational: and therein *Ptolomy* ſtands ſingle, neither followed by *Greek Jew*, *Arabian*, or *Latine*. *Stultum eſt abſque demonſtratione præ aliis uni Credere.*

Judgments

Judgments upon the fourth House.

Concerning Parents, &c. And Patrimony of the Father.

THE *Significators* of the Father in every Geniture are: First, the fourth house; secondly, the Lord thereof: thirdly, the ☉ in a diurnal Geniture, ♄ in a nocturnal: fourthly, the Planet or Planets in the fourth are considerable. These *Significators* or the most of them strong and fortunate, in good aspect of ♃ or ♀, shew the happy condition of the Father after the Childs birth. *Of the Father.*

If the *Significators* be unfortunate and impedited, they shew the dejected and low condition of the Father, and that he is subject to many misfortunes, *&c.*

If some be strong and others weak, and they tend to a mediocrity, then the Fortune of the Parents are intended or remitted according to the nature of the Planet or Planets occupying the fourth house; and if there be many therein, he that is most dignified shall be preferred in judgment. But these judgments are best drawn from the Fathers own Nativity.

If in the fourth house, you finde fortunate Planets, and their Lords in angles or succedants, well disposed, in no aspect to the *Infortunes*, you may judge the condition of the Parents laudable and good: but if the *Significators* be in cadent houses, and unfortunate *stars* in the 4th; or if the Lords of the places beforesaid be afflicted of the *Infortunes*, you may predict, the Parents are subject to many misfortunes: and do you judge the greatness of their happiness or misfortune by the strength or debility of the *Significators*: The Lord of the fourth in Reception with the Lord of the Ascendant, or in △ or ✶ with him, argues a flourishing condition in the Father.

☉ or ♃ in the fourth, argue the Father to be a man of good quality; if the Planet who signifies the Father be in an angle or succedant house, and in his own house or Exaltati-

on, it generally denotes the Father to be a man of esteem and quality.

☉ ♄ ♂ and ☿ in the fourth, shew the Father will live but a while.

If ♃ and ♀ by any application or aspect are in configuration with ☉ or ♄, and that there be any friendly aspect betwixt them, both of them being strong, they promise long life to the Father: ☉ with ☊, and the ☽ in the fourth, shew the Father to be of good Parents, but the Native not long lived.

☉ better dignified then the ☽, shew the Father better descended then the Mother; and so the contrary. ☉ and ☽ in ♂ in a masculine Sign, shew the dignity of the Father, but short life to the Mother, and that before the Father.

☉ or the Lord of the fourth being peregrine in the twelfth, shewes a Father of a very low condition: ☉ in ♂ with ♌ and cadent in a *Bestiall* Sign, shewes abject Parents: ☉ and ♄ in cadent houses, and in ♂, shewes short life to the Father; ♄ infortunating ☉, the Father dyes of Melancholly, *&c.*

CHAP. CXXII.

Of the Mother.

THe Mothers *Significators* are, first, the tenth house; secondly, the Lord thereof, thirdly, ♀ in a diurnal Nativity, ☽ in a nocturnal; fourthly, a Planet or Planets in the tenth house.

All or the major part of these *Significators* well constituted in the Figure, *viz.* in good houses, or essentially dignified, prenoteth good unto the Mother, according to the quality of the Family from whence she is derived, and this after the Birth of the Child, whose Nativity you may handle: But if the *Significators*, especially the ☽, be extreamly afflicted, or very unfortunate, it imports much misery or Sickness unto the Mother, or else incumbred with many inconveniences and distractions; by examining the *Significators* both of Father and Mother, you may easily discover whether the state of the Father or

or Mother is like to be more happy, whether you have regard to the Goods of Fortune, Body or Minde: for this is a general rule, that whose *Significators* are best fortified, their condition is most happy. The quality of what is good, or may advance either Parent, it signified by ♃ or ♀; what may prejudice them by ♄ or ♂, the houses wherein they are posited considered: ♂ afflicting the *Significator*, then *Martiall* men or things do hurt; if ♄, then *Saturnine*; respect the house as aforesaid; So also, the *Orientality* and *Occidentality* of ☽ and ♀; *Orientall*, the *Fortunes* more hurt the Life; *Occidentall*, the Estate. The happy condition of the Mothers *Significators*, shew her good state: the Father's *Significators* well dignified, argue his good fortune and prosperous condition.

☽ or ♀ in the tenth, in good aspect with ♃, it argues the Mother her health and happy state, ☽ or ♀ in ♂ with ♄ ♂ or ☿ in the tenth or fourth, signifie she will not live long.

If the ☽ be fortunate in her own house, or in Exaltation in an angle, or succedant house, and be assisted by ♀ her ✶ or △, or else ♃ do aspect her, the Mother is like to live long and happily,

☽ and ♀ in abject places of the Figure, *viz.* one in the twelfth, the other in the sixth, shew the Mother to have been a servant.

♄ or ♂ afflicting the ☽ by □ or ☍, they also slow in motion, and removed from the angles, shew a sickly mother: if the ☽ and they are swift in motion, and ☽ and ♀ in the first or tenth, second or eleventh, they shorten the Mothers life: ☽ *Orientall*, afflicted of ♄, shewes, Fevers, Agues, Trembling or great Feares, unto the Mother: ☽ *Occidentall*, and so afflicted, declares many Diseases: Death by some Impostumation in her Secrets, as the Matrix, Reines, *&c.* ☽ in ☍ of ♄, prenotes Death to the Mother by continual Sickness, and the Chollick.

CHAP. CXXIII.

If the Mother had difficult Travell in the Natives Birth, or may live after it.

SIgnes of oblique ascentions, as ♍ ♒ ♓ ♈ ♉ ♊, in the Ascendant, any *Infortune* afflicting it with □ or ☍, or ♑ therein, argues a dangerous Labour to the Mother.

Signes of long ascentions in the *Horoscope*, with the aspect of the good Planets, or ♋ therein, declares easie Births.

When the *Fortunes* assist the ☽ by ☌ or aspect, or the ☉ or ☽ in a masculine Sign of right ascention, which are ♌ ♎ ♐ in mens Nativities, but in ♉ ♍ ♏ in womens; the Native hath a facill and easie egress out of his Mothers Womb.

The *Infortunes* in the twelfth, portend the slow progression of the Native from his Mother, and her great perill in Child-bearing.

The ☽ in an oblique Sign with a Retrograde Planet, or stationary, or of slow motion, the Mother was long in Travel of the Native.

If the Lord of the tenth be in the eighth, it may be doubted the Mother will dye of that Child-bearing.

CHAP. CXXIV.

Whether the Native will enjoy the Estate of his Father; and whether he shall waste or consume it.

THe ☉ conjoyned to ♃ or ♀ by day, or ♄ and ☽ to the same Planets in a nocturnal Nativity, or in good aspect with them, especially in the second or fourth, or if they have dominion in the fourth, they signifie a good Patrimony to descend to the Native, that he will make good improvement of it, and exceedingly augment his Paternal Inheritance: But ♂ in like manner afflicting either the ☉ by day, or ♄ in a night birth, and no benevolent aspect of the *Fortunes* intervening to impede

impede that aspect, the Native will then dissipate his Father's Estate.

Again, if the ☽ in a nocturnal birth be diminished in light, and be also impedited by ♂ or ♄, and the Lord of the second in like manner, or the Lord of the fourth and that house be afflicted, and together with this, the second house and Lord thereof unfortunate, these do all argue, the Native will waste his Patrimony, and bring it unto nothing.

♄ in the twelfth with the Lord of the fourth, and both Peregrine, the Native consumes the Father's Estate; so when *Infortunes* are in the fourth, and the Lord of the fift with them unfortunate: ☉ and ♂ in ♂, Peregrine, afflicting the second house, argue the same.

CHAP. CXXV.

Of the mutuall agreement of Parents.

IN diurnal Genitures consider the ☉ and ♀, and judge according to their configuration or mutuall reception of each other, of the mutual Love of Parents; for if ♀ be fortunate and going to Combustion, it's an argument the Woman will endeavour to please her Husband; if she be Retrograde, Peregrine, unfortunate, and separate from ☉, judge the contrary, *viz.* that she will be stiffe-necked, disobedient, *&c.*

In a nocturnal *Genesis*, consider ♄ and ☽, and how they aspect each other; if with a benevolent aspect, you may predict Love, Unity and Good-will; and so the contrary, when they are in □ or ☍, *viz.* they will perpetually disagree: if the Lord of the tenth be in ☍ to the Lord of the fourth, they disagree: an *Infortune* in the tenth, the Mother is the cause; in the fourth the Father is ill conditioned, *&c.*

CHAP. CXXVI.

Of the Parents mutuall love to the Native, and which of his Parents shall best love him.

THe general *Significators* are first to be considered; as in a diurnal Nativity, for the Father ☉, for the Mother ☽: these two *Significators*, if they behold the Lord of the first, or the *Horoscope* it self with a ✶ or △ aspect, there's then like to be love and concord betwixt the Native and his Parents.

In a nocturnal Nativity, consider for the Father ♄; for the Mother ☽: If they behold the Lord of the *Horoscope* with a friendly aspect, you need not doubt but there will be love and Unity betwixt the Parents and Native.

If they cast their □ or ☍ to the Lord of the Ascendant, that aspect denotes much discord to arise betwixt them.

You must ever observe, that if the ☽ or ♀ do cast their ✶ or △ to the Lord of the Ascendant, and not ♄ or ☉, that then the Mother will best affect the Native; and so judge when contrary aspects happen, or when there is mutual reception betwixt the Lord of the Ascendant, and either of the *Significators* of Father or Mother: observe with whom the reception is, and from that Parent signified by that *Significator*, the Native shall have most affection.

Regiomontanus hath taught how to extract the Fathers Nativity from the Sonnes, in *Problem.* 24. and it hath been much used by some excellent *Astrologians* of this Kingdom: the manner briefly is thus; If the Geniture be by day, and the ☉ not upon the cusp of the tenth or fourth, take his Circle of position, and under that *Pole* let the degree of the ☉ be your Ascendant, substract 90. degr. from the oblique ascention of the ☉, and it gives you the right ascention of the Mid heaven; see what the *Poles* of the other houses are by *Regiomontanus*, pag. 175. and by a continual addition of 30. degr. to the right ascention, seeking what degree of the Ecliptick answers to the oblique ascention thereof, you attain the cusps of the eleventh, twelfth, second, third houses, and then the Figure

is

is as easily erected, as by having the true place of the Nativity, *&c.* place all your Planets therein accordingly.

CHAP. CXXVII.

Of the significations in a Nativity, of great Fortune to be obtained out of Mines.

WHen ♄ is Lord of the fourth house, or posited in the fourth house, either in his Exaltation or house, and is Direct, swift in motion, and in configuration, by a benevolent aspect, with the *Fortunes*, it demonstrates the Native shall acquire an ample Fortune by managing Quarries and Mines where Mettals, Coales, Stones or Minerals are to be obtained; the more potent he is, the more Gain may be expected, and more evidently the effects will appear.

The Lord of the fourth house received by either of the *Luminaries*, or the Planet that disposeth either of the Lights, with mutual Reception, imports abundance of Wealth by meanes of Mines, whether Coale-mines, Quarries, Lead-mines, *&c.* Iron-mines, or the like.

♃ in the fourth in ♎, promiseth the Native much Wealth out of the Bowels of the earth, by Tyn especially, and argues a good Inheritance, or personal Estate from the Father: without doubt in this judgment ♄ is most to be preferred when he fals to be in the fourth house in ♒, and ♃ shall then be in ♎: ♂ in the fourth house in ♏, and ☉ in ♈, is absolutely very promising for the Native to deal in Iron Mines, Silver Mines, or in Gold Mines.

For to be fortunate in Coale-mines or Lead-Oare, it is requisite that ♄ be in an earthly Sign, in some good aspect of ☉ ♂ or ☿, and he either in the fourth, or having a good aspect to those Planets posited in the fourth.

The

The sixt House, and the *Judgments* appertaining unto it.

Of the Infirmities and Diseases of Bodyes.

THE Health of Body is known according to the Method following:

First, from the Sign ascending and his Lord, who signifie the Life and Temperament of the Native.

Secondly, from the ☉ and ☽, for the ☽ ruleth the humours, the ☉ the Spirit vitall; if strong, they promise Health; if evill, then Sicknesses.

Thirdly, from the sixt house, and Lord thereof.

Fourthly, from the Planet or Planets in the sixt.

Fiftly, from the seventh house and his Lord, it being opposite to the Ascendant.

Three things are materially considerable in the Significators.

First, whether they be strong or weak, or in aspect with the *Fortunes*, or not joyned with fixed Stars of ill influence.

Secondly, whether they be free from the evill aspects of ♄ and ♂.

Thirdly, whether the Temperament be equal or unequal.

If you finde all or most of the *Significators* well fortified, and free from the hostile aspects of the *Infortunes*, and not conjoyned to malevolent fixed Stars, they signifie sound Bodies, and strong, and not like to be much afflicted with Sickness; for it's strongly maintained, if the Sign of a *Fortune* ascend, and it is free from the ill aspects of the *Infortunes*, and the ☽ strong, and not any way afflicted by the *Infortunes*, you may hope the Native will not be sickly.

But on the contrary, if you finde all or most of the *Significators* weak and unfortunate, or afflicted by the malignant Planets

nets or their aſpects, or elſe Peregrine, Combuſt, *&c.* or moſt of the *Significators* in the twelfth, eighth or ſixt houſes, they render Bodies ſubject to many and grievous Infirmities hardly curable, *&c.*

APHORISMES uſeful for this Houſe.

IF the Aſcendant and the Lord of the Sign or Signes intercepted therein be unfortunate, or afflicted of the maleficall: Or

If the Lord of the Aſcendant be in the ſixt or twelfth, it argues a ſickly perſon.

He that hath the Aſcendant and all the Planets in Signes of one Triplicity, ſhall continually be tormented with ſuch Infirmities as proceed from the predominant qualities of that Trygon: if they be in watry Signes, with Flegme; in earthly, with Melancholly; in fiery, with Choller, Anger, Heat, Whelks or Pimples in the Face; in aery, abounndance of Blood.

The Lord of the Aſcendant applying to the Lord of the ſixt, argues the Native moſt negligent of his own Health.

☉ *In an angle, viz. the firſt or tenth, eſpecially in* ♋, *gives long life:* ☉ *in the ſixt, eighth, ſeventh or twelfth, ſometimes gives few yeers, much ſickneſs, many afflictions.*

☉ *and* ☽ *in* ♂, *for the moſt pars gives ill coloured people, lean, and, in age, very infirm, arguing many times Madneſs, or want of Underſtanding, and afflicted with ſuch Diſeaſes, the Phyſitians cannot diſcover or cure them.*

☽ *Afflicted by* □ *or* ☌ *of* ♄ *or with* ♌ *in the firſt or ſecond, ſhew the whole life to be infirm: Fixed Stars of the nature of* ♄ *joyned with the Lights makes lean and infirm people.*

He will be ſickly, and a weakling, that hath ♂ *elevated above* ♄: ♂ *in the ſixt, denotes ſudden, caſuall Diſeaſes, eaſily returning again; if in the twelfth, he afflicts, the body with extream weakneſs caſually and unexpectedly: An Infortune in the Nativity being Matutine, ſhews caſuall Diſeaſes or fals; if Veſpertine, long Diſeaſes,* ♂ *in the Aſcendant, inflicts the Face with wounds or ſcars.*

☍ ♄ *In the Mid-heaven hurts by ſudden and violent Fals, & doth al-*

so cast men from their Preferment. But to proceed according to our former method.

The more testimonies of health you finde, the fewer Diseases shall you judge the Native shall be troubled withall; and so for Infirmities: for if the major part the of the *Significators* be unfortunate, weak, or labour with any affliction, you may be sure the Native will have abundance of sicknesses.

Again, it followeth, that either ♄ or ♂ may be both the *Significator* and author of Diseases; as if either of them be Lord of the Ascendant or sixt house, and labour under both the evils of affliction, *viz.* if either of them be weak and infected of the other *Infortune*: Sometimes the *Significator* alone, as when he is onely weak, or onely afflicted by the other *Infortune*, and not otherwise: Sometimes as he is author alone of infirmities, *viz.* when he is not *Significator*, yet doth afflict the other with his □ or ☍ aspect. It's generally held, the other Planets may be *Significators* but not authors of Diseases; whereupon Authors have resolved, that *Fortunes* may be doubly afflicted, *viz.* by their own imbecility, and the malignant configuration of ♄ or ♂: if therefore the *Significators* are afflicted both these wayes, the effects depending upon them shall be more vehement; but if the *Significator* be afflicted only by his own imbecility, or onely by the evill aspect of the *Infortunes*, it threatens less evill; but yet evill: and verily the more apparent the effects will shew themselves, by how much the aspect is partill; and proceeds from a Planet angular.

Kinds and Qualities.

The kinds or qualities of Diseases are manifested from the nature of the *Significators*, who either are weak, or afflicted of the *Infortunes*, or else at sometimes are both in themselves impotent and afflicted by aspect.

Next, the quality of the Infirmity is taken or discovered by the Sign of the Zodiack, wherein the *Significators* are posited, so also from the nature of the *Infortune* who doth infect the *Significators*: lastly, from the nature of the Sign wherein the malevolent Planet is, who doth infect the *Significator*.

♄ *Signi-*

♄ Signifi-cator or Author of the Infirmity denote { *The right Eare.* *The Spleen.* *The Bladder.* *The Bones.* *The Teeth.* } The Infirmities of those Members are Cold; and such as do arise from deflux of humors to those members. { *Leaprosie.* *The Cancer.* *Palsie* *Consumption.* *Th. black Jaundies.* *Quartan.* *Dropsies.* *Catarres. Pain in the small guts.* }

♃ signifieth { *The Lungs.* *The Ribs or Sides.* *Grissels.* *Liver.* *Arteries.* *Pulse.* *Seede.* } The Affection of these Members. { *Shortnes of Breath or Inflammation of the Lungs.* *Apoplexies.* *Cramps.* *Pleurisie.* *Trembling or palpitation of Heart.* *Quinzy.* *Convulsions.* } Besides all such diseases as proceed from Wind, Stench or Putrefaction.

♂ signifies { *Left Eare.* *Gall.* *Reines.* *Veines.* *Secrets.* } As also, these Diseases. { *The Plague. Impostumes.* *Acute Feavers. Yellow-Jaundies.* *Carbuncles. Fistulaes.* *Small-pocks. Falling-sickness.* *Flux. Tertian & quotidian Feavers.* *Wounds and scars in the Face.* } All Inflammatis Hot and Dry.

☉ signifieth { *The Brain.* *Sinews.* *Heart.* *Sight.* *Right Eye.* } The Infirmities of these members are { *Swoonings, Wringings at the heart and Stomack. Inflammations in the Eyes, proceeding from sharp choleric Humors. All manner of fluxes in the Eyes.* }

♀ signifieth { *The Matrix.* *Reines.* *Parts of generation.* *Paps. Throat.* *Loynes.* *Liver.* *Sperm.* } And the affection of these Members, { *Suffocation and passions of the Matrix. Gonorrea. Pissing disease. Priapism, or continuall standing of the Yard. Debility of the Liver, weaknes of Stomack. French-pox flux of the Stomack, viz. perpetual vomiting Blood-flux. Cold stomack.* }

☿ signifies

The Brain.	diseases of these Members are	Madness. Phrenzy.
Spirits.		Want of Sense.
Imagination.		Lethargie. Stammering.
Memory.		Impediments in the Speech or Tongue.
Tongue.		Hoarceness. Falling-sickness.
Hands & Feet.		Ptisick. Much Spittle.

☽ signifies

The Brain.	The Sicknesses of these Members,	Falling-evill.
Right Eye of a Woman,		Palsie.
Left of a Man.		Chollick.
Ventricle.		Menstrua's in Women.
Intestines or Bowels, or Entrailes.		Flegmatique Impostumations.
Bladder.		All Obstructions.
The Taste.		

Diseases the SIGNES signifie.

♈ *The Head, and parts thereof, Eyes, Eares, Face, Teeth, Beard, Deafness, Tooth-ach, scars in the Face, Freckles, Warts, Ring-worms, Tetters, Itches in these parts.*

♉ *The Neck, hinder part thereof, Throat and Voyce.*

♊ *Shoulders, Armes, Hands, shoulder-blades.*

♋ *Lungs, Breast, Ribs, Pappes, Liver, spleen.*

♌ *Heart, Stomack, Ridge of the Back, Sides, Diaphragma or Mid-riffe.*

♍ *The Belly, Entrailes, Mid-riffe.*

♎ *Loynes, Navill, Reines, Hammes, Buttocks, Bladder.*

♏ *Secrets, Bladder, Arse.*

♐ *Thighes, Hammes.*

♑ *Knees.*

♒ *Legs.*

♓ *Feet, Ancles.*

Every House hath also proper Diseases assigned unto it; of which you may be sufficiently informed in pag. 245. of our second part: by comparing one with another, you shall discover where and in what member the Native shall be infirmed, what the Disease, &c. Briefly, let him consider whether the *Significa-*

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or be happy or unhappy: secondly, the Sign he occupies: thirdly, the *Infortune* that afflicts the *Significator*: fourthly, the Sign he poſſeſſeth. From hence he muſt derive judgment of the quality and cauſe of the Diſeaſes the Native ſhall be ſubject unto; being ever mindfull, that the Planets *Significators* of diſeaſes above the earth, the Diſeaſe or Sickneſs is in manifeſt and apparent parts of the Body; but under the earth, in private or occult members.

CHAP. CXXVIII.

Of weakneſs in the Sight, or caſualties portended to the Eyes.

THE ☉ and ☽ in □ or ☌ of ♂ or ♄, or both, in Angles of the Nativity, argue danger to the Eye-ſight.

The ☉ or ☽ in the Milky way or in *Via Lactea*; which in the North part is from the 21 of ♊ to the firſt of ♋, and in the South part is from the ſeventh to the 17. thereof; and again, from the 22. of ♐ to the fift of ♑; or with Cloudy (or *cum Nebuloſis ſtellis*) *viz.* the *Pleiades* about the 24. of ♉; *Preſepe* in 2. 13. ♌, *Coma Berenices* in 16. ♍ *Cor* ♏ 4. 27. *Oculus* ♐ in 4. ♑, and others in the ſtream or wave of ♒, its commonly found true, that any Native, having the lights ſo poſited neer or with theſe fixed Stars, ſhall not dye before he ſuffer ſome defect, or hurt in his Eyes; and this blemiſh ſhall be inſeparable if the *Luminarie* who declares it is Angular.

Either if the lights in the Milky way with *Nebulous* Stars, and either in ☌ □ or ☍ of either of the *Infortunes*, portend blindneſs, if both lights are afflicted; the right eye onely if ☉ be ſo poſited, the left if the ☽, ♄ afflict, the blindneſſe will proceed from ſome *Catarrh*; if ♂, by a blow or ſome ſudden chance: the ☽ in ☍ with ☉, ſhe with cloudy fixed Stars, threatens hurt to the Eyes: ☉ in ☌ with ♂ in the eight, and the ☽ in ☍ to ♄, ſhe in a humain Sign, threatens blindneſſe and much ſickneſſe: ☽ with the girdle of *Orion* under the ☉ beames, the Native will at leaſt be blinde of one Eye. ☉ and ☽ in ☍, out of Angles, free from other misfortunes, uſually de-

notes Purblinde people or squint-eyed. So also when both ☉ and ☽ are with *Nebulæ* fixed Stars.

Defects in the Eares.

The two *Infortunes* pronounce debility in hearing, especially ♄, if he be in the termes and house of ☿, who principally governeth Aëry motions and affections, and this especially when ♄ is so posited and in the sixt or eight houses: From hence we judge, if ☿ be Lord of the sixt, and unfortunately placed in the Ascendant, and ♄ behold him with □ or ♂, or else if ♄ behold the sixt house with ♂, the Native will be deaf, or much defective in his sence of hearing: if the Lord of the sixt or the ☽ be weak, or the one *Infortune* impedited by the other, the Native will have much difficulty in his hearing. ☿ being Lord of the sixt or twelfth *Unfortunated* in the sixt, either declares the Native Deaf, or much afflicted in his Eares.

☿ Infortunate in the house of ♄, and placed in the tenth house, the *Infortunes* aspecting him, the Native will have small benefit by his sence of hearing; the more certain if the *Fortunes* interject not their benevolent aspects thereunto.

Impediments of the Tongue, from whence.

If ♄ and ☿ be with the ☉, and they both *Occidentall* of the ☉, and in an Angle, neither ♂ or ♃ aspecting them, there will be impediment in the speech or tongue.

☿ under the ☉ beames, and in no aspect with the ☽, in mute Signes; the Native will speak little, or be much defective in his Speech.

☿ Combust of the ☉, principally in the Ascendant, and in a mute or watery Sign; either the Native is mute or very silent, or hath much difficulty to deliver himself.

☿ Lord of the sixt infortunate in the Ascendant, or if he be in the house or term of ♄, and is placed in the first house or eight house.

☿ in ♏ in the termes and face of ♂, *viz.* in the first sixt degree

gree ; and the ☽ by ☌ behold him ; the Native will Stammer and have impediment in his Speech : ☿ being Lord of the sixt, and in a mute Sign, in ☌ to an *Infortune*, the Native will stammer in speech.

Its the greatest arguments of Stammering that may be, if the Lord of the Ascendant and the Lord of the Sign wherein he is exalted, and Lord of the triplicity of the Sign wherein ☿ is, together with the ☽, if they be all in mute Signes.

Of the Tooth-ach and cause thereof, from the Significators of Diseases.

Who hath ♂ in the Ascendant in ♏, its probable he looses all his great Teeth. I finde experimentally, those that have him in ♋ or ♓ in the Ascendant, do loose their great Teeth. ♄ combust of the ☉ in a watery Sign ; as in ♋ ♏ or ♓, shews great torment and pain in the Teeth ; and this more grievously when ♄ and ☉ are in the Ascendant or sixt house. In any other Signes, he rather shews extremity of pain from too frequent defluxe of Rhumes into the Jawe : without doubt the position of ♄ in the Ascendant in any Sign, except ♈ or ♒ is an assured argument of great pain in the Teeth : So also when he is in the seventh, for then he is in ☌ to the Ascendant. I have constantly observed, that where ♄ was in the Ascendant in an earthly Sign, except ♉, the Native had weak Teeth and destort, quickly perishing ; if he were in an Aëry Sign, the Native was much vexed with Tooth-ach, but seldom drew any Tooth : If he were in a Fiery Sign, then excess of heat caused the Tooth ach, but of themselves the Teeth rotted without much trouble or pain, save onely for a day or two.

Of the Falling-sickness and Madness.

You must herein with great judgement consider the *Significators* and their several mixtures, and understand that the *Epilepsie* or Falling-evill, is a Disease which is contracted from perverse, ill-affected, and contaminated humours, which either vitiate the Brain with superfluous and over much quantity,

tity, or else with pernicious quality; so that, who are afflicted with this Disease, do suddenly fall down, and foam at the mouth, a little time after, they do again raise up themselves, returning to their former Senses; this Disease is known from these four causes, as both *Albubater*, *Cardanus* and *Pentanus* affirm.

Falling-sickness. First, *when* ☿ *and the* ☽ *aspect not each other.*

Secondly, *or when they are in* ♓ *and* ♍, *in convenient houses, both to the* ☽ *and* ☿; *or when they are in the twelfth, sixt or eighth, and neither of them aspect the Ascendant.*

Thirdly, *when* ♄ *or* ♂, Saturn *in a nocturnall Genesis,* ♂ *in a diurnall, strong, out of an angle, doth afflict both* ☿ *and* ☽.

From whence Madness. Fourthly, *when* Saturn *by day and* ♂ *by night do dispose of* ☿ *and* ☽, *these configurations concurring, make an Epileptick person.*

What produces Madnesse or Fools, hath almost the same causes in *Astrologie*: From hence it is, *That he who is subject to the Falling-sickness, hath usually the* ☽ *in the Ascendant, in* ♂ *to* ☿ *and* Saturn: *He is also afflicted with the same Disease, in whose Nativity* Saturn *and* ♂ *are in direct* ♂; *the one in the Ascendant, the other in the seventh, or the one in the Mid-heaven, the other in the fourth.*

☽ *partilly in* ♉ *with* ☉ *and* ♂ *in the fourth, and* Saturn *either by his presence* □ *or* ♂ *afflicting the former Significators, the Native is not onely like to be subject to the Falling-sickness, but also to madness, or a disturbed Brain.*

☉ *an* ☿ *in the Ascendant in* ♂ *to* Saturn, *declares Epilepsies.*

☽ *in the seventh inclines more to the Falling-evill; in the first, to Foolery, or Madness, especially being there afflicted.*

If ☽ *be in the full, and then in* ♉ *with* ♂, *there's cause to suspect the Natives Judgment: if she be void of course, and with* Saturn, *she intimates Dolts and Asses, or men of little wit.*

☿ *with* Saturn, ♂ *and* ☿ *with the* ☽, *the Native will be a conceited Coxcomb.*

☉ *in* ♋, *the* ☽ *diminished in light,* ☿ *in* ♍ *or* ♉, *the Native will prove a very Asse or Widgeon.*

Of the Stone.

The Native who in his Nativity, if it be diurnall, hath *Saturn,*

turn and ♂ posited in the eighth or seventh house, or ♂ in the sixt in ♏ or ♎, in □ or ☍ to ☽, or ☽ in ♏ or ♎ in any ill aspect to ♄, *viz.* in □ or ☍, will be afflicted with the *Stone.*

♄ in ♏, notes the *Stangury*, or difficulty in pissing, *&c.*

When in ♉, the same.

Of the Gout.

The Infirmity of the *Gout* is deduced from the *Luminaries*, when they are afflicted by the ♂ or ☍ of the *Infortunes*, in Signes signifying Diseases, as ♈ ♉ ♋ ♏ ♑ ♒ ♓, so as either one of the Lights or one of the *Infortunes* have a house or Exaltation in the sixt or first; for this Constellation doth not onely intimate naturally a sickly constitution in Youth, but afterward the Gout, when the Native is arrived to more yeers.

The same Disease is signified also, when ♂ ♀ or ☽ in nocturnal Genitures are Cardinal, in ☍ to ♄, he being either in ♉ ♌ ♐ or ♓.

♄ in ♓, in ☍ of ♂ or ☉ or ☽, prenotes the *Gout*; or if he be in ♍ ♐ ♑, and in the twelfth or sixt houses, in □ or ☍ of ♂ ☉ or ☽, he declares the same.

Of Violent Fals.

Such chances proceed from the position of ♄ ♂ ♋ or ☉ in Aery Signes, neer some violent impetuous fixed Stars in the tenth house, as I have in many Nativities found true: if ♂ be in the twelfth in ♊ ♌ or ♎, the Native is like to be in great danger by Horsmanship, or four-footed Beasts, *&c.*

Some say, if ♄ be elevated above the other Planets in the tenth house; and be in ♂ □ or ☍ with either of the Lights, and have dominion in the Ascendant or eighth, the Native shall suffer much hurt in his Body by violent Fals.

CHAP. CXXIX.

Whether the Disease the Native is subject unto be curable or not.

IF benevolent Planets do aspect the places of the *Significators* with ⚹ or △, and the *Significators* themselves be in moveable

Signes, the Infirmities will be easily cured: if the *Significator* be in fixed Signes, and the Fortunes lend no aspect to the places of the Zodiack wherein the unfortunate *Significators* are, the Diseases will either be of long long continuance or hardly ever curable: the more neer the good aspect comes to the *Significators*, or the more partill it is, the more easie is the cure foreseen to be, *&c.* so the more remote, the worse and the longer time is required for cure. Three Planets signifie cures of Diseases, ♃ by Money and good Councell, ☿ by Medicine, ♀ by Magick naturall, Divine assistance, by chance, *&c.* so that when ♃ ♀ or ☿ are well fortified, and have either ✶ or △ to the *Significators* of diseases, they promise cure; but if the *Significators* of infirmities be in their houses or exaltations, there remains little hope of remedy.

CHAP. CXXX.

Of Servants or small Cattle.

THE *Significators* of ones Family, are, first, the sixt house and Lord thereof; secondly, ☿ a general Significator of Servants: thirdly, a Planet or Planets in the sixt: if these *Significators* or the most of them be benevolent by nature, or well fortified, it argues the Native shall have a great Family, many Servants, and they frugal and profitable for him: the contrary judge, when the *Significators* are evill by nature and unfortunate in the Scheam. In the same nature must you judge of small Cattle, *&c.* and of their profit unto the Native, *&c.* Where observe, that a malignant Planet essentially fortified and *Significator* of a Servant, in good aspect with the Lord of the Ascendant, may shew a good Servant, though of rough condition.

The Lord of the sixt in any angle fortunate, shews good Servants; Lord of the sixt in the tenth, argues, the Native will prefer his Servants. ☿ *well posited in the tenth, first, sixt or twelfth, applying to* ♃ *in a common or moveable Sign, predicts many servants, and they faithfull; but if he be Retrograde or Combust, and apply to infortunes in fixed Signes, the Natives Servants prove Theeves, unfaithfull, &c. a fortune in the sixt or twelfth, shews good servants and profit by their labour.* ♄ *peregrine,* ♂ *or* ♂ *in an Aery or Fiery Sign in the sixt usually portends theevish Servants, or such as the Master gets nothing by keeping them.*

The

The seventh House, and the *Judgments* appertaining unto me.

Of Marriage: and first of Mens Marriages.

MAny things are here considerable, but especially these which follow:

First, you must understand that in the Marriages of Men ♀ and the ☽ are principally to be observed.

Secondly, the seventh House and Lord thereof.

Thirdly, a Planet or Planets posited in the seventh, by a due and serious consideration hereof, its possible to judge of the nature and quality, Dowry and other circumstances concerning a Wife.

Whether the Native shall marry a Wife yea or no.

You are herein to poyse with judgment all the *Significators* belonging hereunto, how they are affected, principally ♀ and ☽, if both these Planets be in barren Signes, *viz.* ♍ ♊ ♌, and also in cadent houses, *viz.* 6. 9. 12. 8. (for the eight house, though it be not cadent, yet is admitted in this judgement by reason of its malignancy:) these testimonies import either a single life, or an averseness from Marriage; and if it chance that the other *Significators* do herein concur, and that they be in sterill Signes and cadent houses, the effects of the former *significators* shall be more manifest and certain. *Signes of no Marriage.*

If the aforesaid *Significators*, but especially ☽ and ♀ are not so constituted; see then if either of them is weak or little fortified; and besides that, conjoyned to ♄, he being very potent, ♀ her self alone, having not the support of any Planet by a good aspect; and if you then finde ☽ posited in a barren Sign, or cadent house, or extreamly afflicted; these argues no Marriage or any desire thereunto.

But in this point of judgment, you must ever understand,

that ♄ ought to be very ſtrong; for if ♀ and the ☽ be more fortified then ♄, then the preceding judgment holds not true.

The ſame judgment before delivered, will hold of a ſingle Life, or unwillingneſſe thereunto: when in a Nativity you finde ♄ more elevated then either ☽ or ♀, no Planet aſſiſting either of them; for herein his elevation is equivalent to a ☌. And this judgment ſeems to be confirmed with reaſon, for ☽ and ♀ ſignifie Legitimate Marriages, and the Natives affection to a married life, therefore if either of theſe or both be extreamly impedited of ♄, the author of Monkery and Solitarineſſe, or of ſingle life, it takes away that affection of minde which doth uſually ſtir up a deſire in the Native to contract Matrimony. Concubines and private Sweet-hearts are diſcovered by ♀ her aſpect to ♄ and ♂, being all of them peregrine or weak, and in no good aſpect of the ☉ or ☽: ☉ ☿ ♀ argue Chaſtity; ☿ and ♂ Impudency and Luſt.

You muſt remember this, that the other *Significators* of Marriage are alſo to be examined, *viz.* whether they be in barren Signes or cadent houſes, or weak and much afflicted, and in ☌ with ♄ and he well fortified; for if the teſtimonjes of theſe *Significators* agree with the affliction of ♀ and ☽, without doubt the Native will then never Marry: ☽ in ♍, in □ of ♄, he in ♌ or ♉; ☽ Combuſt of the ☉ and in □ or ☍ to ♄, if ſhe be in ♑ ♒ or ♓, the Native never Marries.

The ☍ of ♀ and ♄, or □, helps much to a ſingle life; the ☽ as well as ſhe being in a barren Sign, and cadent houſe, and ſome of the other *Significators* either unhappily placed in bad houſes or unfruitful Signes: but it's obſervable, that the ☽ in □ or ☍ of ♄, hath not ſo ſtrong ſignification of a ſingle life, as that of her ſelf without many other teſtimonies, ſhe ſhall ſignifie any ſuch thing, no although ♀ her ſelf be in a barren Sign.

Signes of Marriage.

Sign of the ſeventh a prolifical Sign.

The Lord thereof fortunate; a benevolent Planet in the ſeventh.

♀ and ☽ in fecund Signes, and in the fift, firſt or eleventh or tenth houſes.

Lord

Lord of the Ascendant applying to the Lord of the seventh, there being also equall Reception betwixt them, the Native will desire Marriage, and these are assured testimonies of his abilities and potency to *Venerious* acts; so that where you finde these configurations or the major part concurring, they argue, the Native will marry, &c.

CHAP. CXXXI.

Whether the Native shall obtain his Wife *with ease, or much difficulty.*

HErein you must consider all the qualities of the *Significators* of Marriage, wherein if you finde the greater part of them fortunate Planets, or well fortified, he shall easily then obtain his Wife; if they be weak, and are signified by the *Infortunes*, then not without labour and difficulty: but if they all be imbecil and ill affected, then shall he make love unto many, and be as oft deluded, and in conclusion have much difficulty in procuring a Wife: In whose Nativity ♀ is not in some good aspect with ♂, that party shall suffer many inconveniencies in his loves or affections.

Again, the nature of the *Significators* is considerable, for the benevolent Planets do promise happy success; the greater happiness the stronger they are: The malevolent, usually much labour, yea though they be very powerful. I have ever observed, that when ♄ and ♂ are in ♌ out of the first and seventh houses, or when ♄ alone hath been neer the cusp of the seventh, or when ♀ hath been in ♌ or ♍, and not in aspect of ♂, or when ♂ hath been in ♍ ♎ or ♉ in the seventh, whether in aspect to ♀ or not, that the Native had extraordinary difficulty to procure a Wife, and married at last upon a sudden; but withall, that he was prone to Women, and abounded in Lasciviousness, and was extream Venereous in the worst sense.

The time of Marriage.

If all the *Significators* of Marriage or the greater part, and

amongst these, the ☽ is *Orientall* of the ☉, and in *Orientall* quarters of Heaven, *viz.* tenth, eleventh, twelfth, fourth, fife, sixt houses, then the Native shall marry in youth, or after his more mature yeers, shall espouse a young Woman.

If the *Significators* be *Occidentall* of the ☉, and in *Occidentall* quarters of Heaven, *viz.* ninth, eighth, seventh, first, second, third, he shall either then very late contract Matrimony, or else in his youth marry a Widow, or one very aged.

Besides this, observe the motion of the *Significators*, for if they be direct and swift in motion, they declare Marriage in youth: but if they be Retrograde, slow in motion, or stationary, they prolong the time. Having collected the testimonies of the *Significators*, if then you finde a discrepancy, you must have respect in that case to those *Significators* that neerest agree with the ☽ or ♀, but especially the ☽.

The more speciall time is best adjudged from the directions of the degree of the seventh house, or Lord thereof, or of the ☽ or ♀ to the degree, or to the Lord of the Ascendant: The time of Marriage is better discovered in my judgment, all respect had to the opinions of the *Ancients* contrary unto it, *viz.* by direction of the mid-heaven to the ☌ ✶ □ or △ of ♀, if she were potent in the *Radix*, or to the same aspects with the ☽; or by direction of the ☉, direct and converse to the Body, ✶ □ or △ of ☽ or ♀; or by direction of ☽ to any of the premised aspects to the ☉ or ☌: if the direction meet with a □ or ☍ either of ☉ or ☌, see if it fall not in the Termes of a *Fortune*; also, either mid-heaven or ☉ or ☽ directed to the ✶ or △ of the Lord of the seventh, or a fortunate Planet in the seventh, denotes the time of Marriage.

CHAP. CXXXII.

Of the number of WIVES.

IF all the *Significators* of Marriage be in watry Signes, which we usually term fruitfull, for the most part they note many Wives, or more then one; the contrary, if posited in ♈ ♌ ♊.

Amongst

Amongst all the *Significators* ☽ and ♀ give the most evident testimony, as having most power in mens Marriages; so that usually the ☽ in the seventh, in what Sign soever, gives more then one Wife, unless she be extreamly afflicted of ♄ or the ☉: I must confess, I never knew that the Native failed of having plurality of She-friends (*alias*, a Concubine or two) when the ☽ was in the seventh, but not alwayes two Wives, except she Were very potent, and then she did declare more then one Wife, *&c.*

The ♀ conjoyned to one Planet onely, whether by platick or partill aspect, denotes onely one Wife: where observe, when she is thus joyned to one onely Planet, and is more strong then that Planet with whom she is in aspect, the man out-lives his Wife: but if the Planet to whom the ☽ is joyned is more powerfull then the ☽, the Husband dyes before the Wife.

If the ☽ is bodily joyned to no Planet, consider how many Planets, and they direct and free from Combustion and not in their Fall or Detriment, do aspect her partilly, but so as ☽ apply to them, and not they unto her, (the ☉ here is not considerable) from thence you may conjecture of the number of Wives; you must consider the quality of the Signes wherein the Planets are that aspect the ☽, for fruitfull Signes double the number. *Ptolomey* his rule is this, The ☽ in a Sign of one form and applying to one Planet, notes one Wife; in a By corporeall Sign applying to many Planets, many Wives, or Marriage oftener then once.

If no such thing appear as formerly mentioned, consider how many Planets direct and free from Combustion, or the ☉ beams are constituted betwixt the mid-heaven and ♀, making progress from the mid-heaven towards the Ascendant, and so many Wives shall the Native have.

If those Planets so posited betwixt the mid-heaven and ♀ shall suffer by Retrogradation or Combustion, and yet be in their essentiall Dignities, *viz.* either House or Exaltation; or in mutuall Reception of such dignities, then you may account those Planets in the number, for *Significators* of a Wife or Wives.

When these rules hold not, or use cannot be made of them, observe-

obſerve how many Planets Behold the Lord of the ſeventh with partill aſpect, whether they be Retrograde or Combuſt, and from thence collect the number of Wives.

The beſt approved rule I have hitherto found by experience is this, Conſider how many Planets there are in the Sign the ☽ is in, ſhe applying unto them, and not ſeparated, ſo many Wives the Native may expect; if no ſuch bodily preſence be, obſerve how many Planets, having dignities in the Sign ſhe is in, do behold her with partill aſpect, ſo many Wives may be hoped for, *&c.*

Obſerve this generall rule about Wives, if the *Significators* be weak, they rather argue Sweet-hearts and Wenches, or ſuch as he may wooe for Wives, rather then marriage it ſelf: again, if the ☽ apply to a Planet in a common Sign, it argues two Wives: If ſhe be in a fruitfull Sign, and apply to a Planet in a fruitfull or by corporeal Sign, it argues three Wives: if together with this *Aphoriſme* the Sign of the ſeventh be prolifical, and the Lord of the ſeventh in a common or fruitful Sign, it's then without diſpute the Native will have three Wives.

CHAP. CXXXIII.

From whence, or from what Quarter the Native ſhall have his Wife.

THE *Significators* of Marriage in the ninth or third houſes, or elſe peregrine, having no eſſential Dignities, portend the Native ſhall marry a ſtranger, and not one born in the County (I ſay not Country) he himſelf was born in.

Lord of the ſeventh in the ninth, or Lord of the ninth in the ſeventh, intimates he marries one not born neer his own Country, or place where his own birth was; yet ſhe will prove a religious, rich and vertuous Wife, eſpecially if the *Significator* be benevolent and well fortified: ♀ Lady of the ninth in the firſt or tenth, gives a Wife born in another Country: ☉ and ♀ in ♂ in the ſeventh, or beholding the ſeventh, ſignifie the Wife

Wife, to be a ſtranger: ⊕ in the third, ſignifie his Wife to be no Native of the place he was born in.

If you conſider the Sign of the ſeventh, Sign where the Lord of the ſeventh is in, Signes wherein ♀ and ☽ are in, and the quarters of Heaven wherein they are poſited; you may give judgment more certainly, judging by the greater number of teſtimonies.

CHAP. CXXXIV.

What manner of Wife or Wives the Native ſhall have, if Faire or Deformed.

THe true ſignification hereof is generally taken from the Sign of the ſeventh, and the native of the Planet who is principal *Significator* of the Wife, or from the Planets beholding the ☽, ſhe applying unto them either by ☌, or any other partil aſpect: If all or moſt of theſe be in Signes of pulchritude, they argue a handſome Wife; in Signes of deformity, a foule Wife: Signes which declare fairneſs, are ♊ ♍ ♎ and firſt part of ♐: ♏ ♒ and ♓ ſhew mediocrity: Signes of deformity are ♈ ♉ ♋ ♌, the latter part of ♑ and ♐.

The principal *Significator* of deformity is ♄, when therefore ♄ afflicteth the *Significators* with his evill aſpect, he cauſeth deformity; the *Significator* Combuſt of the ☉, deformes the Complexion: when ♀ is with ♄ in the Termes of ♄, or ♄ do behold ♀, the Native marrieth an old woman, or of more yeers then doth agree with his age: ♄ and ☌ in the ſeventh promiſeth the ſame.

♃ ♀ and ☽ happily in configuration with each other, or aſpecting the cuſp of the ſeventh houſe, or the principal *Significator*, declares a handſome Wife.

♃ Notwithſtanding in the ſeventh, in ☌ with the ☽, gives no very handſome Woman, if other circumſtances concurre not; and this I have proved true many times, as alſo, that if he be in the ſeventh, and not eſſentially ſtrong, he gives a Widow and not a Maid.

Conditions of the Wife. Now generally for the condition of the Wife, they are such as the Planet who describes the Wife doth import, and they according unto *Ptolomey*, from whom *Leovitius*, *Pezelius*, *Schonerus*, *Garcaus* and *Origanus* do borrow what they have in this judgment, *viz.* If ☽ apply unto ♄, he promiseth, when he is well affected, a Woman taciturn, grave, advised, sparing, laborious, *&c.* but if he be ill affected, the Woman proves troublesome, froward, suspicious, stubborn, envious, a meer droan, or very lazy.

♄ well placed, intimates one very godly, mild, chaste, noble, honest, a good house keeper and huswife. If he is ill placed, she hath these vertues in her, but they are clouded, and she makes no shew of them, by reason of some blemish or other cast upon her.

The ☽ applying unto ♂, and he well affected, shewes one very cordiall and hearty, a stout-hearted Wench, scorning to be too much in subjection, will endure no affronts or injuries, furious or angry, prone to revenge her self of any wrong offered her; would willingly wear the Breeches; when ill affected, she is quarrelsome, perverse, violent, a costly Dame, and proud, infamous, never quiet, a notorious turbulent woman.

When the ☽ applyes to ♀, and she is well constituted, it declares a fair, handsome Lady, pleasant, sweet in condition, urbane and civill, affable, vertuous: if she be ill qualified in dignities, then the Wife may be expected to be of contrary disposition to what preceds, *viz.* then she is arrogant, wastfull, talkative, a nice huswife, prodigall, a consumer of her Estate, *&c.* perhaps not too honest, *&c.*

The ☽ being in ♂ or applying to ☿, and he either strong in dignities Essentiall, or free from misfortune, points out an ingenious Dame, circumspect, pleasant and well spoken, carefull to provide for her Family, *&c.*

If he be ill dignified, then she is a pratler, a gossip, a lyar, speaking one thing and intending another, mutable, malitious, at watling huswife, making discord where-ever she comes.

The ☉ and ☽ herein have no manner of signification assigned them, I mean in the conditions of the Wife.

The form and shape of the Wife must be had or framed according

cording to the nature of the Planets and Signes in the Figure, of which we there spoke copiously.

Aphorismes concerning the positure of ♀.

IF ♀ *be Orientall, and in Essentiall dignities, and* ♃ *in aspect with her, it Prenotes the Woman will be Master.*

♀ *in the second, argues the Native marries his Wife for Wealth.*

♀ *in the sixt, the Native marries a Wife of servile or low condition &c.*

♀ *in the fourth, in* ☐ *or* ♂ *to* ☽ *in* ♒, *shewes the Wife to be light: if she be in* ♉, *it portends the Native will be much given to Lechery.*

♀ *in the seventh, the Native is long ere he marry, and will love Harlots.*

♀ *in the eleventh, the Native will cohabit with a Woman having Children.*

♀ *in the tenth, the Native marries a gallant noble soul; if in aspect with* ♃ *the more noble.*

♀ *in the first with* ♄, *especially if in his own house, or else in the house of* ♀, *renders the Native a Wife that is either dishonest, aged, or a very poor, sneaking Wife.*

♀ *joyned to* ♀ *in the fourth, or else in* ♀ *his house,* ♄ *posited in the tenth, portend the Native will marry a sordid Woman, or of no Quality: If she be at the same time in any aspect with* ♂, *she is strangely evill, and will be suspected of sorcery or poisons; in* ♉ *or* ♍; *it argues a Whore.*

☽ *in the fourth, and* ♀ *with* ♄ *in the tenth, the Wife will have no Children, either by reason of age, or defect of nature.*

♀ *in* ♂ *with* ♄ *and* ♂ *in the sixt, advise the Native to beware of Hornes.*

♀ *and* ♄ *in* ♂ *in the seventh, shew the Native hath no faculty in, or is impotent to beget Children.*

♀ *in* ♂ *with* ♄ ♃ ♀, *gives laborious Wives, good Housewives, Women affectionately loving their Husbands.*

♂ *with* ♀ *denote the Wife full of spirit, movable, an ill Housewife, prodigall, and that the Native is or will be an Adulterer.*

♄ *mixing his aspect with* ♀, *encreases licentiousness, filthiness, immodesty.* ♃ *fairness, cleanliness, modesty.* ☿ *varies many times for good or ill, as dignified or unfortunate.*

Riches of the wife.

Of Riches attending the Wife, or accrewing by her portion, herein you must consider those Planets whom I specified before, *viz.* who did behold the ☽ by any good aspect, or were in ☌ with her; for if those Planets be benevolent, and essentially fortified, they declare a rich and wealthy Wife, well descended, *&c.* if they be malevolent Planets and ill dignified, they argue the contrary.

Wherein I must give you this general caution, *viz.* that you consider the quality and birth of the Native, before you rashly pronounce a noble Wife, or one well descended, for let us admit I have a Beggars Nativity to calculate, and that he hath ♃ in ♐, free from all manner of impediment, to signifie the Wife he shall marry; I shall then describe the person of ♃ and his conditions, but I will not say she shall be noble or gloriously born, but will frame this judgment, That he shall marry a Wife so qualified, *&c.* But one well descended, as unto his condition *viz.* perhaps she may be the Daughter of some Tradesman or Farmer, *&c.* and this unto him and his Beggery, is as if she were nobly born, considering the difference betwixt a Beggar and a Farmer, and whereas being signified by ♃, she ought to be rich, *&c.* without doubt a Wife so signified, shall have some pretty Portion from her Parents or Friends, and shall reduce this poor man and beggar, by this her Marriage, to a better kind of living or subsistence; for the Artist must not predict impossibilities, but to every one *Quoad Capax*, &c. but to our former purpose.

Generally, the *Fortunes*, or either of them in the seventh, especially if strong, argue a wealthy Wife, and well descended: malevolent Planets in that house denote much trouble, if they be potent, perhaps the Wife may be rich, but withall ill conditioned.

The Lord of the seventh in the tenth, or the Lord of the tenth in the seventh, promises a good Wife.

Lord of the second in the seventh, or Lord of the seventh in the second, promises the same.

Lord

Lord of the twelfth in the seventh, or Lord of the seventh in the twelfth, Usually predicts a poor Wife, ill bred, and of obscure Parents.

Signes of a good Wife.

The happy aspect of ♃ to ♀ or ☽, with reception in Dignities equivalent, shew a wealthy Wife, and Marriage with a person of great Birth.

Lord of the seventh in the seventh, gives an honest, simple Wife.

Lord of the seventh in the eighth, if he be a Fortune, argues a rich Wife, and born to have an Inheritance very ample.

Kingly fixed Stars of the first magnitude, neer the cusp of the seventh, if the cusp thereof be also fortunate, these testimonies argue a rich and good dispositioned Wife.

Signes of ill fortune by a Wife.

Malignant Planets in the seventh very strong, denotes Riches with a Wife, but not attainable without some scandall or trouble

The Infortunes very imbecill in the seventh, notes Wives, or a Wife, very poor, of abject and sordid condition and birth.

The Lord of the seventh in the sixt or twelfth, or on the contrary, the Lord of the sixt or twelfth in the seventh, shewes the Wife to be either a servant, or very poorly born.

It's not good for the Native that either ♄ or ♂ be in the seventh, unless the Fortunes do aspect them, and be not cadent from the house, for ♄ doth cause sorrow and travell in the matter of Marriage, and ♂ doth shew their death and destruction before the Native.

♀ in □ or ☍ of ☽ signifies prejudice by Marriage.

♀ in the second, in an evill aspect of the malevolent Planets declares detriment by reason of the Wife.

The ☽ Lady of the seventh and posited in the eighth, decreasing in light, denies any great felicity in Marriage.

CHAP CXXXV.

Of the mutuall Love and Concord betwixt Man and Wife

COnsider the Planet or Planets shewing the number of Wives, whether they be of the *Fortunes*, and behold the ☽ with friendly aspect; if so, they do declare much love, sweet society and that perpetuall good-will shall continually be betweeu them.

But if they be malevolent by nature, and have □ or ☌ to ☽, they, will fall out upon every slight occasion, nor will there be ever any perfect unity betwixt them.

If a benigne Planet aspect the ☽ with an ill aspect, the Native and his Wife shall then agree but moderately, yet in more things they will accord.

If a malignant Planet have a friendly aspect unto the ☽, they will agree but indifferently, and will be subject to disagree in most things; for as the evill aspect of the *Fortunes* hurt but little, so the benevolent aspect of the *Infortunes* for the most part tends to ill.

What I have said of the good or evill aspects in this matter, onely hath relation to the Lord of the seventh and the ☽, but not to any of the other *Significators*.

The most assured means to know the agreement or disagreement of Man and Wife is, by comparing their Genitures together, if they can be procured; wherein if you finde the ☉ in the Wives Geniture, to be in the Sign and degree the ☽ was in the Man's, or if the ☽ in the Wives is the place of the ☉ in the Man's, it is a very good Sign of unity and concord.

Or if the *Significators* of Marriage are in ✶ or △, they shew unity and affection: and so contrary aspects, contrary affections.

Good Planets beholding the ☽ or Lord of the seventh with ✶ or △, argue concord.

♀ with ♄ beholding ☌, there will arise jealousies betwixt the Native and his Wife.

♀ in the twelfth, designes but ill Marriage; if ♅ be also in the twelfth the Wife brings but little Fortune.

♀ When she is in ill aspect with the ☽ or the Infortunes, shewes, dissention betwixt Man and Wife by reason of lasciviousness &c.

The Significators of Marriage in movable Signes, argues instability in Marriage, nor doth any great content arise from thence.

♀ in a movable Sign, argues an unconstant man in affection, nor will he be content with one Woman, especially if the ☽ or she be in ♋ or ♑: ♀ in a common Sign argues delight in Marriage.

If the Lord of the Ascendant be in a common Sign, and ♀ infortunate the Native will not be content with one Woman: If the ☽ behold

the

the ☉ with a good aspect, both of them in humane Signes, and one of the Fortunes aspect either or both of them, the Native and his Wife will agree well; if the aspects betwixt the ☉ and ☽ be ill, and an Infortune have □ or ☍ to one or both of them, they perpetually, disagree. ☽ diminishing in light, and in ♂ of ☍ in a moveable Sign the Natives Wife never truly loved him, but some other man.

Or if the ☽ be Lady of the seventh, and diminished in light, and be placed in the eighth, the Native wil receive no felicity in Matrimony.

CHAP. CXXXVI.

Whether the Native or his Wife shall dye first.

IN judging of this Question, you must have respect to the *Significators* of the Wife or Lord of the seventh house, if these be afflicted by the *Infortunes*, or posited in cadent houses, especially in the second, which is opposite to the eighth, it denotes the death of the Wife, or long and tedious Infirmities.

☽ onely conjoyned to one Planet, and so signifying but one Wife, if she be more fortified then the Planet she is with, the Wife dyes first; if the Planet be better fortified then the ☽, the man dyes first.

☽ in the fourth, the Native's Wife or Wives dye first.

When the ☽ is separated from ☍, and applyes to ♀ in the West, or Occidental part of Haven, the Native shall have many Wives, but they will all dye before him.

☽ and ♀ in ♂ with ♄ in the seventh, argue the Death of the Wife, and much ado to obtain one.

♀ in the fourth, in evill aspect of ☍ and ♄, argue the death of the Wife; if therein she be in a movable Sign, the Native will have many Wives and they all dye before him.

☽ in the seventh, in ill aspect of the Infortunes, without the assistance of ♃ or ♀ the Wife dyeth first.

♀ being Occidentall of the ☉, Peregrine, conjunct to the Infortunes, or in □ or ☍ of them, signifie, the Wife will live but a short space.

♀ in ♂ with ♂ in the twelfth, denotes, the Native will be a knave to his Wife, and use her basely.

One of the Infortunes in the seventh or fourth, the Native shall bury his Wife.

The

The Infortunes Peregine in the seventh, having dominion therein, declares, the Native shall see the death of his enemies and Wives.

Lord of the seventh combust or cadent, the Native's Wives dye before him.

Lord of the seventh in the eight denotes the same.

CHAP. CXXXVII.

Of the Marriage of Women.

FIrst, their *Significators* are ☉ and ♂, who in Womens Nativities have most signification.

Secondly, the seventh house and Lord thereof.

Thirdly, the Planet or Planets in the seventh.

From the disposition of these *Significators*, their quality and posture, we judge in the same manner as in Mens Nativities, accepting herein the ☉ in the place of ☽, and ♂ in the place of ♀; and we herein consider, whether the *Significators* be barren or prolifical, or are in double-bodied Signes, or in fruitfull; whether the *Significators* be *Fortunes* or *Infortunes*, strong or weak, and from hence we produce judgment upon these several *Queries*.

If the Woman shall marry.

If the *Significator* in a Womans Nativity be fruitful, strong infortunate Houses, and in good aspect of the *Fortunes*, they then promise Marriage: But if the *Significators* be barren, placed in unfortunate Houses, imbecill and afflicted of the malevolents, they argue no Marriage: ♀ being *Occidentall* in the seventh house and ♄ in the fourth, in a Womans Geniture, argue, the Woman hath no great desire to marry, and that she is nothing delighted in Venerious sports.

If ☉ and ☽ be in masculine Signes, or in the same masculine quarter of Heaven, or in one and the same Sign, it being masculine, the Woman will be a *Virago*, will not care for men, and if she chance to marry, will prove a refractory Wife.

The

If with difficulty or not.

The *Significators* applying to each other by benevolent aſpects, or being of themſelves *Fortunes*, argue, ſhe marries without difficulty; contrary aſpects and *Significators* the contrary.

When, or in what time.

The ſpecial time is diſcerned by direction of Mid-heaven or ☉; the general time by the ☉, for if he be in *Orientall* Quadrants, he denotes they marry in youth either to a young or old man, or after their full age with a young man: if the ☉ be in an *Occidentall* Quarter, he notes, it will be long ere ſhe marry, and then with an old man.

How many Husbands.

☉ in a Sign of one form, or in aſpect with one matutine Planet, notes ſhe ſhall marry but once: ☉ in a Sign of many ſhapes, or in aſpect unto many matutine Planets, ſhew, ſhe will marry more then once.

The Sign of the ſeventh, the Lord thereof and the ☉ in a common Sign, ſignifie the Woman ſhall have two Husbands; either ☉ or ♂ in a double-bodied Sign, ſignifies two Husbands: ♀ in common Sign, or tropick, and her *Diſpoſitor* alſo in ſuch Signes, denotes more Husbands.

Again, look to how many Planets the ☉ is joyned corporally, in the Sign he is in at Birth, partilly or platick, ſo many Husbands ſhe will have: If the ☉ is joyned to no Planet by body, ſee how many Planets that have dignity in the Sign the ☉ is in, do behold the ☉, the ☉ applying to them, they not to him, ſo many Husbands the Woman ſhall have.

From whence Marry.

If the *Significators* be Peregrine, the Husband will be a ſtranger; or ⊕, in a Womans Nativity, be in the third, it notes the ſame.

What manner of Husband.

Take the Sign of the ſeventh to ſignifie the ſhape of his Body, the Lord thereof his Conditions, with reference to the

aspect the Lord of the seventh and ☉ have to the other Planets, and this I ever found the most certain way; if the Husband be to be *Saturnine*, describe ♄, *&c.* if ♃, then do so for him; and so in the rest.

If Rich.

Contrary to the rules of the *Ancients*, I constantly observe this way; To examine the strength of the eighth house, the Lord thereof, and Planet or Planets posited therein, and according to their positure or fortitude, so do I judge: for if these *Significators* be strong, and free from malevolent aspects, they argue a rich Husband; and so on the contrary. Let the Lord of the eighth be in his own house, and angular, I never fear the Husbands Estate.

If Agree.

The *Significators* of Marriage either in mutuall reception, or in ✶ or △ to one another, or in good aspects with the *Fortunes*, shew Unity: contrary aspects, and the *Significators* in the twelfth, sixt or eighth, portend no concord.

The fifth house, and its proper *Judgments*. Viz. *Of Children.*

HErein you must consider the fift house, then the eleventh and first, and if in these houses you finde fruitful Planets in prolificall Signes, Issue or Children are promised; if barren Signes possess the cusps of these houses, and barren Planets therein be posited, they argue no Children: when no Planet is in any of these houses, have recourse to the Lord of the fifth, the testimonies of barrenness and fruitfulness collected, judge by the major testimonies.

Planets that signifie Issue are ♃ ♀ ☽, so doth ☊.

Barren Planets, ♄ ♂ ☉, to which in signification is added. ☋ ☿ being of so convertible a nature, and so indifferent, is ever adjudged

adjudged according to that Planet whose nature he assumes, either by ☌ or aspect, or in whose essentiall dignity he is constituted, as we have formerly delivered our selves in our judgment upon the third house.

If a Planet promising Children be in the fifth, and a Planet of contrary signification in the eleventh, prefer that Planet in the fifth before the other in the eleventh, and say, the Native shall have Children: on the contrary, if a sterill Planet be in the fifth, and a prolificall one in the eleventh, this signification rather imports barrenness, or no children, then otherwise.

If no Planets be in these houses, then consider the Lord of the fifth, if he be a fecund Planet, the Native shall beget Children; if he be a barren one, the Native will have no Issue, or very few, or will they live.

Consider the nature of the Signes in which the Planets are, who either shew fruitfulnesse or barrenness; if they be barren or fruitfull, or of mediocrity in signification, the quality of these Signes is to be mixed and conferred with the nature of the Planets; for if a fecund Planet be in a fruitfull Sign, especially in the fifth house, it's an evident signification of Children: judge the contrary of a barren Planet in a sterill Sign. A fruitfull Planet in a barren Sign, shewes mediocrity; in that case you must have recourse to your other *Significators*; A barren Planet by nature in a fruitfull Sign, doth little in this manner of judgment: according to the greater number of testimonies, you must pronounce judgment of having Children or not.

ALBUBATER, SCHONER, and others, have delivered these *Aphorismes*, of which ORIGANUS makes plentifull mention, *Pag.* 640.

☽ *and* ☿ *in the fift, and the Lord of the Sign or Signes wherein they are free from all manner of impediment, denotes many Children.*

☿ *being Oriental, in good aspect with the Fortunes, for then he participates of their nature, shewes many Children; but if Occidentall, and in configuration with the Infortunes, he then argues barrenness.*

☽ *in the fift, promiſes Children, but if* ♄ *be therein, in the ſame houſe, they will prove ill conditioned.*

If the Sign of the fift, Sign wherein the Lord of the fift is, and Sign aſcending be prolifical, many Children are promiſed.

♀ *in the Aſcendant, and* ♃ *in the ſeventh, ſhewes Iſſue, and from them much good to the Parent.*

♃ *in* ♎ *to* ☽ *in humane or moyſt Signes, gives Children.*

☽ *and* ♀ *with* ♃ *in an angle, or in aſpect from angles, ſignifies many Children.*

♀ *and* ☽ *in the fift houſe, eſpecially in a fruitful Sign, give much Iſſue, declares the Children to prove well.*

All the Planets in fruitfull Signes, gives abundance of Children.

Infortunes in the houſe of Children, therein unfortunate, if they be a little weak, the Native may have Children; if they be much afflicted, they will not live; if greatly, they argue ſterility.

♀ *in the firſt or ſeventh, in* ♂ *or* ♂ *with* ♄, *or in any commutative Dignity of his, viz. he in her Term, ſhe in his Term; or if* ♄ *be in* ♉, *and* ♀ *in* ♍, *argue, barrenneſs to Men, abortion to Women, or that the Native ſhall dye preſently after he hath ſeen the light.*

♄ *in the fift, and* ☉ *in* □ *to* ♃, *denies Iſſue.*

If ☉ ♄ *or* ♂ *rule the Aſcendant, fift and eleventh, without ſome good aſpect of the Fortunes, or if they are in the houſe of Children, and no Planet occupy that houſe, ſimply they deny Children.*

☉ *With* ♄ *and* ♀ *in the eleventh or fift, aſpecting the* ☽, *ſhew, the Native will dye without having Children, or if any be born, they dye ſuddenly.*

It's the greateſt argument of having no Children, when the Lord of the fifth is Retrograde or Combuſt, eſpecially when the Significator is an Infortune: I know where ♃ *is in the fift of a Nativity, in* ☽ *Retrograde, and yet there is no Children, though both Husband and Wife are very likely people.*

CHAP. CXXXVIII.

How many Children the Native may have.

THE number of Children in general, you may partly diſcover by collection of the teſtimonies; for the more Planets

nets that are fruitful and posited in the fift or eleventh, and in such Signes as we nominate fruitful, do discern the greater number of Children; so the fewer the Planets are in those houses, and those also posited in barren Signes, so much less Issue, or fewer Children may be expected: Planets prolifical in by corporeal Signes, double the number of Children; in fruitful Signes, the same Planets treble the number.

Whether Male or Female.

♄ ♃ ♂ ☉ they are masculine Planets, if in Houses, Signes and Degrees masculine, they discover Male children: ☽ and ♀ are Feminine Planets; if *Occidentall*, and in Signes, Houses and Degrees Feminine, they argue Females.

If all the *Significators* who pronounce Children, or the major number of them be potent, strong and essentially fortified, they promise long lived, famous and happy Children, who will be obedient unto, and beneficial to their Parents. *Long lived.*

The weakness of the *Significators* argues not onely short life, but disobedient and little comfortable to the Parents. *Short lived.*

If there be a benevolent aspect betwixt the Lord of the fifth and first, there's like to be mutual Love betwixt the Father & the Child or Children: an hateful aspect demonstrates the contrary. *Love or Hatred with Parents.*

Aphorismes of *Albubater* concerning Children.

♄ and ♂ in the fift or eleventh, argue, the Children of the Native shall not live long.

☉ having dominion in the fift, joyned to an Infortune, leave not one Child alive.

☉ ♄ and ♀ in ♂ in the mid-heaven, in □ or ☍ of ☽, kils the Children.

♂ in ☍ to ♃, either kils the Children, or argues an ill death unto them; so also doth ♃ when in ☍ to ♄, he then kils the greater part of them.

♀ in the Ascendant, ♄ in the West, notes, the Children will live but a short time.

The Lord of the fifth in the eighth, shew, the Children will dye before the Father.

The Lord of the fifth in ♂ with Infortunes, or with the Lord of the eighth, or in a bad aspect of the Infortunes, kils the Children, &c.

In the judgments of Children, all men have declined the Opinion of *Ptolomey*, who herein adviseth to consider the tenth, and eleventh, fourth and fifth, the Signes of those houses, and Planets therein, *&c.*

Judgments upon the ninth house.

Of Iourneys and Religions.

THE *Significators* of long Journeys and Travels are taken.
First, from the ninth House and his Lord.
Secondly, from the Planet or Planets in the ninth.
Thirdly, from ☽ and ☿; *Ptolomey* addes ♂ in consideration hereof.

1. From all these Significators, judgments are deduced, whether the Native is to travell into far Countreys, yea or no; or once or many times, or so frequently travell, that all his life, as it were, shall be led in parts transmarine, or whether he shall but seldom make forraign Voyages.

2. When it is evident the Native shall travel, these circumstances are considerable, Unto what parts of the world he will bend his Journeys from his native Country: if it appear he shall visit sundry parts, then towards which part especially.

3. What may be the causes principal of travells.

4. Whether he shall be successful in travel yea or not; and whether he will incur danger or hazard of his life thereby.

CHAP. CXXXIX.

Whether the Native shall travell or not.

OBserve for resolving this matter, the before named *Significators* but especially the ☽ and ☿.

Who

Who if they be in mutuall Reception or in ☌.

Or in ☌ or Reception with the Lord of the ninth or first.

Or if they be posited in the ninth, third or first, or have dignities in those houses, they prenote travell without doubt.

The Lord of the ninth in the first, or the Lord of the first in the ninth, or when they are in ☌ together.

☉ *in the house of the* ☽ *or* ☿, *or in Reception with either of them by essentiall Dignities, or conjoyned to* ☿ *or* ☽, *or both, shewes Travelling or Journeys: Many Planets inmovable Signes stir up the Native's minde to Travell.*

☿ *in the house of the* ☽, *or the* ☽ *in the house of* ☿, *the same.*

The more significators of Journeys you finde, the more frequent and more continued Journeys will the Native make, &c. and so on the contrary, when few testimonies of Journeys are then few Travels: Many Planets Occidentall, especially the ☽, *shew many Journeys.*

None of these aspects or significations happening, it's an argument, the Native will have no desire to see forreign Countreys, but will remain at home in his own Country: ever observing, Significators in movable Signes shew profitable, and speed in Travell; fixed Signes are arguments of long stay abroad, and but of little profit.

To what part of the World the Native shall Travell.

When you have manifest evidence of Travelling, and it is desired, into what part of the World it's probable he will travell; you must judge as followeth.

First, judgment herein is derived from the Planets discerning Journeys.

Secondly, from the Signes of the *Zodiack* wherein those Planets are.

☉ *and* ♄ *shew towards the East from his native Country. because they love the East.*

☿ *towards the South.*

♃ *towards the North.*

☌ *and* ☽ *towards the West.*

☿ *designes the quarter of Heaven which the Planet doth with whom he is in aspect.*

Yet if he be in *conjunction* with the *Sun* or *Moon*, unless in essentiall

essential dignity, he prenotes nothing in this manner of judgment.

The *Signes* are considered according to their *Triplicities.*

Fiery Trygon, viz. ♈ ♌ ♐ *shew the East part.*
Aery Trygon, viz. ♊ ♎ ♒ *declare the West.*
Earthly Trygon, viz. ♉ ♍ ♑ *expresse the South.*
Watry Trygon, viz. ♋ ♏ ♓ *shew the North.*

By collecting the major number of testimonies, frame your judgment of the quarter of Heaven.

Ptolomey will have us consider, in giving judgment of the quarter of Heaven unto which the Native is to travel, the posiiture of the *Luminaries*; which way of his hath no affinity with the judgments of other *Astrologians*, nor is it so consentaneous to reason it self, without relation had to those houses which do properly design Travel. His words are; If the *Luminaries* be found in *Orientall Quadrants*, or Quarters, it denotes Travels towards the East and South-east quarters of the World: If the Lights be in *Occidentall* quarters, then towards the West and North. *Abenrodan* saith, by East quarters he meanes the tenth, eleventh, twelfth, first, second and third houses; by West quarter, the ninth, eighth, seventh, sixt fift and fourth houses.

You must consider the latitude of ♂ and ☽, if they have North latitude, and be strong in signification, judge the Native to travel North-ward; if South latitude, then Southward.

The most certain and assured way is, to collect your testimonies in order, and from the major number to frame your judgment.

Whether he shall travel by Land or Water.

This is a most scrupulous *Quere*, but in reason it is thus answered, that if the major part of the *Significators* be in fiery or earthly Signes, they denote travel more by Land then Water: if they are in watry and aery, then by Water, or sometimes by Water, sometimes by Land: The *Significators* in four-footed Signes, argue travel by Horse and Coach; the *Significators* in humane Signes, then by Foot.

CHAP.

CHAP. CXL.

Cause of Travell.

FIrst, the causes moving to travel are taken from the Planets who are *Significators* of Journeys: Secondly, from the signification of the Houses in which the Planets are posited: I acquainted you before, the Planets signified *Matters* and *Persons*, wherefore if those Planets that design travel are conjoyned to ♄, or are in his essential Dignities, or if ♄ himself be *Significator*, he shewes the cause of Travel to proceed from Matters or men *Saturnine, viz.* as for matters either for discovery of some rich Mines, or recovery of some Inheritance befallen him by the Deceased, or some such Things or Commodities as are *Saturnine*. As for Men, Ancient men, grave, reverend Magistrates, Gentlemen or Merchants of ♄ his condition, *&c.*

If ♃, he shewes the cause, it's for Religion, Honour, Law, Ecclesiastical, preferment, *&c.* or for, or by persons who administer such things, as Bishops, Church-men, Prelates, Noblemen, Judges, Gentlemen, *&c.* and so of the rest of the Planets, as specified in the second House.

Next consider the signification of the Houses in which the Planets are posited, who declare Journeys; for if the *Significators* be in the first, a natural desire of seeing strange Countries possesseth the Native: In the second, he travels with a desire to buy and sell, whereby he may enrich himself, *&c.* and so in the rest.

So that in few words, the cause of Travel appeares from the nature of the *Significators*, and natural signification of the Houses wherein they are placed.

Haly delivers these general *Aphorismes* of the Lord of the ninth.

If the Lord of the ninth be in the Ascendant, the Native will travel much: If he be in the second, he will gain much by his Travels: in the third, he will cohabit with strange women, & oft shift his place: In the

fourth, his Parents will have some occult infirmness, and the Native will dye in his Travels: In the fift, he will have Children in another Country: In the sixt, he will gain by his Slaves or Servants, and his Cattle, shall fall sick in his Travels: In the seventh, he will obtain a good wife, and she will be obedient (which is a good thing:) In the eighth, the Native will be greedy of procuring an Estate, and for that cause will journey beyond Seas, &c.

CHAP. CXLI.

Of Success in Travell.

WHen the *Significators* are potent and in aspect with benevolent Planets, or in their own Houses, the Native may travel securely without danger, and they denote prosperity, much Friendship, many Honours, according to the quality of the person, *&c.*

If the *Significators* are weak, or in aspect with the malevolent Planets, or are posited in their Houses, usually the Native meets with many difficulties and dangers in his peregrination; the quality of his dangers are deduced from ♄ or ♂, and the Sign they do occupy; when therefore they infect the *Significator*, or are elevated above him, or are Lords of the place he is in, they portend danger in his Travels; of the nature of the house and Sign wherein they are; as if ♄ in the twelfth, danger, imprisonment; in the third, by trechery of Kinred or Neighbours, or common Theeves: and ♄ herein shews Poverty, want of Money, ♂ loss or hurt by Theeves and Souldiers.

The *Significators* in moyst Signes, shew prejudice by sudden Showres, by Waters, by Navigations, and solitary places.

In fixed Signes (except ♏) by sudden dangerous Fals, or by sudden and unexpected stormes of Winds.

In moveable Signes, by Lightning or Thunder, or sudden change of the Ayre.

In humane Signes, by Theeves, Deceits, Depredations.

In Bestial Signes, hurts by four-footed Beasts, Fals or Earthquakes, or by ruine of Houses or Buildings.

In

In ♏, danger by a Flux or Poyson: If the *Significators* of Journeys be in Watry Signes, and are afflicted by the *Infortunes* and they with violent fixed Stars, the Native will be drowned in some Tempest.

♄ with the Lord of the ninth in the twelfth, the Native will be slain in his Travels; if the Lord of the ninth be in his place he will be robbed.

What Region or Country will be best or most fortunate unto the Native.

What Regions or Countries will best concur with the Native, you must know by considering the Kingdomes and Cities subject to the first, tenth, eleventh and second house of the Birth, or to the Signes wherein ♃ ♀ or ☊ are; you must avoid the Kingdomes and Cities subject to the Signes the *Infortunes* are in, when they signifie ill, or afflict the *Significator*; for those Cities or Kingdomes are ever conceived to be fortunate unto the Native, wherein ♃ ♀ ☊ or ⊕ are posited.

Those Regions are ever observed to be adverse unto the Native, which are under the dominion of the Sign of the seventh, sixt, eighth and fourth; the more when an *Infortune* possesseth the Sign of any of those houses, and hath no aspect unto ♃ or ♀: carefully let the Native avoid those Countries subject to the Sign wherein ♄ ♂ or ♌ are, if they be Lords of the seventh, eighth or twelfth.

What Kingdom, Country or City is subject to every of the twelve Signes, you may read in the first part of this Work, beginning at page 93.

CHAP. CXLII.

Of the Religion of the Native

SAturn ♂ or ♌ in the ninth, or ♄ or ♂ in the third opposite to the ninth house, being in a moveable Sign, and ♃ weak, peregrine or in his detriment, and in a cadent house, afflicted of the Maleficals, *viz.* ♄ or ♂, usually such Natives are either

very backward in Religion, expreſs little, or elſe are of none at all, or are perverted in that wherein they were educated, or if they do ſtumble upon any Religion, they prove moſt pernicious Sectaries.

But if ♃ ♀ or ☊ poſſeſs the ninth or third, the Native proves a good Chriſtian, and a lover of Religion wherein trained up.

The ☉ ☽ ☿ or ⊕ in thoſe houſes, are moderate Signes, and do augment the ſignification of goodneſs, when in any benevolent aſpect of ♃ or ♀; decreaſe and diminiſh it when in aſpect with the *Infortunes*.

If no Planets occupy the third or ninth, conſider ♃, the natural *Significator* of Religion, if he be in his own Houſe Exaltation, and alſo in an angle, or in Reception with ♀ or ☉, ☽ or ☿, it denotes a good minded and a religious man.

If ♃ be peregrine, in his Fall or Detriment, and in a cadent houſe of the Figure, and afflicted of the malevolents, he notes the contrary.

I would not here in this Chapter have any man to think that the influence of the Stars, enforceth to this or that Religion, or that they are the cauſers of ones being either Religious or contrary, it's the grace of God effects that, *viz.* gives Piety, Godlineſs, and the Graces of the Spirit; the Stars onely decipher the natural propenſity of the Native to good or ill, and whether he will be permanent or not in either, according to his natural inclination.

Aphoriſmes ſhewing inclinations to *Piety*.

♃ ♀ or ☊ in the ninth or third, or with Spica ♍, ſignifie a religious party.

♃ ♀ in Cazimi, ☉ expreſs, An apt ſoul for Propheſie and Divination.

☉ ☽ ☿ and ⊕ in the ninth or third, ſhew men moderately affected in Religion.

☉ in the ninth, ſhews much piety in the Native, gives religious Preferments, and makes admirable Preachers.

♄ *in the ninth in any of his own Dignityes, argues Religion, Chastity and Faith.*

The Lord of the ninth being a Fortune but ill disposed, may argue the Native to be of a right judgment, yet few will credit him.

♄ *or* ♂ *in the ninth or third, Direct, irradiated with the good aspect of the Fortunes themselves occupying a fixed Sign, argue approved Piety; yet not so sincere and firm as if the Fortunes had been in their places. If the before-named Planets be weak, they shew the contrary.*

When ☉ *and* ♃ *have dominion in the ninth, and have dignity in the place of* ☿ ☽, *the Ascendant, and are in aspect besides with* ☿ *and* ☽, *the words of that Native will be like Oracles.*

Many Planets in the ninth, shew a mixture of goodness.

When no Planets are in the ninth, consider ♃, *for he either in his own house, or Reception with* ☿ ☉ ☽ *or* ☿, *or in* ♂ ✶ *or* △ *with* ☿, *these in angles shew the Native to be a religious man.*

Aphorismes signifying *Impiety.*

♄ ♂ ♋ *in the ninth or third, in movable Signes,* ♃ *being peregrine or in Detriment, Cadent, infected of the Infortunes, argue the Native will not be constant in one Religion.*

The Lords of the ninth unfortunate in angles, shewes contemners of Godliness; the more certain if they be Retrograde: Where observe, ♄ *inclines to Heresie,* ♂ *to Blasphemy,* ♋ *to Atheisme.*

♄ *in the ninth Retrograde, in a common Sign, shews a man of no Faith, onely he expresseth an out-side.* ♂ *in the ninth unfortunate argues wrangling Priests, Lyars, &c. The* ☽ ☿ *and Lord of the Ascendant in double bodied Signes, notes, the Native will be Heretical, or change that Religion wherein he was first educated.*

☿ *or* ☽ *in the ninth in a movable or by corporeal Sign, imports the Native to be variable in his opinion, and a Lover of Divinations.*

☿ *in the ninth, converts the Native from one Religion to another.*

☽ *with* ♋ *in the ninth, argues, a pittiful Native in matters of Religion,* viz. *a man caring for none at all.*

CHAP. CXLIII.

Of Dreames.

♃ or ♀ in the ninth, potent and not afflicted, shews usually Dreames having correspondent effects, and not vain.

The *Infortunes* there shew scurvy Dreames and wholly deceitful: If the benevolent Planets are in the ninth, and yet either imbecil, or much afflicted, they shew ambiguous Dreames, sometimes proving true, at other times false, so that no belief or credit can come from them.

No Planets in the ninth, then consider the Sign of the house and Lord thereof, and according to his quality and disposition judge.

Of the quality of Dreames.

If ♄ be *Significator*, the Native's Dreames will be of matters and men Saturnine, *viz.* of Husbandry, rude matters, digging up the ground, finding of Treasure of hollow Caves under the earth, dark places, Desarts, Sepulchers of the Dead, Devils, Spirits, fearful things, causing fear and horror, *&c.*

♃ Signifies pleasant Dreames concerning the Gentry, or Preferment, Church-matters, persons of quality, Kings, Princes, Noble-men, *&c.*

♂ The Dreames he intimates, are of contentions, Fights, Enmities, Tumults, Horses, Wars, burnings of Houses, of Dogs, Hunting, *&c.*

☉ The Dreames are of Gold or Moneys, of persons in high esteem, of some matters above the ☽, Magistery, Dignity, Place or Preferment.

♀ She altogether declares delightful Dreames, Pleasures, Banquets, Mirth, fine Garments, handsome young Maids, Pictures, sweet Smels.

☿ Imports Dreames of some Journey, of Learning, Books, Accompts, Writings, Moneys, Youths, Children.

☽ Stirs up Dreames of Waters, Navigation, much business, dangers at Sea, flying in the Ayre; but if ♄ be with her then most horrible Dreames are declared.

The

The tenth House, and the *Judgement* thereunto appertaining.

Of the Honours or Dignities of the Native.

First, Honour, Preferment, Dignity and Estimation is principally required from the *Luminaries*, wherein the ☉ is most considerable; and from the Planets which within the mediety of their *Orbes* do behold the Lights, especially the ☉.

Secondly, from the Lord of the mid-heaven.

Thirdly, from the Planet or Planets constituted in the mid-heaven.

Fourthly fixed regall Stars of the first or second magnitude, posited neer the cusps of the tenth or first house.

CHAP. CXLIV.

Whether the Native shall have Dignity or Preferment, or None at all.

1. These *Significators* if they be in their proper House, Exaltation, or in mutual reception of essential Dignity, do bestow on the Native (who by birth may be capable thereof) Honours, Offices of publick trust, great Commands, exceeding favour, and good esteem amongst great Persons.

If posited in their Triplicities, Termes or Faces, they produce but a mediocrity or indifferency in all things which concern Preferment.

Peregrine, in their Detriments or Fals, without essential Reception, very small or no Dignities at all.

2. If they, *viz.* the *Significators*, are posited in angles, they give ample Preferment; in succedant, moderate Esteem, or little Honour or Dignity.

In the eighth, or cadent houses, very little Honour or Repu-

tation,

tation, but do rather argue a mean and obscure condition of life, or a person of no quality, *viz.* that the Native shall attain no Estmation in this world.

3. The *Significators* within distance of five degrees forward or backward, joyned with fixed Stars of Kingly signification, and of the first or second magnitude, and of those especially who are neer the Ecliptick, such a positure discernes admirable Preferment; great Honours, *&c.*

In collecting the Testimonies of Honour, the Judicious allow for such a ♂ three testimonies.

The fixed Stars are these.

Oculus ♉ in 4 30 ♊	*Spica Virgo* in 18 30 ♎
Hercules in 18 0 ♋	*Lucida Lancis* in 9 45 ♏
Cor Leonis in 24 30 ♌	*Cor Scorpii* in 4 30 ♐

4. The fortunate Planets existing in the tenth house promise great Preferment and Dignity.

5. The malevolent Planets deny Preferments.

Mean Planets shew a moderate state of life.

The Lord of the first in the tenth, or Lord of the tenth in the first, gives good Fame and Reputation, Honour to a man born capable thereof, Estimation if born of mean Parents.

Many are the *Aphorismes* which Antiquity hath delivered unto us concerning judgment appertaining to the tenth house, a few whereof I shall deliver, desiring the *Astrologer* not to delude himself, by delivering a positive judgment upon a single Aphorisme, for a Beggar's child may have a Nativity equal with a King's, but then they are not both the Sons of Kings; therefore at what time an extraordinary direction happens, whereby a Kings obtains extraordinary or very great honor upon the influence thereof; the young Beggar having the same very fortunate direction in his Nativity, hath no more fals to his share, then either to fall to some course of life, not so sordid as to beg. A King hath Loanes or Moneys of his Subjects; it happens the Beggar hath some more then usuall bountifull Almes from some good people. A King performes some honourable Exployt; a Beggar hath more then ordinary respect amongst his

his fellow-beggers, for some neat piece of service he hath performed for the fellowship; so that herein the one hath Honour according to his capacity, and the other such frame with his Companions, which pleases him as well as honour: And in truth I hold the state and condition of the poor vulgar Clown, far above that of any King or Peince, being almost of the learned *Buchanan's* opinion, *That few Kings go to Heaven.*

Speciall Rules of the two *Luminaries.*

☉ and ☽ in the very degree of their Exaltation, free from the Infortunes, are arguments unto the Native of obtaining a Kingdom, if he be capable thereof.

The Luminary of the time being ☉ in a diurnal Geniture, ☽ in a nocturnal, in Exaltation and in the mid heaven, the Sign ascending being also Regal, and the Lord of the Sign that Light is in placed in the Ascendant or mid-heaven, designes Kingly Preferment, if the Native be of Kingly Progeny: if he be not so born, he shall have authority in kind, according to his Birth, like unto a King.

When the Luminary of the time culminates with the degree of the mid-heaven, and is surrounded with the benevolent aspects of other Planets, the Native shall have great command in the Kingdom: but if that Light have no assistance from other Planets, or that other Planets are not constituted neer the cusp of the tenth, the Native will be in great favour with the King, or Chief without administration of the affaires of the Kingdom, or next unto the Principal about the King, with administration of publike affaires. The Luminaries in angles not environed of the Planets, the Native shall live in such a condition, as his Father or Ancestors did. If the Luminaries be cadent, and the Planets also, the Native will be wretched, and onely conversant all the dayes of his life amongst vulgar Persons, or in Towns and Villages.

They who in their Nativities have neither of the Lights in an angle or in a masculine Sign, or have not the benevolent Planets with them, will be abject people and of no quality.

When the Planet or Planets who have Dominion in the place of the ☉, ☽, Degree ascending shall be Orientall, *and well fortified,*

tified, the Native shall then raise himself to an high Condition.

For Kingly Genitures, observe the succeeding CONFIGURATIONS.

☉ in the heart of heaven, *viz.* in the degree culminating in a fiery Sign, and either with ♀ in ♐, or else ♃ being in ♌, and ♂ in ♈; or ☉ in ♌ with ♀, ♃ in ♐ and ♂ in ♈ in corresponding degrees. Secondly, if ☉ be with ♀ as aforesaid, and in place of ♃, if ☽ be in ♌ or ♐, for ♀ in *Cazimi* gives aboundant Riches. Thirdly, or ☉ ♃ ♂ so constituted in fiery Signes, and ♀ behold both ♃ and ♂ with a □ aspect from the same quarter of Heaven, principally if ☉ or ♃ be with any of the Regall fixed Stars. Fourthly, if the ☉ in ♈ or ♌, ♃ and ♂ in ♌, ♈ or ♐, in the same degrees, but not in ♂ with ☉.

Fiftly, ☉ ♂ and ♀ united in the same degree, and in the Dignities of ♀, *viz.* in ♉ or ♎ with the *Pleiades*, or with *Spica* ♍, these aboveſaid constellations, make a potent King, obeyed by many people, yet subject to many infirmities.

Aphorismes concerning the ☉, which do also promise a Kingdom or Soveraignty, but not so great.

1. ☉ ♃ *and* ☽ *beholding each other with* △ *partilly.*

2. ☉ *in the mid-heaven in* ♐, ♃ *in* ♌ *or* ♈ *with* ♀ *or a regall fixed Star very well fortified.*

3. ☉ *in* ♋, ☽ *in* ♏, ♃ *in* ♏ *or* ♓, *they perform not so much as the other, yet give wonderfull Preferment.*

☉ *in the fiery Triplicity posited upon the cusp of the tenth house, in aspect with* ☽, *promiseth Dignity. The* ☉ *promises more Royalty, being in a fiery Sign but* ☽ *in* ♉: ♃ ♀ *and* ☽ *in* ♂, *or in partill* △; ♃ *and* ♀ *in* ♂ *in any angle, but above all, in the mid-heaven or first house:* ☊ *and* ♃, *or* ☋ *and* ☽ *in* ♈ ♌ *or* ♐, ♓ *or* ♋, *in or neer one degree, and upon the cusp of the tenth house, imports great Dignity.*

He

He who is Born just at Noon that day the ☉ enters into ♈, shall prove a great person, without other testimonies.

Aphorismes concerning the ☽.

☽ in a nocturnall Geniture in the Ascendant, being in a Sign she delights in, and if she be then at full, she imports great encrease of Honour and Preferment, the Native will be exalted more then his Brethren, &c.

☽ in the first in ☌ to ☉ in the seventh, in □ to ♃ in the fourth, gives Wealth and Authority by Magistracy and Embassages.

☽ in the Ascendant, ☉ in partill ☌ with ♀, gives Church preferment.

☽ in ♉ upon the cusp of the Ascendant, the ☉ being also in ♌, gives great Honours.

If the ☽ be with Cor Leonis, *♃ in the tenth in △ to ☌, and strong, the ☉ with ☊, it prefers the man, though he be the Son of a Clown*

☽ with ♃ in ♋, and in mid-heaven or Ascendant, imports, the Native shall have good fortune, grace or favour with his Prince, or some great man, and shall be much entrusted.

They prove eminent men in whose Nativities the ☽ is illustrated with the aspects of many Planets, or else joyned to an eminent fixed Star.

They who have an unfortunate Nativity, as to Riches and Honour, yet if they have the ☽ with any fixed Star of great magnitude, shall at one time or other be preferred to some Power unexpectedly, and again be cast down as suddenly.

Of the Mid-heaven.

♃ In the tenth house, in a diurnall Geniture, makes the Native employed in publike affaires (this have I proved true in many Genitures;) but if either ♄ or ☌ be in □ or ☍ of him, he at last loses all his Preferment again.

☉ in the tenth house, either in his own Exaltation or house of ♃, makes Kings who shall inherit their Father's Throne: And so vary the rule to all sorts of men.

If the Lord of the tenth apply to the Lord of the Ascendant, & both be Orien-

tall and in their Exaltations, the Native shall be a great man in the Kingdom, and beloved of his King, &c.

♂ In the tenth house in a nocturnal Geniture, in a masculine Sign, in his own or ♄ his house, makes dangerous persons, oft deceived; yet notwithstanding they become Governours, Lieutenants, Captaines, Governours of Provinces and Cities, men terrible in all places where they come.

♄ in the tenth, never suffers the Native to enjoy his Honours long, but casts him down headlong, when it's least expected; and once dejected, the Native rises no more to Preferment.

Of the Ascendant.

♂ Lord of the Ascendant, if he be on the cusp of the tenth, the Native will have power or dominion, will be cruell, and use it ill.

When the Lord of the Ascendant shall behold the ☉ by △ or ✶, or shall be Oriental, and neerest to the ☉, or joyned to the Planet is Lord of the mid-heaven, the Native will be beloved of Kings or Persons of eminency.

If the Lord of the Ascendant apply to a Planet in his Exaltation, and shall be in an angle, the Native by his own vertue shall exalt himself: but if he be in a succedant house, his Preferment shall be the less.

The Lord of the Ascendant in the Sign ascending, argues, the Native shall arise to great Esteem or Honour by his own vertue.

Of the fixed Stars.

Pleiades and Hyades culminating, or rising with the ☉ or ☽, makes Military Captains or Commanders, Emperours, Colonels of Horse.

Fixed stars of the nature of ☿ ♂ ☽ and ☉, give glory and renown unto the Native. Jovial and Venerial fixed stars, or Mercurial and Venerial in the Ascendant or heart of Heaven, with the ☉ or ☽, give both Honour and Wealth.

Caput Medusæ culminating with ☉ or ♄ or ☽, gives power of the Sword against others unto the Native.

Oculus ♉, and Cor ♏ with the ☉ or ☽, culminating or ascending, the Native opens the way to much Honour for himself by his violence and fierceness, but with much difficulty and many casualties: Gustavus King of Sweden verified this to the full: see his Nativity in Argoll.

Spica ♍ inclines to Ecclesiastical Preferment.

Saturnine

Saturnine *fixed stars accompanying the* ☉, *involves the Native in many miseries, puts the Native hardly unto it.*

Fomahand *and those stars arising with the* 12. *of* ♓, *give an immortal name; so said* Cardan *in commendations of himself.*

Fixed stars give great gifts, and elevate even from Poverty to an extream height of Fortune; the seven Planets do not so.

Regulus Arcturus, *the right shoulder of* Orion, *or the left of the* Waggoner, *with the* ☉ ♃ *or the* ☽ *in the tenth, give ample Fortune and great Honour.*

The fixed stars in angles, give admirable Preferment; but if the Planets do not t gether with that support it, usually it ends in calamity.

The two Dog stars, Sirius, Procyon, *arising with the* ☉, *or culminating with him, gives Kingly Preferment.*

CHAP. CXLVI.

What manner of Preferment, or its quality and cause.

THis judgment is taken from the Planet or Planets, partilly aspecting the *Luminaries*, but especially the Light who of the two is most essentially fortified in the Scheam of Heaven: In consideration hereof, it's remarkable what matters, what manner of persons they signifie, and from the propriety of the matters and persons, a discreet conjecture must be framed according to the plurality of testimonies.

♄ being that Planet who shall be found most strong and powerfull, and beholding the Lights, argues Preferment by reason of Inheritances, Possessions, Favour, *&c.* by meanes and procurement of Elderly men, Ancestors, Men sparing and frugal, Country men, plain and nothing courtly.

♃ and ♀ argues Honour for Vertues sake, the Native's Honesty, Gravity, Justice, and by persons signified by ♃ and ♀: of which you may be plentifully informed upon the judgments of the second house.

♂ induces preferment by expedition to the Wars, leading and conducting Armies by Victories, valiant Actions and Commendations of Martial men, *&c.*

☿ predicts Dignity and Advancement by Wit, Judgment, Oratory, Learning, by Merchants, Schollers, Lawyers, *&c.*

After this, the house of Heaven is considerable, out of which the Planet or Planets do behold the Lights, and herein that Planet is most observable who is best fortified; for if that Planet be in the first house, the Native acquires Fame and Dignity by his own industry: In the second, for the cause of his Riches, and so in the rest of the houses, you must mix the signification of the houses with the Planets that aspect either the one or both *Luminaries*, and from them draw judgment.

If no Planet doth behold the Lights with aspect, or be partilly joyned with either of them, consider then the Planets constituted in the tenth, amongst them the most powerfull, if many Planets be therein; according to the Matters and Persons comprehended by him, frame your judgment, and the cause of the Native's arising to Dignity.

If no Planet shall possess the tenth, have recourse to the Lord of the tenth, and according to his propriety conjecture the causes of his future Dignity; herein also commix the signification of the house of Heaven wherein he is.

There are some, and they not unlearned, that together with the Lord of the tenth, do commix in judgment the *Dispositor* of that *Luminary* who is above the Earth, or if not above the Earth, then of that Light who beholds the Lord of the tenth or tenth house it self with the most partill aspect.

CHAP. CXLVII.

If the Dignity or Honour shall continue.

JUdgment herein is taken from the Planet who are in ☌ with the Lights, or partilly behold them, especially from the most powerfull.

If these Planets be ♃ and ☿, and they strong, the Native shall perpetually encrease in Dignity, and it shall come and continue with ease and little labour.

When the *Fortunes* are moderately afflicted, they intimate the

the Natives rising to Preferment by little and little, or by degrees, and that it shall continue, yet with some obstruction: if they prove but weak, Estimation or Honour shall endure for a time, and shall then decrease, but not quite vanish, or be for ever destroyed.

But where ♄ or ♂ are in ☌ with the *Lights*, or are in partill aspect, and happily placed in the heaven, it's without doubt the Natives Dignity will continue, but many times be in danger, and oft receive interruption.

If they be but meanly fortified or placed in the Heavens, the Natives Honour and Fame weares away by little and little, yet a glimpse thereof remaines.

If they are very unlucky, the Honours they signifie shall soon vanish, and come to just nothing.

When ☿ hath signification in this nature, and aspects the *Luminaries*, Honours encrease in the beginning speedily, and do also continue for a while, but in the end he shall partake of great difficulty in preserving them, for ☿ is an unstable Planet.

When he is moderately fortified, he threatens ruine; but yet the Native shall not fall totally, his Understanding shall preserve him.

When he is unhappily posited, and nothing well dignified, the Natives Honours shall for a time encrease, but end with much unluckiness.

If no Planet behold the *Lights*, then assume the continuation of the Native's Dignity from the Planets or Planet in the mid-heaven, his nature and fortitude considered, or whether he be in his essential Dignity or not, *&c.*

If no Planet be in the tenth house, then judge from the Lord of the tenth, who shall destinguish of the duration of Honour; without doubt, if the Lord of the tenth be in a fixed Sign, and the Sign it self be fixed, and if either ☉ or ☽, ♃ or ♀ have a friendly aspect either to the cusp of the tenth, or to the Lord thereof, the Preferment designed unto the Native will continue.

Speciall *Aphorismes.*

Fixed stars in angles, especially the Hyades, Hercules, Cor ♏, Lanx

Lanx Australis, *the Infortunes casting their* □ *or* ☍ *unto them, whom such a posture raises from the Dunghill, they are at last cast down with a vengeance.*

When the ☉ *is in* ♎ *or* ♒, *with good and ill Planets, or is single, and onely with or neer some fixed star, then when the* ☉ *comes to an ill Direction, and meets with an ill Revolution the Native shall prodigiously be thrown from his former perpetual Dignity: but if one of these things alone happens, then he shall onely be cast down for the present, but shall again rise.*

That King shall do Justice equally amongst his people, when as his Nativity doth concur with that of his people or Kingdom.

The ☽ *in mid-heaven in* ♍, ♄ *or* ♂ *in the fourth house, the Native will be infamous.*

If ☽ *be in* ♏ *and* ♂ *in* ♉, *the Native will be infamous all dayes of his life, and be perpetually infortunate.*

CHAP. CXLVIII.

Of the Magistery, Exercitation or Profession of the Native.

Astrologers name the Magistery of the Native, a Study or Delight, an Art or Action wherein any one leads his Life, gets his Living, preserves his Estimation, and wherein he spends the principall part of his Life, whether it be publicke, as of Kings or Princes, whereof some administer Justice; others Military Exercises; others Huntings; others delight in other actions; others in Philosophy and Theology; others in the Mathematicks.

Or whether his Profession be private, either learned from another, or attained by his own industry, or mechanical, laborious, and for pleasure; for doubtless every man hath inclination more or less to some one Quality, Profession, *&c.* or other.

Three things are wont to be considered in this Judgement.

First, *Whether the Native is to have any Magistery at all* viz. *any Trade, Study or Profession; or whether he shall be without any*

Secondly,

Secondly, *The kinds of his Art or Study, what it may be.*
Thirdly, *What fortune he shall have therein, and whether he shall prove famous therein yea or no.*

The Significators are taken in this manner.

You are to consider ♂ ♀ and ☿; ☿ shews the Wisdom and parts of the minde; ♂ the Strength of body to endure; ♀ the Delight: If then any of these is posited in places of Heaven fit to design Magistery, that is, in the tenth, first or seventh, in their own Dignities, not Combust, or under the ☉ beams, that Planet so posited, or those Planets, shall have signification of the Art, Profession or Magistery the Native is inclinable unto. *If the Native shall have an Art.*

If no one of those Planets is so posited, consider if any of the three be Lord of the Sign of mid-heaven, and placed in his essential Dignity; for if he be Peregrine or in his Fall, he is not capable to undergo this signification.

If this consideration take not place, see if any of these three Planets behold the ☽ partilly, if two or all three do behold her, prefer the strongest, and him that hath the best aspect, and that aspect which is most partil, and the sinister before the dexter.

If none of the three before named Planets behold the ☽, see which of them aspects the ☽, within the mediety of her Orbs and with a powerful aspect, that Planet shall you take to signifie the Child's Magistery, so that he be not afflicted of the malignant Planets, either by corporal ♂ or □ or ☍, for if he be so, you must not accept him.

If none of these considerations will hold, take him of the three Planets who according to the first mover anteceds the ☉, and give unto him dominion of the Profession.

You must observe, if none of these three Planets shall signifie the quality of the Native's Profession, according to the first or second rule, but according to the third, fourth or fift; such usually handle some ignoble Profession, and manage it negligently, or else lead their life without any Magistery or Art at all.

I have ever gathered much knowledge concerning the Trade of

any that came unto me, from the Sign of the tenth, from the Sign and house wherein the Lord of the tenth was placed.

Ptolomey his judgement was, that the Lord of ones Profession was to be taken two wayes; from the ☉, and from the Sign of the mid-heaven, and adviseth to consider that Planet who riseth next before the ☉ in the Morning, and the Lord of mid-heaven or Planet therein, if he behold the ☽; and if it chance that one Planet doth not only rise next before the ☉, but shall also be Lord of the tenth, or posited in the tenth, this Planet shall be Master or *Significator* of the Actions and Arts of the Native: if one Planet perform not both these works, take him that doth the one.

CHAP. CXLIX.

Several experimented Aphorismes concerning the Natives Magistery, Trade or Profession.

IN the first place, if the *Significator* of Art or Magistery stand single, he gives the quality of Profession according to his own nature either *Venerial Mercurian* or *Martial*; but if he be joyned strongly with another *Significator* of Art, there's a mixture of natures intended; so that if ☿ be Lord of the Profession, in a strong and forcible good aspect of ♂, ☿ relinquisheth his claim to the Art, and the Native follows wholly what manner of Trade ♂ in the Sign and house he is in signifies; do you judge so in the rest: The rest of the Planets, Signes and houses, do augment or diminish the significations; ♃ he assists, ♄ doth mischief, ☉ gives power with the Magistrate, the ☽ gives credit with the Common people: ♃ loves Religion, Simplicity Oratory, ♄ delights in Slothfulness, Covetousness, Heaviness, long Consultations, Sorrowfulness, Misery, Want and penury; where ♄ doth strongly incline to the disposition of the Art, it's a miracle if the Native prove not a Husbandman, a Saylor, a Porter or carrier of Burthens, a Shepheard, Sexton of a Church, *&c.* but that we may more fully discover the quality of Profession, observe the succeding *Aphorismes.*

Of

Of Mercury *when he is Lord of the Profession*

☿ signifieth the Spirit, or Fancy of the Brain, and what proceeds from thence; therefore he gives that Trade or Profession which is performed by the industry and working of the Brain or Minde, then by the strength of the Body; such like things as Letters, Numbers, Writing, Learning, Eloquence, Arithmatick, Astrology, Philosophical Speculations, Merchandize, Poëtry, the framing of artificial Engins or things, *&c.* He therefore makes Gramarians, chief Secretaries, Arithmaticians Geometritians, Phylosophers, Poëts, men full of employment, given to Merchandizing and Traffique, men given to Discipline; yet notwithstanding if ☿ be not in any good aspect of ♃, the Native profits nothing, or gets any fortune by his Endeavours.

☿ *his signification when joyned with others.*

☿ either joyned by body or aspect unto ♄ (although ✶ or △ is best, the □ or ☍ of ♄ to ☿, usually impediting the Speech or Tongue) he makes such men perform servile Offices in other mens employments, or such as lead their miserable Life in or about Churches, by supplicating for Almes, or agitating the affaires of the Church, *&c.* but if ☿ have the same aspect from or unto ♂, he makes Husbandmen, Saylors, Shepherds, or Cow-keepers, Curriers, Botchers, Taylors, Stone-cutters or Carvers, Interpreters of Dreames, Sorcerers, superstitious, peevish men of hidden faculties.

☿ in ☌ or aspect with ♃, makes excellent Orators, of great justice in judging Causes, circumspect and just in rendring the Law, equally moderate in refraining from any thing; it makes the Natives Friends of great Persons, Divines, Lawyers, Rhetoricians, Judges, an Exchanger or Banker of Moneys.

☿ bodily joyned with the ☉, so he be not, Retrograde or Combust, but in the Heart of the ☉ or Cazimi, or in any of his Dignities, he puts the Native in the way to be acquainted and to have conversation with Magistrates, men of great Fortunes, he makes Scribes, Receivers or Treasurers of Moneys, Overseers, or employed as Officers in taking publike Accompts for the King or Common-wealth, Councellours, chief

Justices, doing all their actions nobly: if ♂ have any testimony with ☉ and ☿, he inclines to Chimistry, to clip or coyn Money, especially if ♄ have the least aspect with the former *Significators*.

☿ with the the ☽, or in any good aspect of her, encreaseth his Understanding, and inclines the Native to be desirous of knowing futurities, or things to come, very propense to Divination, especially if the ☽ apply to ☿ in ♉ ♍ or ♑; if the application be in ♊ or ♏, he makes Astrologians, *&c.*

In ♈ ♌ ♐, men divining of things to come, freely of their own accord, without any Art.

In ♐ or ♓, he makes men given to Magick, either in hope or dissemblingly: ☿ with ♀, either conjunct, or by radiation of ✶ aspect (for she can have no other to ☿) inclines to Eloquence, and great variety of Manners.

Of Venus *when she alone designes the Profession.*

She signifieth of her self Pleasure, Delight, Tenderness, Delicacy, Feastings, Guests, and all such things as tickle the Senses with Pleasure.

She is a great enemy to Learning and Discipline, nor is she overcome but by ♄, men therefore wholly given to their Book are of harsh Manners.

When she alone designes the Magistery, she makes Apothecaries, Drugsters, Grocers, Perfumers, Vintners, Victuallers, Painters, Jewellers, Tire-makers, Wardrobe-keepers, Musitians, *&c.*

♀ *mixed with others.*

♀ commixed with ♄, makes Merchants, or such as Trade in things or Commodities tending to Pleasure; but if either of them be ill affect, they make Scoffers, Jesters, cunning sly Knaves, Alehouse keepers, Magicians in shew, but not in very deed; poor, simple Painters, or of what Art soever, such as we call a piece of a Workman, or a pretender to such or such a Trade. ♀ mixed in signification with ♃, makes Divines, Physitians, Mercers, Linnen-Drapers, Silk-men, Seamsters, Haberdashers of small Wares, and causeth great Preferment to come by

by Women or Religion. ♀ Combust of the ☉ doth not signifie an Art, but in the heart of the ☉, she gives great store of Wealth; yet if she be in any of the Dignities of the ☉, she makes the Artist more excellent, and shews his Fame and Estimation to be more great, and his profit more certain.

Of Mars *when he alone is Significator of Profession.*

♂ signifies such laborious and hard Professions which require both the strength and endeavour of the whole body, he therefore principally governeth Mannuall Occupations, which are toylsome and exercised of themselves by fire; if the ☉ be in aspect with him, yet the Profession is performed by fire: In a nocturnal Geniture, he rather imports Warfare, Honour and glory obtained by Warres: Being well constituted he makes Souldiers, Horsmen, Captains, Commanders of Armies, Huntsmen, *&c.* If he be meanly dignified, he makes Champions, Copper and Iron-smiths, Founders, Engineers, makers of all Iron Instruments, Husbandmen, Physitians, Chyrurgions, Stone-cutters, Carpenters, Architects; but if weak, he makes Cooks, Wood-cleavers, Curriers, Labourers, Pyrates, Theeves.

♂ *mixed with others.*

♂ mixed with ♄ in signification, or afflicted by his □ or ☍ loseth his Dominion wholly of Magistracy, especially if ♀ or ☿ be better placed, and ♂ himself be Retrograde, or else in this case quite takes off all Military signification, because of ♄ his fearfulness: From such a position you shall predict Ditchers or Daylaboures, Gardiners, Cross-bow makers, Fletchers, Dressers of Leather; if he be placed in an abject place of Heaven, he makes Colliers, Sweepers of Chimneys, Fire-makers, Charcole-makers or burners, Millers, Night-farmers, *&c.* ♂ and ♃ well posited, makes compleat Courtiers, fortunate in the Commands of War; but if they be unhappy by aspect or position, he makes Herdsmen, Bailiffes, Caterers to Gentlemen, Door-keepers, Sutlers in Armies, Tobacco-shop keepers.

♂ with the ☉, inclines to Magistracy rather then to a Pro-

fession; yet if they unhappily aspect each other, he makes Goldsmiths (I mean working Goldsmiths) Coyners of Money, or such as dig in Gold Mines, or are conversant in minting Moneys.

♂ with the ☽ makes Butchers, if ♄ together with ♂ and ☽ have any rule, he imports Hedgers, Day-laboures, Fishermen, Watermen, Brewers, Dyers.

Of Mercury *and* Venus *commixed.*

If they signifie the Art or Profession, they discern one very ingenious, performed by a voluble or pleasant Tongue, the Native is loquacious, fickle, full of Jollity; they usually make Musitians, especially when they are in a Venerial Sign, Poëts, Orators, Dancing-Masters, Tumblers or Dancers upon Ropes, Painters, makers of Complexion-water for soft Dames, Wax-Chandlers, Limners, Writers of Stage-playes, *&c.* Writing Masters, School-Masters.

If both or either of them behold ♄, the Profession is not then so light, but of more gravity, they sell or make Womens Cloathes, or such Stuffes or Ornament as they delight in, *&c.*

♃ ♀ and ☿ authors of the Profession, in the third, fift eleventh, makes excellent Pedegogues or Instructors of Youth; Preachers or Advocates; if in the ninth, Lawyers, or men administring publike affaires, in the twelfth.

♃ ♀ ☿ and ☽ gives admirable Eloquence; excellent Poets if ♃ be with ☌, and then in any good aspect with ☿ or ♀.

Physical and Poetical straines are from the aspect of ♂ ♀ and ☿. He is a good Chanter or Singing-man, where ☿ Retrograde is joyned with ♀ in the same Sign.

Of Mercury *with* Mars.

Mercury with *Mars* obtaining the designation of Art, being well disposed, they produce most sharp conceptions, Men of piercing understandings, Physitians, Chirurgions, Armorers, makers of Statua's, Images, Champions; Alchimists, Gravers, many times publique Notaries, Surveyors, Printers of Bookes; if they are ill placed, they prove Dyce-makers, Clippers of Money, a falsifier of Evidences, a Tale-carryer or Pick-

Pick-thanke, a Whoremonger. ♄ associated with ♂ and ☿ makes Theeves, Counteifetters of Money, Murderers, Compofers of poyfons, Cheating Gamfters. But ♃ in place of ♄ makes good Councellours, Atturnies, Advocates, Civill Lawyers: but if ♃ his aſpect to ♂ and ☿ be ill, it imports Covetous men, vainglorious fellowes, jangling Atturnies.

♂ ☿ and ☽ in ♂ not well dignified, makes Theeves and Houſebreakers, Cheators, or cozening fellows. If ♄ be in the ſeventh, ſuch Knaves come to the Gallowes.

Mars *and* Venus *ſignifiators of Art.*

When ſuch a poſiture is, expect labour and pleaſure in the Profeſſion, boldneſs or confidence with flattery or diſſimulation: from hence you may judge, Cookes, Poulterers, excellent Phyſitians; Barbers, Apothecaries, Chirurgions, Gardiners, Dyers, *&c.* ♂ and ♀ ill placed and ill fortified, ſhew a Bawd or Pander.

♂ and ♀ with the ſociety of ♄, makes Sextons of Churches, or ſhewes ſuch poor Prieſts as daily attend the Sicke, take care of Soules, which no fat Prieſt will do, whether *Prelaticall* or *Presbyterian*; or they import Grave-makers, or Epitaph-makers upon Tombes, *&c.*

♂ and ♀ with ♃, makes moſt zealous in Religion, and very good Teachers, not at all covetous; *Oh monſtrum horrendum*, A Miniſter and not covetous.

With what ſucceſs.

The ſucceſs which may be expected from the Profeſſion is required from the ſtrength of the *Significator*, or the Lord of Magiſtery: if he be potent in Eſſential dignities, and not afflicted by the malevolent partil configuration of the *Infortunes*, and be alſo poſited in the angles of the Figure, and *Orientall*, it's an argument, the Native proves a famous Workman, excellent and ſurmounting moſt of his Profeſſion, that he ſhall gain great Eſtimation thereby, and be in publike Reputation therefore.

But if the *Significator* be weak, *Occidentall* or Cadent, oppreſſed by the *Infortunes*, the Native proves but a Botcher, a man of

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no very great parts, still beholding to others. contemptible, not thriving by his Art, every one disdaining his Workmanship: Where note, that when ♄ doth afflict the *Significator*, the Native proves a Sluggard, a Lazy Fellow, fearfull to put him self forward.

If ♂ impedite, the man is rash, obstinate, conceited, infamous: If both the *Infortunes* at one time afflict the *Significator*, then the afflictions he runs into by his profession are numberless, or have no end.

Nature of the Signes.

The nature of the Signes wherein the *Significator* or *Significators* are placed, doth much conduce unto this manner of Judgment, which I again repeat in a more full measure then formerly: they are as followeth.

Movable Signes, as ♈ ♋ ♎ ♑, conduce to such Arts or professions as require a witty capacity, in regard they are directed by contemplation of the Wit, *viz.* Geometry, Physick, Astrology, *&c.*

Fixed Signes do also require Learning or Education, except ♏.

Humane Signes, *viz.* ♊ ♍ ♎ ♒, as they signifie humane affections, so do they import such proper Arts unto a man as are liberal, and have especial use in the life of man, and are taught with Authority.

Watry and Earthly Signes as ♋ ♏ ♓ ♉ ♑, shews professions conversant about the Water and Earth, us upon Meadows, Herbes, Medicine, Ships, Fish or Funerals.

Four footed Signes, as ♈ ♌ ♐, shew Mechanical professions, Butchers, Grasiers, Builders, Curriers, Cutters of Stones, Diggers of Stones, Clothiers, Wool-winders

Albubater a learned *Arabian Physitian*, out of whose Writings most of our *Astrologicall Aphorismes* are collected, doth distribute the Signes thus, and saith:

Fiery Signes signifie Trades or professions conversant in fire, whether it be in Smithery or working in Goldsmithery, or in Baking or Glass-making, *&c.*

Earthly Signes shew earthly occupations, or proceeding from the Earth, as pot-making, Ditching, Digging, Delving, makers of Mud-wals, or Dirt-dawbers.

Aery

Aery Signes import Singers, Jesters, Fowlers, Millers, Shooters. Watry Signes declare Fishermen, Launderesses, Fullers of Cloth, Watermen, Tankard-bearers.

Quality of the Profession.

The quality and kind of Art, Magistery or profession may be known from the nature and propriety of the three planets discerning profession, which I said before were ♂ ♀ and ☿, and from the Sign they possesse, and the configuration which they or any of them have with other planets; wherein alwayes the most powerful aspect is preferred before the weak, and if two planets have dominion in designing Magistery, the most fortified planet is first preferred.

It were needlesse here to repeat the several professions every planet designs, seeing I have exactly performed it in the first part of this Work, from *pag.* 57. to 83. to which I refer the Reader: wherein I have shewed the natural significations of every planet by himself, which notwithstanding are intended or remitted as they stand in configuration with other planets: for if ♄ with his malignant aspect be commixed with ♂ in designing of the profession, instead of Souldiers, he makes slavish Souldiers poor, vulgar common Souldiers, Scullions, Drudges, slaves, and such inferiour fellowes; instead of Chirurgions, he makes Night-farmers, Slaughter-men, sweepers of Channels, Rag-men and women, Chimney-sweepers, Water-bearers, dirty slovenly Carmen, beastly Cooks, Hucksters, Heglars that buy and sell and forestall the Markets, Curriers, Coblers, a keeper of Bawdy-houses or Stewes, Bum-bailies, shirking Serjeants, inferiour Officers, undertaking sordid matters.

If ♃ aspect ♂, he designes more noble Professions, as Captaines, Officers of War, Men of kingly thoughts, Receivers or Farmers of *Customes*.

If ☉ behold ♂, he addes to the qualitity of the profession, making it more neat civill, and to trade in better and more famous Commodities.

☿ and ♃ makes famous Orators, learned Lawyers, Judges, exercising their faculties with men of great renown, *viz.* with

the most eminent of that Country wherein they live, whether King, Prince or Nobleman, *&c.*

☿ with ♄, argues, busie fellowes, wrangling Solicitors, undertaking all things, performing nothing, Turners, Potters, Curriers, Botchers, *&c.*

Sometimes it imports simple Animals that pretend knowledge in future Contingencies without Art or Learning, superstitious people, Hereticks, *&c.*

♄ in aspect with ♀, both of them ill affected, or but one of them, makes Bawds, Harlots, Weavers, Victuallers.

You must observe, Signes which are of humain form or shape, as ♊ ♍ ♒ ♎, do much conduce to the knowledge of liberal Arts, and of such as are most useful for Mankind.

Signes representing four-footed Beasts, as ♈ ♌ ♐, inclines to Mechanical Arts, Architecture, dealing in Mettals, Merchandizing, Manufactories, Smithery or Forges.

Earthly and Watry Signes, as ♉ ♑, ♋ ♏ ♓, denote, Professions conversant about Waters or Rivers, as Ship-Masters, Ship-Carpenters, Fishmongers, Brewers, *&c.*

Judgment appertaining unto the eleventh House.

Of Friends, &c.

FIrst, consider the Planet or Planets constituted in the eleventh house, or who behold it with any aspect; then have recourse to the Planets in the first house, who must either be benevolent, malevolent, or of a nature betwixt both: lastly, have respect to the Lord of the eleventh, and to the Planets in aspect unto him.

♃ and ♀ are good Planets, if they be well fortified and posited in those places; in general, they declare the Friendship and familiarity of many, or aboundance of good and profitable Friends, and that their Love is sincere, and will be profitable to the Native: The same denotes ☽, especially if it be in ♊ ♓ ♋ ♉ ♎ ♌: If the good Planets be ill affected, they shew

bur-

but indifferency or moderate Friendship, or little hope or expectation from them, or that the nature of Friends shall be partly sincere, partly deceitful: the very self same thing doth ☋ signifie, when placed in ♐ ♍ ♒ ♑ ♏.

The malevolents, *viz.* ♄ or ♂ posited in those houses, which denote affection, though they prove well dignified, and predict a multitude of Friends, yet for the most part they prove Dissemblers, or perform not their Trust cordially.

If they are weak, they denote few Friends, and they very unfaithful: ☋ is equall in judgment with the two *Infortunes*, yet not wholly so bad as ♂ in matter of Friendship: the worst signification of adulterate Friends I ever found in my practice, was, when an *Infortune* was peregrine in a movable or common Sign.

☉ ☽ and ☿ are Planets of indifferency, so ⊕; if these or some of them be in the first house or eleventh, and well dignified, they shew a multitude of Friends: both mean in their condition, and so in Friendship, but yet more faithful: If they stand ill affected, they pronounce scarcity of Friends, most of them false, perfidious and mutable: If many Planets of severall natures be in those houses, they shew a mixture of Friends, but the truest Friends must be described from the most fortified Planet in either house.

When no Planet is conversant in the first or eleventh, the Lord of the eleventh must be considered, whether he be a good Planet, strong or weak; whether ill by nature, or but of a mean signification; according to his nature must you judge of the nature of his Friends.

Speciall Rules concerning *Friends.*

Fortunes in the eleventh, fifth, tenth, seventh, first, ninth, many Friends: Infortunes in the twelfth or in angles, many Enemies. Where ♋ *ascends, the Native obtaines Friends very hardly:* ☽ *in* ♒ *or* ♓, *the Native is not well accepted of Princes. Lord of the eleventh separate from the Lord of the Ascendant, few Friends, little agreement.*

Lord of the tenth by Retrograde motion separating from the Lord of the Ascendant, the Prince will not endure the Native: if the Lord

of the Ascendant by Retrograde motion separate from the Lord of the tenth, the Native will hate his Prince: ♄ in the eleventh gives false and sluggish Friends; ♂ in the eleventh promises no faithful Friends; ☉ in the eleventh gives powerful Friends; ♀ in the eleventh procures Friends for Womens sakes; ☿ in the eleventh notes many Friends; ☽ in the eleventh makes the Native known to many, yet gives few Friends.

CHAP CL.

Quality of Friends.

WHich is known and resolved by the nature of the planets who are in the first or eleventh, if any be there, or from the Lords of the eleventh or first, or Sign intercepted if any be.

♄ Governing the eleventh or first, or placed in either of those houses, signifies Friends according to his own nature, *viz.* Saturnine old Men, Husbandmen, men dealing in Mettals, Stone-cutters, Usurers, covetous men dealing in fordid Commodities, and handling dirty professions.

♃ Notes Ecclesiastical persons, Prelates, Lawyers, Nobles, rich Men, Rulers of Provinces, honest, sober Men, Judges, Gentlemen.

♂ Captains, Souldiers, Chirurgions, proud, bold, unshamefac'd men, red haired men, Tradesmen.

☉ Kings, Princes, Counsellours of Princes, Men of great Authority, eminent Men in a Common-wealth, Magistrates, principal Officers.

♀ Musitians, Poets, Apothecaries, Gamesters, handsome, civill, neat, uxorious, wanton men, painters, women, *&c.*

☿ Ingenious men, excellent Artificers, Learned men, Chancellours, Mathematicians, Scriveners, Merchants, subtill Fellowes, Mercurian men, Secretaries, Clerks.

☽ Widowes, Matrons, Noblewomen, Embassadours, Messengers, Saylors, Fishermen, the Common people, people unconstant and wavering.

Constancy of Friends.

A fixed Sign on the cusp of the eleventh, denotes fixed Friends,

Friends; a movable, mutable; a common one, Friends of indifferent constancy.

Or the constancy of Friends may be known from the Sign of the eleventh house; from the Signes wherein the *Significators* are posited: if the Lord of the eleventh do not behold the eleventh house, or ♀ her own house, the Native will have but small comforts of his Friends.

CHAP. CLI.

Whether there may be Concord or Unity betwixt two.

LET the persons be whom they will, the most assured way is by comparing both their Nativities together, and see if there be a consent or dissent in them: for an agreement in temperament and manners imports mutuall good will; a dissent argues strife and contention.

Seeing that the Ascendant, and planet or planets therein constituted doe govern the Temperament, Manners and Wit, therefore in this mannet of Judgment you must behold, first the *Horoscope* of either party; secondly, the planets in the Ascendant; thirdly, the Lords of either *Horoscope*; see the friendship of the two *Horoscopes*, if they have both one Sign, whether they receive one and the self same planet, whether he is a friend, or received by any Dignity, if connected by any good aspect.

For first, one and the same planet in eithers *Horoscope*, makes the same manners and the same affection; for likenesse is the Mother of affection: if he be not one and the same planet, but either *Horoscope* have a distinct planet, see then if they be friends or enemies; if they be friends, they argue Love and Friendship; if enemies, Hatred, no consent, a continuall alienation of affection one from another.

Friends of ♄ *are* { ♃ ☉ ☽ } *his Enemies* { ♀ ♂ } but ♀ more then ♂.

For though ♀ doth agree with ♄ in coldnesse and consent, which he hath in ♎, *the house of* ♀ *and Exaltation of* ♄; yet she

dissents in manners, sixth ♄ is the Parent of sadness, and ♀ the Mother of mirth.

♃ hath onely ♂ for his Enemy.

♂ hath onely ♀ for his Friend; yet ♀ loves him not, because of the contrariety of nature, he being hot and dry, she cold and moyst; she diminisheth his evill influence by good words and her meekness: all the rest of the Planets hate ♂, especially ☉ and ☽.

☉ hath onely ♃ and ♀ for Friends, all the other Planets his Enemies.

♀ hath onely ♄ her enemy, all the other her friends.

☿ hath ♄ ♃ ♀ for friends, all the rest enemies.

☽ hath ♄ ♃ ♀ for friends, all the other enemies.

☊ hath ♃ and ♀ friends; ♈, ♄ and ♂.

Observe the condition of the Lord of the Ascendant these four manner of wayes, for he begets unity in the minds of both parties.

First, when he is the same Planet; secondly, when he is received of the other by House or Exaltation; thirdly, when he is in ☌ with the Lord of the Ascendant of the other; fourthly, when he is in ✶ or △ of the other: In whose Nativities there is not a concurrence of one of these, the Friendship of those two will not continue long.

When in the Nativities of two, the places of the *Fortunes* or *Lights* are commutated with *Fortunes*, so as one hath ♀, where the other hath the ☽, a sure friendship may from hence be expected.

If ♀ or ☽, or ☿ and ☽, or the ☉ and ☿ do dwell or are posited in each others places, the good will stands not so firm and sound.

If ♄ ♃ ♀ and ♂ are in each others place, there will be dissention mixed with a kind of friendship: but if ♃ and ♄ commutate each others place, the two Natives joyn in love meerly for covetousness.

♂ and ♀ in each others place, to do wickedness.

If ☉ or ♂ is in ☌ to ☿ or ☽ in eithers Geniture, they injure one another, he doth the most mischief where the *Infortune* hath dominon: It's necessary there be perpetuall emnity

where

where ♄ and ♂ are oppoſite in each others Geniture.

When the places of the *Infortunes* are oppoſite in ſeveral mens Nativities, the Natives contend for mutual Lucre, as Advocates, Merchants, Lawyers and Phyſitians.

If the *Infortunes* agree in ſeveral Nativities, the Natives will be friends to one another in wickedneſs or ill actions, and yet not very faithful to one another.

☉ in the place of any Planet in anothers Nativity makes friendſhip for Honeſty, Glory and goodneſſe, ♃ for Utility, ♀ for Pleaſure, ☽ according to the conveniency of her Nature.

The moſt firm and beſt friendſhip betwixt two is, if the ☉ ☽ ⊕ or Lord of the Aſcendant of the one, be in the ſame Sign in anothers Nativity.

Whether of the Friends is more ſincere.

He loves moſt whoſe Lord of the Aſcendant is a benevolent Planet, or hath a more benign Planet in the Aſcendant, or whoſe Lord of the Aſcendant doth apply to the others by a ſiniſter ✶ or △.

He hates moſt who hath the Lord of his Aſcendant the more malignant Planet, or ſuch a Planet in his Aſcendant.

They never agree in whoſe Figures that Sign which is the *Horoſcope* of the one is the Sign of the twelfth, ſixt or eighth Houſes.

Of the twelfth House.

Of Enemies.

THE judgment of Enemies is aſſumed from conſideration had of the Planets who are either in the ſeventh or twelfth, and from the Planets who are in ☌ to the *Luminaries*: either many Planets in the ſeventh or twelfth, or both the Lights in ☌ to the Planets, do ſhew many Enemies and Adverſaries; no Planets in thoſe houſes, few or no Enemies: The Lord of the firſt in the twelfth, or of the twelfth in

in the first, shewes many Adversaries; or Lord of the first in the seventh, or seventh in the first. ☊ hath equal signification with ♀ or ♃, ☋ with ♂ or ♄; if the Lord of the twelfth behold not the Lord of the Ascendant, it's an argument not of very many Enemies.

CHAP. CLIII.

What manner of Enemies? their Quality.

HErein you must observe the nature of the planets who are either in the seventh or twelfth; next, the Lords of the twelfth and seventh houses, and those planets (if any be) who are in ☌ to the Lights.

Wherein you must consider those planets who are in the seventh, or in ☌ of the *Luminaries*, will discover their malice, and expresse it openly: he, or that, or those planets in the twelfth, shewes such as will do all things closely and cunningly, and imports close Backbiters: if it so happens the Lord of the eleventh, who naturally imports Friendship, be posited in the seventh, it's an argument such a person or persons shall be friendly at one time, not so at another: Friendly when any of the *Hylegiacall* places by Directions approach to a good aspect with him; ill or unkind, when directed to a □ or ☌: but on the contrary, it's usually observed, that if the Lord of the twelfth be in the Ascendant, the persons signified by that planet do rather prove friends then enemies: The reason hereof I conceive to be, because the Lord of the Ascendant doth dispose of him, and so restraines his malice.

The Prevalency of Enemies against the Native is thus judged.

First, from the nature of the planets who prenote enemies.

Secondly, from the house or houses of Heaven wherein they are posited.

Thirdly, from the fortitude of them, by reason of their Essentiall Dignities.

Benign planets argue powerful Enemies, malignant *Significators* obscure and of no quality.

This

This is ever considerable, that either good or ill Planets being in angles and well fortified, shew powerful enemies; in succedant houses, men of a meaner condition; in cadent, enemies of no quality.

After the same manner, the *Significators* posited in Essential dignities, declare the Enemies to be men of power.

If Peregrine, in ther Detriments or Fals, obscure Enemies; in their Triplicities or Termes or Faces, they argue the Enemies to be men of low fortune, or but men of mean condition.

CHAP. CLIV.

Whether the Native shall overcome, or be overcome by his Adversaries.

THe Lord of the seventh possessing the tenth house, or Lord of the tenth the seventh, the Native shall overcome his Enemies.

The Lord of the twelfth in the tenth, or Lord of the tenth in the twelfth, argues the same.

Lord of the twelfth Retrograde, in his Fall or Detriment, and in the sixt, the Native shall overcome his Enemies.

The *Luminaries*, especially that of the time, (*viz.* in a diurnal Birth the ☉, in a nocturnal, the ☽) if they be constituted in the essential dignity of ♂, or if reciprocal Reception be by Houses, and not in the eighth, it denotes manifest Victory; the same thing ♂ signifies when he is stronger then the rest of the Planets, and is in ♂, or neer that Light.

♄ and ♂ in the twelfth, potent, argue, the Native shall see the death of his Enemies; but if they be therein debilitated, it shews the contrary, and a debility of the members.

The one *Infortune* in the twelfth, the other in the sixt, the Native will be in danger of being killed by his Enemies, or else will be afflicted with perpetual Sickness or Imprisonment.

♃ or ♀ Lords of the twelfth, argue, the Native's Enemies shall not hurt him, but he shall evade.

Unto whom ♊ ♐ or ♒ ascend, such stir up Enemies against themselves.

☊ or ☋ in twelfth, and a Planet infortunate therein, signifie the Native will receive a fall from an Horse, and so dye.

Whose Friendship the Native must avoid.

The Native must avoid his Friendship whose Lord of the Ascendant is an *Infortune*, with ♅ ♄ or a fixed star of ill influence, or whose Nativity agrees not with his own; for he will offend, thee, though he have no minde unto it.

If the *Luminary* of ones Geniture afflict with □ or opposite places of anothers, it argues, those two will be perpetual enemies; he of the two Enemies overcomes who hath the more in number, and the more evident *Significators* of Victory and Fortune.

CHAP. CLV.

Of Captivity or Imprisonment.

THe *Significators* of Imprisonment are first, the two *Luminaries*; secondly, ♄ and ♂; thirdly, the twelfth and seventh, houses, and Planets occupying those Houses.

♄ and the twelfth house signifies Prisons, Labour, secret Enemies: ♂ Quarrel, Contention, open Enemies.

Either of the Lights afflicted by the ☌ □ or ☍ of ♄ or ♂ in angles, and posited in any of the houses of the malevolents, *viz.* in ♈ ♍ ♏ or ♒, and the *Infortune* oppressing the ☉ or ☽ in ☊ or ♋, it portends Imprisonment.

If one of the Lights be in the twelfth, in ☌ with either ♄ or ♂, or both, and they debilitated, it notes Captivity.

♂ being in the seventh or twelfth, in ♈ ♉ ♏ or ♍ ♒ ☊ ♋, and then afflicting by himself one of the *Lights*; or if he be in any of those Signes, and ♄ afflict the ☉ or ☽ with partill or platick aspect, it denotes the same.

♄ and ♂ beholding themselves with □ or ☍, or in ☌, so it be not in the Exaltation, House, or in Reception of the Benevolents or *Luminaries*, if either of them be onely Direct, and have dignity in the cusp of the seventh or twelfth house, it portends Captivity, Arrests, or restraint of Liberty: the same thing

is

is threatned, if they are in ☌ in their mutual Dignities, and the one of them at that time be in the first or second house, the other in the seventh or eighth, and either of them be Lord of the twelfth.

♄ ☽ and ♂ in ♂ in the fourth shew Captivity: ♂ joyned to ♀ in the eighth, in □ or ☍ to ♄, or in ✶ of ♄ in the sixt, perpetual Imprisonment.

The Lord of the twelfth in the Essential dignity of ♂, being posited in the seventh house, and there partilly afflicted of either of the maleficals, threatens Captivity: Lord of the Ascendant and twelfth in ♂ in the fourth, sixt, eighth, or twelfth, and the Lord of the Ascendant unfortunate, or Lord of the Ascendant Retrograde or Combust in an angle, and □ or ☍ of the Lord of the twelfth, notes imprisonment.

The Lord of the twelfth house in his Detriment or Fall, afflicted of the infortunate Planets partilly or platickly, shewes Imprisonment: ♄ ☉ ♂ ☽ ♀ in the twelfth the same; ♅ ♄ and ♂ in ♂ in the twelfth, the same: ☉ ♂ ♀ in ♂, they two Combust, and the Lord of the seventh in the twelfth, in □ or ☍ unto them, shew Imprisonment.

☉ and ☽ in ♂ in the eighth house, in any Sign except their own, *viz.* ♋ or ♌, or ♉, for the most part threatens Captivity, unless some very benefical prohibition of the *Fortunes* intervenes. If they be in ♂ in their own house, and partilly afflicted by the maleficals, it threatens Imprisonment.

☉ in the twelfth, shewes imprisonment, sorrow and many enemies. ☽ Lady of the Ascendant, peregrine in the twelfth, the same.

Lord of the Nativity under the ☉ beames in the tenth, not in ♌ or ♈ the Native if he serve Kings they shall imprison him; an *Infortune*, beholding the ☉, he will be killed by them.

The continuance in Prison is known from the strength and fortitude of the malevolent Planets opposing the twelfth house, for if they be well fortified, and their malevolency not suppressed by the *Fortunes*, they import long imprisonment; but a short time, if the *Fortunes* send their benevolent aspects thereunto.

CHAP. CLVI.

Of Death, whether Violent or Naturall.

Arguments of a Violent Death.

WHerein you must consider, first the ☉ and ☽; secondly, ♄ and ♂, and their Signes, which are called violent, *viz.* ♈ ♏ ♑ ♒ ♎, wherein ♄ hath more significa tion unto death, ♂ to the kinds thereof: thirdly, the eighth house and Lord thereof; fourthly, Lord of the *Horoscope*; fifthly, the fixed Stars of the nature of ♂ and ♄, the principal whereof are *Caput Medusæ in* 21. ♉, *Oculus* ♉ *in* 4. ♊, *Hercules* 18. ♋, *Right shoulder of Orion in* 23. ♊, *Cor* ♏ *in* 4. ♌, *Chælæ in* 9. ♍.

First, *Both the Luminaries in violent Signes, not both in one Sign, but in divers which behold not one another, portend a violent death.*

The *Lights* are said to be in contiguous Signes when ☽ is in ♈ and ☉ in ♏, or the ☽ in ♒ and ☉ in ♑, and so in the others.

Both the Luminaries with violent fixed Stars, and within the defiance of five degrees, threatens violent Death: the ☽ *with Cor* ♏, ☉ *with Oculus* ♉, *without doubt declares a violent death; and then must certainly when the Lord of the Ascendant and of the eighth is in* ♂ *to either of the Lights.*

These Rules then hold good, and take effect, *When the Lord of the Ascendant or of the eighth house is in* ♂ *with one of the Lights; or when either the* Sun *or* Moon *have dominion in the first or eighth Houses.*

If either ☉ *or* ☽ *be in violent Signes, and the other of the Lights with a violent fixed Star, it prenotes a violent death*: but in this case it is necessary, that together with this configuration, *One of the Infortunes infest either* ☉ *or* ☽ *or the Lord of the eighth.*

Secondly, *both the Luminaries unfortunated by* ♄ *and* ♂ *so that the one of the Lights, and one of the Infortunes be in a violent Sign, or with a violent fixed Star, portend a violent death.*

If both the Luminaries be afflicted onely of one of the Infortunes, the other Infortune being impedited or posited in a violent Sign, and having Dignity in the eighth, it threatens violent death.

The

The ☌ of ♄ and ♂ in angle, especially in the mid heaven in a violent Sign, infesting one onely of the Lights.

The ☌ ☍ □ or mutual aspect of the Infortunes in other Signes as well as in the violent, in angles notwithstanding, the one of them challenging power in the eighth portends a violent death.

A malevolent Planet in the eighth, and the Lord of the eighth afflicted of an infortunate Planet by nature, who is in a violent Sign, both the Lights or either of them afflicted or in a violent Sign, portends violent death.

The Lord of the eighth in the Ascendant, and in his Fall or Detriment, or in a violent Sign, or with a violent fixed Star, and one of the Lights infested of either of the malignant Planets.

The Lord of the eighth in his Detriment or Fall, afflicted by one of the Infortunes, and together with this either of the Luminaries, or the other Infortune in a violent Sign demonstrate violent death.

The Lord of the first in a violent Sign, or infested of the malevolents, and the Dispositor of the Light of the time being also in a violent Sign or afflicted, intends violent death.

The Lord of the first in the eighth, being naturally an Infortune, and afflicted besids, &c. shews violent death: But if he be not naturally a malevolent Planet, but is in a violent Sign, and impedited by the ☐ or ☍ of the Maleficals, it portends the same.

The Lords of the eighth and first houses being the Dispositors of either Light, and either of them in their Detriment or Fall, and one of the Infortunes afflicting the other Light in a violent Sign, these shew a violent death.

☽ in the seventh, in Signes where fixed Stars of violent nature are placed, viz. in ♉ ♊ ♋ ♌, and in □ or ☍ of ☉, or an ill Planet posited in the eighth, or having dominion therein, and both being in Signes violent, these are arguments of a violent death.

This general exception, notwithstanding all the precedent rules, is to be admitted, though otherwayes you have full signification of a violent death, *viz. If one of the Fortunes be in the Ascendant, the other in the eighth, all fear of a sudden or violent death is taken away.*

The manner or kind of a violent death.

The signification hereof is taken from that *Significator* who

doth most heavily afflict the *Significators* of Death, or hath principal authority and force in the places of the *Significators* of Death, *viz.* of the *Luminaries*, the Lord of the Ascendant, Lord of the eighth, or of these houses, commixing with him the nature of the Sign, and sometimes of the house of Heaven in which he is posited.

♄ *properly according to his own nature, denotes death by Drowning Shipwrack, ruine of old Buildings, Poyson.*

♂ *by Fire, Iron, Thunder or Lightning, shot of Guns, stroke of Horses, both of them by some Fall from on high, or strangling.*

Nature of the Signes in this manner of Judgment.

Fiery Signes, ♈ ♌ ♐, *by Fire, Thunder, Lightning, Gun-shot.*
Aery Fals from on high, Beheading, Strangling, Hanging.
Watry, Drowning.
Earthly, by Raine, Casuality or Fals.
Humaine Signes, denote death by a Man, as by Armes or Violence.
Poysonous Signes, by Poyson.

Nature of the Houses.

Tenth house, death by command of the Magistrate.
Twelfth, by Horses or great Cattle, or privy Murders.
Sixt, by Servants, Slaves or Neighbours.

Where two, three or more testimonies concur, be more confident; as ♂ author of death, in a fiery Sign, the kinds of the death will be by Fire, Sword, *&c.*

Of the quality of a violent Death.

Many things are herein considerable, that so we may give our Judgment with more certainty: for we must first see, and judge whether the Native ought to dye by a violent Death yea or not.

Secondly, we must consider the Manners of the Native, whether he is like to be a Theef or a Murderer, or will become an Heretick; for where wickednesse in Nativities appeares, then by the *Significators* of a violent Death, publique punishments are signified.

Thirdly, the condition of men is observable; for Princes seldom or never dye as the vulgar common man doth:

Ptolomey

Ptolomey will have the quality of Death required; first, from the nature of the malevolent Planet: secondly, from the Sign: thirdly, from the House in which the *Infortune* is in, who afflicts the *Significator* of Death and life, *viz.* the Luminaries and the Lord of the first and eight, the fixed Stars neer the Lights being considered.

For more perfect judging of the Quality, and by what means a violent Death shall come, I have collected out of *Schoner*, *Cardanus*, *Albubater*, *Haly*, and others, from whom *Origanus* hath formerly done the like, such *Aphorismes* as they have found true by their experience.

Rules, concerning ♄.

♄ *in* ♓, ☽ *in* ♍, *or* ♄ *in a watery sign and* ☽ *in* ♂ *with him, shews the Native will dye by water,* viz. *be drowned, or else dye by drinking too much Wine.*

♄ *in the seventh in* ♂ *to* ☉ *or* ☽, *Death by imprisonment, sluttishness, poyson, poverty, fear, torments in a Dungeon, or by some violent fall, or in exile,* &c.

♄ *Configurated to the* ☽ *in the constillation we call the Gubernacle of* Jasons *Ship* Argos, *and which agrees with* ♉ ♌ *and* ♍, *shews the Native to be by shipwrack or tempest drowned.*

♀ *joyned to* ♄, *or in aspect with him by* □ *or* ♂ *in an earthly Sign, argues the Native to perish by byting of some mad Dogge or Serpent, or to be strucke with some poysonous weapon. If* ♀ *have any aspect with* ♄ *and* ♀, *they posited as before; it argues the Native ends his death by meanes of Women, or love potions.*

♄ *In* ♂ *with* ☉ *or in* □ *or* ♂ *of him in fixed Signes, many times denotes stoning to death, or suffocation by fire or water; sometimes beheading, death by a Gunne or great instrument, or hanging, or strangling,* &c.

♄ *In the tenth in* ♂ *to the Light of the time, being in an earthly Sign, Death by the fall of Houses; if a watery Sign be in the fourth, by water.*

♂ *and* ♄ *in the twelfth, death or danger by great Beasts.* ♄ *and* ♂ *in the seventh in a common Sign,* ☽ *in* ♂ *to them; death by a sudden Fall.* ♄ *in* ♐ *in the eight, death by fall from an horse.* ♄ *in the seventh with* ♌ *shews hanging. You must ever note, that a Benevolent Planet mitigateth these judgements.*

Judgments

Judgments and Aphorismes concerning *Mars.*

♂ *in* ☐ *or* ☍ *of* ☽ *in humane Signes, the Native will dye either in a Tumult, in War or by his own hands:* ♂ *in aspect with either of the Lights, as before, and in* ☌ *or* ☐ *of* ♀, *shews, he will be slain by Women; with* ♀ *so posited in humane Signes, or aspects, killed by Theeves or Pyrats, and so come to a violent death:* ♂ *with the head of* Medusa *or* Andromeda, *signifie the Native to lose his Head; if the aspect Lights, or one of them, be in the ninth, eleventh, fourth, it's apparent he will be hanged.*

♂ *in* ♏ *or* ♐ *so aspected of the Lights as mentioned, shewes death by Burnings, or Sections and Dissections of those Parts by Physitians or Chyrurgions.*

♂ *as beforesaid, in the tenth or fourth, especially with* Cepheus *or* Andromeda, *denotes Hanging or Torment by the Wheel,* &c.

♂ *in the seventh, in fiery Signes, argues, Burning alive.*

♂ *in the seventh in ferall Signes, argues death by Distraction, or by Ruine, or fall of Timber or Houses, or from fals by Beasts or Horses.*

In every of these significations, you must have one or both the *Lights* in configuration with him, or else the judgment is invalid.

Of the Lord of the Ascendant.

If the Lord of the Ascendant or eighth, be in ☌ *to the Ascendant, the Native will dye violently.*

If the Lord of the seventh or eighth be in the ninth, in an earthly Sign, and unfortunate therein, the Native will dye by some sudden mischance.

When the ☉ *is joyned to the Lord of the Ascendant in* ☌, *and* ♂ *hath no dominion in the Ascendant, or any good Planet posited in the eighth, the Native dyes by Fire.*

When the Lord of Death is joyned by Body to the Significa or of Life, or to the Lord of the Ascendant, or the ☽ *joyned to the* ☉ *in* ☌ *or* ☍ ♂ *aspecting them, or the* ☽ *or* ☉ *joyned with a fixed Star of the nature of* ♂, *the Native will be in danger of death by Fire; if* ♄ *in the stead of* ♂ *behold the Lights, the Native will be suffocated with Smoak.*

If the Lord of the Ascendant be unfortunated by ☉ *or* ♂, *and the one of the eighth, it argues death by Fire.*

Aphorismes of the Fixed Stars.

The ☉ *with* Caput Algol, *in no aspect of a Fortune, or on: posited in*

in the eighth, the Dispositor of the Light of the time in ☌ of ♂ or in □, the Native will be Beheaded; if the Luminary culminate, his Body will be either wounded or torne to pieces whilest he is yet living; if ♂ be at this time in ♊ or ♓, his Hands or Feet will be cut off.

If in the seventh, ninth, tenth, eleventh or first house, ♂ be with Arcturus, *and the ☽ with* Hercules, *the Native will dye by Suffocation: an Infortune in the seventh, fourth, eleventh, twelfth houses, with* Oculus ♉, *and the ☽ with the* Scorpions Heart, *the Native will perish by some sudden thrust with a Sword or Dart, or by a sudden Fall,* &c.

If ♄ be with Cor ♏, *and ☽ with* Oculus ♉, *the Native will be Hanged, or killed with the stroke of a Sword: say the same when ♂ is so posited.*

In whose Nativities an Infortune is with the head of Medusa, *and the ☽ with the bright Star in ♒, such shall dye by the command of their Prince a violent death, either by beheading or Hanging.*

If the Infortune be so posited, and the ☽ with Lucida Hydræ, *the Native will perish by Water or Poyson.* But it's ever considerable that the *Infortune* be angular; *the neerer to the cusp of mid-heaven, cusp of the ascendant or seventh, the more certainty of a violent death.*

Some are of Opinion, *If the Infortune be in the eleventh, ninth or eighth, the same judgment will hold.*

If ☉ and ♂ be above the earth with the cadent Vultur, *and the ☽ with the lesser* Dog star, *the Native will dye by the biting of a mad Dogge; an Infortune with the Navill of* Pegasus, *and the ☽ with the furious* Dog-star, *the Native will dye by some fiery, cutting Weapon, or by hurt from Beasts.*

An Infortune with the Navill of Pegasus, *and the ☽ with the bright Star of* Lyra, *the Native will perish by some violent death.*

An Infortune with the Back of Pegasus, *and the ☽ with the Girdle of* Orion, *the Native will be Drowned: But when the ☽ is in the place of the Infortune, and he in hers, the Native will be killed by the hands of Men.*

The ☽ with the Pleiades, *and an Infortune with* Cor Leonis, *the Native will either lose one or both his Eyes.*

♂ with the Pleiades, *and ♄ with* Cor Leonis, *the Native shall be slain in a Tumult.*

I might have recorded many other *Aphorismes*, but because

without a serious mixture of judgment with the principal *Significators*, they do not of themselves operate to such purposes as the *Ancients* have delivered; which judgment resteth in the Brest of every *Artificer*, how to make a right understanding of them; therefore I leave the care of wading further herein to the *Student*, assuring him, that those *Aphorismes* before recited are the most choycest I know my self, whereof I have found many of them verified in such Nativities as my self have judged.

If none of the beforenamed rules be apparent in the Geniture, it's an evident sign the Native shall dye a naturall death, by some Sickness or Disease; the quality whereof is taken from the nature of the Planet and Sign in the eighth house: where observe, that if many Planets be there, the strongest is to be preferred; if no Planet be there, derive judgment from the Lord of the eighth, and Sign wherein he is: The Diseases belonging to every Planet, are mentioned in the judgments of the sixt house; and for the time of death, it's onely in the hands of God, nor would I wish any *Astrologer* to be positive therein: you may alwayes import a danger of death, when you finde the *Aphesa* come to the hostil Beames of the killing Planet, or the more evill Directions the *Significators* meet with, the greater the danger is like to be, especially in a Climacterical yeer. Be not too bold, but ever modest, referring all to the divine providence of God.

THE

THE EFFECTS OF DIRECTIONS.

THE whole Art of *Directions* is copiously handled by *Regiomontanus*, *Maginus*, *Leovitius*, *Manginus*, *Zobolus*, &c. but most exquisitely by *Argolus*, in his *Primum Mobile*, unto whom *Posterity* must acknowledge themselves exceedingly obliged: It is very true, that before *Regiomontanus* did frame Tables, *Antiquity* was much perplexed in directing a *Significator* which was not upon the cusps of the House, by reason they had no exact method for finding out the true circle of position of any Planet, when elongated from the cusps of a house: they did then direct either by the Tables of Houses fitted for the latitude where the Native was born, or by the *Diurnal* and *Nocturnal Horary times*, a laborious difficult and obscure way: yet the onely Method *Ptolomey* left, which is mentioned by *Origanus*, pag. 391. and *Argolus*, pag. 283. of his *Introduction to his Ephemerides*, and *Maginus*, in Canon 55. of his *Primum Mobile*; *Pezelius*, fol. 186. *Garcæus*, 449 *Junctinus*, pag. 391. *lib prim.* At this day we use no method in Directions but *Argolus*, which is generally approved of in all parts of *Europe* as most rational. The *Art* of *Direction* being onely to finde out in what space of time the *Significator* shall meet with his *Promittor*; or in more plain termes, *When, and at what time, or in what yeer such or such an accident shal come to pass*, viz. *in what yeer Preferment*; *When Marriage*; *When Travel*; *When encrease of Estate*, &c. The general judgement upon any Nativity informes us, by the consideration of the twelve houses, what the general fortune of the Native may be in the whole course of his life, but the Art of *Direction* measures out the time into Yeers, Moneths, Weeks

Direction Wherefore.

Weeks and Dayes, informing us beforehand when we may expect in particular, what is generally promised us in the Root of the Nativity; and although many times it pleases God that we do not hit the mark aright, as to point of time, *When*; yet verily I impute the errour not to the *Art*, but to the idleness or insufficiency of the *Artist*, who not rectifying the Nativity exactly before he framed his *Directions*, doth in his annuall judgement (*Errare toto Cælo*) for indeed it is the most difficult learning of all *Astrologie*, to verifie the Ascendant, as I have found by my frequent experience; for if we faile two or three degrees in the Ascendant (as we may well do) through humane frailty, then, I say, the Accidents signified thereby must come so many yeers sooner or later, *&c.* and so when the degrees of mid-heaven are not right.

The effects of Directions.

Who desire to be expert in *Directions*, let them repair unto the Authors above mentioned, it being no part of my task at this time: I will now deliver the *Effects* of *Directions*, viz. What manner of Accidents the Native may expect, upon his good or evill *Directions*; and what every one of the *Hylegiacall* places signifie, an how made use of, what every Planet signifieth of himself, what by Accident.

In the first place therefore, we must consider whether the *Direction* we would judge of, be good or evill; which is known easily by the good or evill aspects.

Secondly, a good *Direction* and a fortunate one, gives Prosperity and Fortune, such as the *Significator* of the *Direction* doth signifie and intimate of himself, shall come to pass in such or such things, or from such or such persons; which he signifies by Accident, *viz.* by reason of the house in which he is constituted, or of what house he is Lord of in the Root of the Nativity.

Thirdly, the cause of the Felicity is declared from the *Promittor*, according to the same manner as is mentioned of the *Significator*, by himself and by Accident; afterwards from the house of Heaven wherein the Direction doth meet, *viz.* in what house the degree of the *Promittor* doth happen.

Fourthly, an evill *Direction* portends adverse Fortune in such things which the *Significator* of himself and by Accident doth signifie.

Fiftly,

Fiftly, the original cauſe of the Infelicity ſhall ariſe from the Men and Matters which the *Promittor* of that *Direction* doth ſignifie of himſelf and by Accident, conſideration had to the houſe in which the occurſe doth happen.

We do uſually direct theſe Places and Planets, in number five, and they ſhall ſignifie either Matter or Perſon. *What Place, what Planets directed, and for what.*

Firſt, the *Horoſcope*, or Aſcendant, we direct in every Nativity, for that it ſignifieth the Life and Body of man, his Complexion, the Affections and Manners of his Body and Minde: If he come to benevolent *Directions*, he ſignifieth proſperity both of Body and Minde, the Native's Health, Cheerfulneſs, and all manner of earthly Contents: But if the Aſcendant have progreſſe to contrary Directions, *viz* to the Termes or unfortunate aſpects of the malevolent Planets, or accidentally unto the evill aſpects of the Lords of the ſixt, twelfth and eighth houſes, then evill is to be expected.

Secondly, we direct the ☽, in regard ſhe ſignifies the Complexion of the Body, and its Intentions, the Natives Journeys, Peregrinations, his Matrimony, the ſtate of his Wife, Women and neer Kinſfolkes.

Thirdly, the Directions of the ☉ are made eſpecially, concerning the Native's good or bad Health, his Honour or Preferment publick or private, the favour of great Perſons, the ſtate of his Father, and his Eſtimation.

Fourthly, *medium cœli* we direct for Honour, Offices in the Common-wealth, the friendſhip of Nobility, Kings and Magiſtrates, for the Magiſtery, Trade or Profeſſion of the Native, for his Mother.

Fiftly, ⊕ being directed to the good or evill aſpects of the *Fortunes* or *Infortunes* ſhewes the encreaſe or diminution of Riches: And there are ſome will have, that its Directions do ſignifie the affects of the Body; of which I have no belief; the ſame thing the *Diſpoſitor* of the ⊕ ſhall ſignifie: It may be directed according to ſucceſſion of Signes, and contrary, but the beſt *Practiſers* do it onely according to ſucceſſion.

Sixtly, you may direct ♄ to ſignifie your Anceſtors, Inheritances, Buildings, Poſſeſſions, the Fruits of the earth; ſo alſo, Fears, Jealouſies, Miſtruſts, *&c.* according as ♄ is well or ill affected. *It's not uſual to direct but the former five.*

Seventhly, we direct ♃ for Glory, Renown, Riches, Children, Religion, Sobriety, *&c.*

Eightly, ♂ is directed for Animosity, Victory, War, Law-suits, and he shewes the estate of Brethren.

Ninthly, ♀ is directed for Matrimony, Love, Pleasure, rich Ornaments, Maids, Women, *&c.*

Tenthly, we direct ☿ for the Wit, Understanding, Trade, Industry, Negotiations, Journeys, our lesser Brethren, for Schollership, History, *&c.*

The Planets do signifie these things properly of themselves in Directions, in what Nativity soever they be, or in what part of Heaven; but accidentally, they have signification according to the nature of the Houses they are in, and are Lords of: by considering whereof, you shall finde the true intention of what is signified by the Direction.

CHAP. CLVII.

How long the Effects of a Direction shall last.

I oft am enforced to name the Root of the Nativity, it were more proper to say the Radix, for our English doth not well express the sense of the words.

THe vehemency and greatness of the effects of every Direction is taken from the strength both of the *Significator* and *Promittor*, or their Debility in the Root of the Nativity: for when both of them are in their Essential Dignities, and in angles, the effects of their Direction shall be evident and manifest, and perform fully what was promised by it: as if the ☉ were directed to the ✶ of the ☽, both of them in their Essential Dignities, without doubt upon such a Direction, the Native would attain admirable Felicity when ever the *Significator* and *Promittor* did meet.

If the one of them is powerful, the other weak, the effects will be mean: and you must observe whether the *Significator* or *Promittor* be better dignified; if the *Significator* be more strong, the effects of the Happiness shall be without any great or weighty cause to procure it: but if the *Promittor* be most fortified, the Felicity verily shall appear, but not according to the magnitude of the cause from whence the Felicity had its original.

When

When both of them are weak in the *Radix*, the effects of the Direction will prove accordingly, and the occasion of the Happineſſe promiſed as poore; by how much both *Significator* and *Promittor* are more weak, by ſo much ſhall the Events be leſſe anſwerable, and the Cauſes from whence they ſhould proceede.

If both of them be wholly weak and unfortunate, the effects of the Direction may come to nothing, and onely a ſhadow thereof appear, but nothing effected.

You muſt alſo obſerve, that if the *Infortunes*, being *Promittors* in any Directions, do portend an Infelicity, or any ſad Events, the evils will be more tolerable, and do leſſe miſchief: if in the *Radix* they were ſtrong, or poſited in their own houſes, for they hurt not their own houſes or overthrow their own ſignifications, and are wont then to do leſs evill when well affected, then otherwiſe.

It ſometimes happens, that in the ſame yeer of the Native, there are good and ill directions of divers ſignifications, ſo that the *Aſtrologer* may ſeem doubtful what to do in that caſe; yet in my judgment there can be no ambiguity therein, for both the Directions may exerciſe their effects in the ſame yeer without mutual diſturbance of one another, unleſſe there be a certain agreement or conveniency of them; as of the ☽ and *Horoſcope*, whereof both of them ſignifie the Health of Body; for let us admit that the Aſcendant in the ſame yeer comes to the Quadrature of ♂ in a fiery Sign, arguing thereby a violent Feaver unto the Native, *&c.* let us ſuppoſe the ☽ in the ſame yeer meets with the ☌ or △ of ♀ in a watry Sign, the *Quere* is, *What judgment ſhall be given herein?* viz. *Whether the Native ſhall be ſick, or evade?* In this caſe, the moſt aſſured way is, to conſider with which of them the Profectional Figure, or of the Revolution doth agree; for if they or either of them agree with the evill ſignification of ♂, the Native will be ſick: but if the concurrence of the Profection or Revolution be with ♀, the Native ſhall then either evade totally, or is little ſenſible of any malignancy of the Diſeaſe: if herein by this judgment, you cannot be ſatisfied, obſerve which of the *Promittors* in the *Radix* was beſt fortified, and aſſign him the pre-eminence,

nence, and say, the effects of these two Directions shall pertake of his influence.

CHAP. CLVIII.

The Effects of the five Hylegiacal *Places*, viz. *the Ascendant, Mid-heaven, Sun, Moon and Part of Fortune directed to their* Promittors.

Ascendant to the body of ♄.

THE Direction of the *Horoscope* to the Body of ♄, doth produce unto the Native in that yeer an ill habit of Body, with Sickness proceeding from Coldness and Drineſſe, or by superfluity of too much Flegme, most troublesome Coughs, Quartan Agues, double Tertians, the involution of the Brain, Giddiness, distempered perturbations of the Minde, strange Chymeraes, horrible Imaginations, long and continued Sicknesses, lingring and pining away; in Maids of tender yeers, the Green-sickness, in Youths, a lingring Consumption, a Stupidity and Dulness to do any thing, it enforceth the Native (I mean the distempered Humour) to be Lazy, Carlesse, Froward, a general Lethargy or Dulness all over the Body, danger by Water (when in watry Signes) and neer violent fixed Stars.

To the ✶ *or* △ *of* ♄.

Directed to the ✶ or △ of ♄, imports the Native to be more Grave, Sober and Advised then formerly, to have much familiarity with men of good yeers, *viz.* Ancient grave men, and that his Commerce or Society with them shall be more for his Reputation then Profit, yet shall he thrive and attain to Wealth by stable Commodities or Goods, *viz.* from Husbandry, or by Tillage of the Earth, or by Commodities *Saturnine*, the Native will be inclinable to Buildings, to repair Houses, to plant Orchards, Gardens, to deale in Country affaires, and it's an opportune time to let, or set Lands or Houses, or to take Houses, or to deale with Farmers, vulgar people, Clowns, Colliers, all sorts of Day-labourers; it argues encrease of Substance by Donation of some Legacy from an aged party, or by their meanes, and intimates the Native employed about Lands

or

or Inheritances, a Gentleman may now set or let Lands to his Tenants, or renew Leases with good advantage, or he may discover some Mine or Mines in his grounds (if there be any) it imports a man perfectly setled in Discretion and Resolution; in Children it shewes obedience to their Parents.

This is a terrible Direction (if other malevolent *Promittors* consent, or when ♄ is *Anareta*) and threatens death, or danger thereof; it brings along with it cold and dry Diseases, and such as are of long continuance, and induces the return of some former Grief, as Splenetick passions with great pain and horrour, the Wind-chollick, a Rupture, fretting in the Guts, Gonorrhea, Flux, the Bloody-flux, all manner of Gouts both in the Hands, Joynts and Feet, *Noli me tangere* in the Nose, Fistulaes in the Arse, Tumours in the Legs or Feet, or Thighs, hurt in the Yard; the yeer will be a sorrowfull sad yeer, full of discontents, vexations with old people, all actions retarded, loss of Office, Fame and good name. *To the □ or ☌ of* ♄.

The Native is then usually slow and dull in his actions, little minde to speak, dogged and reserved, full of Envy and Malice, hard to please, waspish, it represents the Native not coming which end goes forward: You must consider the Sign, for if he be in a fiery Sign, the temperature is more dry; in a watry, more moist, and so inclining to Fleagm: in an aery Sign, the Blood is ill; in an earthly, the more Melancholly. *To the Terms of* ♄.

CHAP. CLIX.

The Ascendant directed to the Body of Jupiter, *and his Aspects.*

THE Ascendant when directed to the Body of ♃, argues an healthfull constitution of Body, and that the Native will be cheerfull, affable, pleasant, religious, delighting to converse with good men, enriched in Fortune by the Gifts or Patronage of some eminent Persons, highly esteemed, or an augmentation of Credit; a successfull yeer, wherein the Native produces all his actions to a good end, and with great content; many *To the ☌ of* ♃.

times, if yeers and other conveniences concurre, the Native doth marry; or if a Church-man, then he attaines a Degree in the *University*, or a Benefice: Have regard what ♃ signifies in the *Radix*, for it may so happen, he may signifie (if in a watry Sign and Peregrine) the Measels or small Pocks; in an aëry Sign, the same thing; in a fiery Sign, a small Feaver; in an earthly, the Scurvy: but yet he ever produceth to the Native some good, according to the house he is Lord of, and his strength in the *Radix*; he gives Lands or Inheritance unexpected, a Son or Daughter, or many blessings of Fortune, by means of a Stranger, or one of no consanguinity: let the Native upon this Dirrection apply to *Joviall* men.

To the ✶ or △ of ♃. To the ✶ or △ of ♃, it produces an augmentation of Fortune, Patrimony, Friendship, Honour and Glory in all the actions of that yeer, tranquility of Minde, and an healthfull constitution of Body; the Native is in favour with Princes or Nobles, Knights or Gentlemen, according to the capacity of his Birth; or with Church-men, he may be employed upon some honourable Embassage or Journey, wherein he may attain both esteem and Money; the Native will be liberall and bountifull, *&c.* if a Tradesman have this Direction, it imports he shall abundantly enrich himself, have great dealing: If a Courtier have it, it prenotes a remove from one Office to another, and for the more rich or wealthier Place: If a Countryman have it, it produceth great Benefit unto him by fertile and plentifull Crops of Corn: If a King, then his Subjects fill his Purse.

To the □ or ☌ of ♃. This Direction stirs up in the Body some unequall Distempers, according to the Sign wherein ♃ is.

It brings along with it Hatred, Emnities, Deceptions, Controversies, especially with Lawyers, Church-men and Gentlemen, who under pretext of Friendship, shall insinuate with the Native to betray him, so that he may suffer thereby; however, he shall not under go much loss in Estate.

In moist Signes, this Direction threatens the small Pocks or Measels unto Youth; unto men of more yeers an intemperancy and wretchlesnesse in living, *viz.* careless of their Patrimony, subject to receive damage by Suretiship, having no care how

how to live or support their Family; contention about Tithes or with spirituall persons, in danger for some strange Tenents in Religion: the house or houses whereof ♃ is Lord, or wherein he is posited, will shew the cause or originall of Troubles: if it be an ♂ and in ♒ or ♌, it usually threatens a Pleurisie or defect in the Liver, or the Blood distempered; emission thereof is good.

It produces a good constitution of Body and Minde, and shewes the Native to delight in good things and honest, to encrease his Stock and his Acquaintance with good men of rank and quality, that he lives comfortably and in good esteem. *To the Terms of* ♃.

The *Horoscope* directed to the Body of ♂, insinuates the Native in that yeer to be prone to Choller and Anger, impetuous, furious, involved in many Controversies and Law-suits, in Martiall quarrels, many misfortunes afflicting him from envious men, himself apt to wrangle or undertake Duels; it threatens danger in Travell by Theeves or Pyrates, hurts in that part of his Body which the Sign ♂ is in represents, by or from Horses, or Iron, Fire, Swords, Knives, *&c.* or Gun-shot, or by the casting of Stones; it imports Imprisonment, or else prejudice by or for such as are imprisoned or banished, or *non solvant*: It portends the small Pocks, a most violent burning Feaver, danger of Death, if ♂ be *Anareta*; Madness, Giddiness, Blisters or Scabs all over the Face or Body, the Plague, when that Disease reignes; Bloody-flux, if he be in ♋ or ♏; gripings in the Intestines, danger by Stabbing, if in fiery Signes, or by Fire or Powder; in aery Signes, by Fals, Words, or Blood too much heated. *Ascendant to the ☌ of* ♂.

The *Horoscope* directed to the ✶ or △ of ♂, invites the Native to all manner of Martiall exercises, riding the great Horse, Fencing, exercise of all manner of Military affaires, in much respect with Souldiers, Preferment by Armes, acceptable to Princes, Colonels, Commanders of Armies, given to invent Warlike stratagems: If the Native be a Mechanicall man, he followes his Trade closely, makes good Work, tryes many Inventions, spends more then he gets for that yeer, is inclinable to be Cholerick, that Humour predominating and inciting to impatience. *To the ✶ or △ of* ♂.

To the □ or ☍ of ♂.

It points out an acute and sharp Feaver by reason of the boyling or over-heating the Blood, abundance of Choller, many Misfortunes and sudden Casualties, many times Death unexpectedly, unlesse the *Fortunes* mittigate the ill influence; hurt to the Body, Fals from high places, Wounds, burnings by Fire, infinite and vast expences of his Money, it stirs up many Enemies, many Accusations, and raiseth many rash and giddy Informations against him; it's good the Native, during the continuance of this Direction, avoid Conflicts, all Martial Engines and Instruments; ♂ in a fiery Sign, stirs up Heat and Inflammations in the Body, which may procure tertian and hot burning Feavers, Consumptions, or inflammation of the Lungs, Plurisies, Impostumations, Swellings against nature, Saint Anthonies fire, Botches, Byles, Plague-sores.

If ♂ be in an earthly Sign, he threatens most deadly chances, with depravation and drinesse of the Humours, to kill or be killed.

In an aery Sign, Heats and unnaturall Inflammations of Blood all over in the Body, breakings out in the Face, or parts of the Body.

In a watry Sign, a Discrasie, or generall Disturbance of all the active and passive Qualities, Bloody-flux or violent Loosnesse; in ♏, usually hurt by Women, and in perill of Drowning by Tempest or Ship-wrack at Sea; by Land, casually passing over some small River.

To the Terms of ♂.

It inclines the Temperament of the Native to Choller, and incites to rash actions, and to have a hand in many idle and wicked matters, all tending to a generall distemper of the Body, subject to scandall, and not undeservedly: if ♂ be well dignified, he lessens the ill influence yet it's good the Native evacuate Choller.

The Ascendant to the ☌ of ☉.

It discernes or foreshewes unto the Native, some Dignity, Office or eminent Place, or an employment from Princes or men of Authority, he is acceptable unto them, yet not without much Anxiety, and several Doubtings in his Minde, or the publishing of all the secret affaires of his Life, for the ☉ discovers all things; it produceth a generall distemper in the Body, pain in

in the Head, if no hurt to the right Eye especially, expence of Substance, discord with one of his Brethren or Sisters. In fiery Signes, a Feaver, or generall distemper in the Eyes: In aery Signes, the Eye-sight offended with cold unwholesome Blasts, or Stinks: In earthly Signes, dull Eye-sight, and the Head stopped: In watry, too much Rheume, or overmuch Moystnes doth occasion it.

To a ✶ or △ of ☉:

This argues great Health of the Body, tranquility of Minde, encrease of Estate, new and eminent Friends of great account, augmentation of Reputation and Esteem in the World, many times honourable Journeys or employments in forraign parts, the Native is rendred happy in his generall Affaires, or meets with employment very profitable.

To the □ or ♂ of ☉.

This Direction stirs up many distempers in the Body, it begets the discontent and frown of a Prince, or Person in some Magistracy, or a Nobleman, *&c.* but this alwayes according to the quality of the Native: It prenotes Death or Danger unto the Father, if the fortunate Planets do not assist with their aspects; many Losses, Crosses, Deceits, decay of Estate, sore Eyes, and other Cholerick Diseases shall afflict the Native: There is lesse appearence of these things in the □ aspect, then in the ♂, for upon that aspect the Native is threatned with Imprisonment, damage by Sea-voyages, by his undertakings for great Men, and from thence great consumption of his Estate; it's ever portended a bad yeer, full of Contention, and Suits in Law.

The Ascendant to the ♂ of ♀.

The Direction of the Ascendant unto the Body of ♀, doth declare all manner of Content the Native can desire in Body or Minde; very acceptable to Women, unto whom he will make many addresses, either preferring new Suits to new Mistresses, or reviving his former Addresses to his old Mistresse: if age and the condition of his Life permit, he will marry, or be very busie in such uxorious or feminine employments, much delighted in good Apparell and trimming himself, purchasing rich Jewels or Housholdstuffe, *&c.* if he be a very *Coridon*, in this yeer he buyes Pots, Pewter, Brasse, Bedding, *&c.* and all to besmugge the Country Maids; is also given to Dancing, *&c.* if

Native were formerly married, he is promised a Child this yeer; if ♀ be in ♍ ♉ or ♓, where in the *Radix* you finde a Proclivity to disorder, the Native then turnes Drunkard, Whoremaster, Spendthrift, fals into such Diseases as proceed from Surfets, or hath the French pox, or running of the Reines.

To the ✶ or △ of ♀. A jolly pleasant time, full of Profit, and Content, the Native prone to Banquet, Feast, dally with Women, marries a vertuous Wife (if she is so signified in the *Radix*) or if formerly married, he may now expect a Child; however, of what condition soever the Native is, it imports good according to the quality of his Life; if a Tradesman or Country Farmer, he hath good success in his Vocation, finds his Kinsfolk very kind unto him, lives contentedly, and is well respected.

To the □ or ☌ of ♀. It signifies some infirmnes in the Body, obtained by a Surfet, or too frequent use of venery; sometimes it notes the running of the Reines, *&c.* given unto his Pleasures, unto Fornication and Adultery, and so suspected and scandalized therefore, dissention betwixt him and his she-friends, perplexed and molested by Women, and their procurement; the Native fals into distempered passions by his folly in Love, courts this and the other Woman, he is slighted by the vertuous, the dishonest have no Bridle; he hath some quarrels by reason of Jealousie, or his Wife crowns him with *Acteon's* Forehead, careless of any thing but to serve his Pleasure.

To the Terms of ♀. The Native's Complexion and Disposition inclines to cheerfulnesse, he is active, and much delighted in Womens companies, prone to Musick, Dancing, to all honest and pleasant Sports and Pastimes, happy in the affaires he undertakes, and in his Trade.

The Horoscope to the Body of ♀. This Direction incites the Native to Study, to Poëtry, the Mathematicks, to be very conversant in good Letters, and it promiseth Profit and Gain thereby, so that he may encrease his Fortune from thence; he will obtain some Office or Employment of very good account, he shall be fortunate in Merchandizing, and in his Trade or Profession, if a Mechanick, *&c.* it shewes some Journey, or an inclination thereunto; in Scholers,

lers, it denotes a hard Student that yeer; if a Tradesman, that he followes his Profession cheerfully; it shewes an apt time to put Youth to be Apprentices; it is unto men of riper yeers, a time of being busie in Accompts, or in Law, or with Clerks and Atturneys.

To the ✶ or △ of ☿.

This sharpens the Understanding, and inclines the Native to be studious and prompt to good Literature; to such as are Students, it portends much enlargement of Knowledge, the reading and understanding of many curious Books, or Degrees in the University or Colledge; in all manner of Negotiations, Contracts and Bargains, this fortunates the Native; it imports some Journey to be undertaken, or an Embassage or Message; according to the quality of the Native, so frame your judgment: if the Native be a Servant, his Master more then ordinary employes him in his Accompts; if a Farmer or plain Country man, then he is busie in Assessements or Accounts of the Parish; if servant to a King, his Master employes him upon several Messages, *&c.* if he be servant to a Nobleman, he gets much by his Pen or by Reckonings, or by Stewardship.

To the □ or ☌ of ☿.

To the □ or ☌ of ☿, vain expence of Money to learn some Science or other to no purpose, an averseness from former Studies, subject to the Itch or Scabs, to weak Lungs, difficulty of Breathing, a reviving of some claudestine former Plots or Conspiracies, a restless and unquiet time, ever occupied to no purpose, fraud and deceit in Contracts, Words, Letters, the Native involved in Law-suits, by reason of Accompts, perplexed with ill Servants, cozened or cheated by them, sued or arrested for other mens Moneys, by reason of former Engagement; encumbred with scurvy titles of Land, or former Mortgages, crossed by wrangling Clerks, Atturneys, receiving hurt by false Witnesse, or lying Informations by Young-men or Youths, by Libels, Verses, or writing some foolish Book.

To the Terms of ☿.

The Ascendant comming to the Termes of ☿, informes the Native with a right judgment, shewes him witty, bent to Letters or Traffique, and inclines an aptitude to study, according to the quality of Life God puts him into.

Horoscope to the Body of ☽.

If the ☽ in the *Radix* were afflicted and weak, this Direction imports

imports danger to the Body and minde; let the Native be wary, leaſt by ſome ſudden caſualty neer Waters or Mooriſh place he run into ſome hazard of his Life; this diſturbs the Life of the Native with many, and thoſe great accidents, according as the ☽ is in motion, and light in the *Radix*, it ſuddenly enriches the Native, as eaſily impoveriſheth him; yet if the ☽ be fortunate, the Direction imports Proſperity and Health of Body, and renders the Native fortunate in managing his Affaires, whether by Contract, or in Journeying or Travels; it imports the Wind-chollick, and other *Lunar* Diſeaſes, if in the *Radix* ſhe hath ill ſignification; if ſhe be well dignified, and the Native capable, it may portend Marriage, or a Journey beyond Seas; ſometimes it ſhewes the death of the Mother, at other times good Preferment.

To the ✶ or △ of ☽. It implyes, the Native ſhall be full of Buſineſſe, and yet well contented in minde, and healthfull in Body, apt to undertake any matter, a good time to his Kinred and Mother, the Native acceptable to Women, eſpecially young Maids, where capable, it imports Marriage, or a Journey, and abundance of worldly Employment, the Native lives in a great Eſteem amongſt his Neighbours, doth follow his Profeſſion with much alacrity, and may enjoy a Daughter that yeer.

To the □ or ☍ of ☽. Controverſie and ſtrife with his Mother or Wife, or Women, Jealouſies raiſed and ſuggeſted, Diſcord with Country Clownes or very rude People, with very mean Women, diſgrace and affronts from them; the Body afflicted by the abundance of vitious and corrupt Humours; danger by Water, grief or pain, eſpecially in the Left Eye; a time wherein the Native is reſtleſſe and affronted by every one; no ſucceſs at Sea or by Land, rob'd at Land by Theeves, at Sea by Pyrats; in diſgrace at Court, or with noble Ladyes, loſſe of Preferment, Office or Dignity; apt to Sickneſſes, occaſioned by Surfets and diſorderly Dyet, a great Diſtemper in the Body by ſurpluſage of crude Humours, the Stomack offended, and the Native inclinable to Gluttony, Luxury and wantonneſs.

To the ☌ It points out a ſucceſſull time, and quiet, the Body in good ſtate and condition, reſpect from Church-men, many times an Inheritance

Inheritance unexpectedly fals unto the Native; it adviseth the Native, in the Vocation God puts him into, to apply to *Jovial* and *Venerian* men for the advance of his Fortune or estate.

To the ☽. A crazy Body, little Health, a pestilentiall Feaver, tormented with Belly-ake, the Chollick, or a Rupture, the Gonorrhea, in danger of Poyson, scandalized, and false things laid to his charge, overcharged with Debts, if in the second house.

To ⊕. When the Ascendant is directed to ⊕, the Native unexpectedly, or by his own proper industry, obtaines or hath great encrease of the goods of Fortune, if ♃ at that time aspect the ⊕, his Estate shall come by *Joviall* men; if the ☉, by the bounty of his Prince, or some great Person; if ♀ by Women or Marriage; if ☿, by assistance of *Mercuriall* men, or by his own industry, judgment and discretion: However, upon the like Direction, there doth alwayes follow unto the Native an encrease of Fortune; the greatness whereof you shall finde from the *Dispositor* of ⊕ in the *Radix*, the house considered.

Fixed Stars. The Ascendant is also directed unto the fixed Stars, and when it is so directed hath signification either of Felicity or Adversity, according to the nature of the fixed Star; but it then works most forcibly, when ever it happens, if at the same time the *Significator* comes to the body of a *Promittor* or Planet of the same influence with the fixed Star; of the nature whereof, you may read *Gaurious tom.* 2. pag. 1327. and so forward; *Junctinus* in *Speculo*, pag. 255. as also, in his large *Commentary* upon *Ptolomey's* two last Books.

The Ascendant directed to the cusp of the second house.

Purchase of rich Housholdstuffe and store of Goods movable.

To the cusp of the third house.

The Native visits Brethren, makes many Journeys for Pleasure.

To the cusp of the fourth house.

It imports death.

The Ascendant directed to the *Spear-staffe of Bootes* in 26. 30. ♎, or

♎, or *Arcturus* in 18.33. ♎, or the *Taile of the Lyon* in 16.20. ♍, denotes unto the Native good Fortune, which he shall enjoy in this world with comfort and content, yet notwithstanding he shall be engaged in many troubles, discontents and feares, rather occasioned by his own temerity, then any just occasion.

To a bright Star in the Bucker of the Ship, in 27. 58. ♉

It insinuates profitable and commendable Journeys, which the Native shall perform in company of *Joviall* and *Saturnine* persons, wherein he shall carry himself discreetly and full of gravity, suffer much injury, patiently; all which will turn to the Native's advantage and good.

To the Girdle of Orion in 18. 11. ♊.

It produceth utility from the Dead, or a considerable portion by meanes of an Inheritance; gain by *Joviall* persons; it imports the Native to be grave and severe, yet entangled in the snares of Love, with alteration of the temperature of Body by his excess in Gluttony.

To the Lyons heart, in 24. 34. ♌.

Wealth in aboundance, Honours in a large measure, Estimation amongst Princes and principall Persons; it designes the destruction of his Adversaries, yet he finds some sharp alteration in himself for a time; he shall suffer some opprobrious words; as also, an acute or cholerick Disease, if not carefully by Medicine prevented.

To the lesser Dog-star, in 20. 35. ♋.

It imployes the Native in Martiall Affaires, and denotes anger unto him therefore, the Native will be subtill, witty and discreet, full of craft and cunning, a very dissembling Fox; the Native wastes his Substance by his Whoredomes, Lust and Wantonness, loseth his Estimation. *&c.* no profit in his Trade or Fortune in Bargaines or Merchandizing attends him, unhappy by Accounts, and unprosperous in his Studies, despoiled of his Goods by theevish Servants, and he apt to acquire Goods by rapine and fury.

To

To Crater, or the bottom of the Pitcher, 18. 31. ♍ *or to the Virgins Spike in* 18. 34. ♍.

It prenotes the Native to attain the chiefeſt Degree of Eccleſiaſticall preferment, or a rich Benefice, with applauſe and great Eſtimation, and Subſtance attending it, and all theſe for the admirable parts of his Ingenuity; all Matters or Affaires he hath to do with Veneriall or Mercuriall men, ſucceed well.

To the right Knee of the Lyon, in 18. 18. *of* ♌.

It confers great Benefits upon the Native, and they gainfull, by his familiarity with *Joviall* and *Martiall* acquaintance; it portends him a Governour of a City, Town or Caſtle, or a famous Commander of Souldiers, having power of life and death in his hands, or he is made (if a Souldier) of the Counſell of War.

To the Southermoſt of the three Stars in the Neck of the Lyon in 18. 38. ♌.

It imports the Native to undergo no ſmall damage in Honour, perill in his life, and many diſcommodities in Eſtate; let him beware of being murthered by Souldiers, let him obſerve moderation in Dyet, and in all his actions, for he inclines to Violence and Intemperancy upon the approach of this Direction.

To the bright Star of Hydra, in 22. ♌.

The Native will be converſant about Poſſeſſions, Buildings, will be ſenſible of many labours, hazards, moleſtations and backſlidings, about Inheritances, and ſhall ſuffer loſs, and be greatly diſgraced by Womens meanes, and his too great familiarity with them; too much prone to the fleſh, and to haunt lewd Womens companies and Tavernes.

To the Cratch in the Crab in 2. ♌: *And the Pleiades, in* 24. 29. ♉.

Theſe afflict the Native's Body with red Choller, and Cholerick humours, with wounds in his Face, or hurt in the ſight of his left Eye, reſtraint of Liberty, baniſhment, or an obſcuring of himſelf for a time, wounds or hurts in his Armes. I

have observed, this Direction offends the Native's Eyes with cholerick Humours, or sharp Distillations, that the Native passionately affects Women, gets them with Childe, is prone to Whoredomes and unclean Lusts, and loseth his Reputation thereby; that he is suddenly engaged in quarrels, bound to answer his follies at the Sessions; usually if the capacity of the Man suffer it, and at the same time the Ascendant or ☉ come to the ☍ of the Lord of the tenth or ♂, the Native dyes by the Sentence of the Judge.

To the two Asses in 2. *and* 3. *of* ♌.

This argues an acure Feaver, endangers the Sight of the left Eye, and torments both Eyes with sharp Rheume; it portends hurts by Horses, Buls, Lyons, or fierce Beasts, as Beares, *&c.* subject to quarrell. I have observed it, the fore-runner of many malitious slanders, and yet preferment Martiall attending it; the slanders come from Peasants or vulgar women.

CHAP. CLX.

Directions of the Mid-heaven to Promittors.

THE Mid-heavens Directions are performed, that thereby the Native may discover when and in what yeer he may expect preferment; whether publique or private; or if some Office or Command, or honourable imployment, or when he shall flourish in his Profession and have great trading, *&c.* when losses or crosses therein.

However, when the Mid-heaven is directed to the body of ♄ it stirs up the wrath and indignation of Princes, Magistrates, Officers, and great men against the Native; it subverts the Natives honour, his commands, the favours and Offices of trust he formerly had with and under the King or People; he performes his matters with remisnesse; he is stirred up to scurvie and ungodly actions; his Servants are sturdy; sometimes death happens by the sentence of a Judge, this is understood when a violent death was portended; if he be a King or Prince, let him

beware

beware his Subjects rise not against him; a Land-lord or Nobleman must take heed of his Tenants, they will conspire against him.

To the ✶ or △ of ♄.

It argues Honour or Esteem by meanes of aged, Saturnine, persons, and that the Native will be more sober, grave and advised then formerly, and have profit from men and things of the nature of ♄, and that he will deale and agitate in and about Lands, Houses, Orchards, Gardens, Woods, *&c.* accumulate Wealth thereby; the more confidently you may judge it, if ♄ be in an earthly Sign, *viz.* in ♉ or ♍, it portends command in the Common-wealth, *viz.* Magistracy, *&c.* even in Country Parishes it affords respect more then usuall with his Equals.

To the □ or ☍ of ♄.

This Direction discovers many laborious, difficult and unfortunate Mischances unto the Native, deprives him of his former Honour, Office, Magistracy, Employment or Reputation, by meanes of Saturnine and vulgar persons, or of slye dissembling Courtiers, by Country Clowns, Husband-men, Colliers, Day-labourers, *&c.* who seem all to conspire and agree herein against him: and as this portends unto vulgar persons, Beggery, Poverty, Disgrace, *&c.* so unto People discredit, accusations, and trecherous Informations, damage by Thefts, *&c.* To a King or Prince, it portends breach of Leagues with his Allies, Tumuls in his Dominions, a discontented Commonalty, a fals-hearted Privy-Counsell, wholly destructive.

To the Term of ♄.

It provokes against the Native, Old-men, and men of sordid Dispositions, and stirs them up with a desire to ruine the Native, it involves the Native with multiplicity of melancholly Thoughts, and he is much perplexed to maintain his former Estimation.

Medium Cœli to the Body of ♃.

Directed to the Body of ♃, it intimates, a wholsome profitable and glorious yeer unto the Native, wherein he will be

preferred to Dignity and Honour, and by the favour, bounty, and patronage of some great Person, (many times a Clergyman or Lawyer) attain an excesse of wordly Honour, and Wealth attending it: This Direction I do observe, gives every one Preferment according to capacity; to the Student, in Law or Divinity, it failes not to give either great Practice, or an Office or Benefice; to the Country-man, it makes him a Churchwarden; to a King or Prince, it shewes renewing of Leagues, or access to a Kingdom, or calling a Parliament, or a generall Counsell, to advise for good of his Subjects.

To the ✶ or △ of ♃.

It performes the same promised by the ☌; if ♃ in the *Radix* be strong, it elevates him even from the Dunghil to some good Preferment, and bestowes upon the Native unspeakable good, either Office, Dignity, Preferment, or what not; to Princes, access of Embassadours.

To the □ or ☍ of ♃.

This Direction doth signifie many Grievances, occasioned by the Law or by sentences thereof, and their Judgments; the Native shall finde Judges, Lawyers, Gentlemen, Magistrates, and other persons of Quality, offensive and envious against him, endeavouring to deprive him of that Office or Estimation he enjoyes, but to no purpose, for they may not prevaile: many afflictions or discontent shall arise against him by meanes of the Clergy, or Spirituall men, so that he shall be enforced to spend some part of his Estate to defend himself, and may receive detriment in fortune by meanes of his Kinred; he shall be much envied by people pretending to Religion; if a King or Prince, he will displease his Nobility or Kingdom by abridging their priviledges, and he shall finde the Judges of the Land, and Lawyers offended; he will displace many; but it will turn to their honour and his shame.

To the Termes of ♃.

Prosperity and health of body, furtherance in all his Occasions by meanes of the Gentry, and Clergy, and it imports the Native to thrive in his Office or Place, or in his Magistery.

Mediums

Medium Cœli to the ♂ of ♂.

This Direction suddenly plunders the Native into the greatest mischances both of Life and Fortunes that may be: mischiefes arising, the Native not knowing from whom. It stirs up the wrath of powerfull men, especially Martialists against him; it threatens banishment, imprisonment, hatred, miserable and fearfull consumption of Patrimony by fire, theft, *&c.* In a Kings or Princes Nativity, it incites them to war, to wrong their Subjects, to carry themselves proudly and insolently towards them; to murther or to be the occasion of the effusion of much blood. To Souldiers it gives Military command; where a violent death is designed from the hands of the Magistrate, it portends the time and quality of Death.

To the ✶ or △ of ♂.

It incites the Native to the use of Armes, Fencing, Shooting: to accompany Souldiers and men of their quality; to delight in riding, hunting; it makes him well respected of Commanders, and if himself is capable, he attaines preferment by War. In Tradesmen it imports quick Trading, and shewes the Native active and well wrought; it sharpens the invention. To Kings, it imports a fit yeer to begin War, or provide Amunition for Wars.

To the □ or ☍ of ♂.

It denounces unto the Native many evils, robberies, contentions, quarrels, restraint of liberty, many harmes, which shall as well proceed from himself as from others; many times publique Death is threatned, or publique accusations; in some, it notes accusations against them for Coyning or counterfeiting Monies: it notes loss of Offices, Commands, *&c.* in Kings or Princes, it notes danger of Deposing, loss of their Armies, tumults by their Souldiers, Mutinies, uproares, people discontented with Souldiers; in a time of Peace, it shewes the oppression of Kings, and Subjects vexed.

To the Termes of ♂.

It provokes and stirs up the anger of Martiall men against him, and many times shewes sorrow and mischief unto the Mother

Mother, and to some of the Natives little Children; for the most part, rash and unadvised actions follow this Direction; sometimes a Trades-mans credit is called in question.

Medium Cœli to the ♂ of the ☉.

The direction of the Mid-heaven to the body of the ☉, prefers the Native to dignity and honour, makes him familiar, known, and well accepted of Kings, Nobles, Persons of honour, men of principall command and trust in the Common-wealth; whose affaires he shall perform and agitate with great fidelity and wisdom, whereby he shall be more publiquely taken notice of, and have favour and thankes for his paines. In a Regall Nativity, it imports access to the Kingdom. If the Parents be living, this direction is prosperous unto them; it spreads the Natives fame and estimation, and even in vulgar Nativities it addes to the present esteem of the Native; it elevates the Native his conceptions, makes him grow proud and prodigall, and sometimes kils the Mother, or shews her death.

To the ✶ or △ of ☉.

It promises publique Offices and honours, gifts and friendship bestowed upon him by some King, Prince, Nobleman, or eminent Person, whereby he shall lay the foundation of arising to great preferment, and so shall order himself and affaires, that he will become magnanimous, bountifull, thinking of no mean matters, but shall govern the Common-wealth, or part of it with praise and much reputation, no man envying his greatness. In a Kings Nativity, it shewes him inclinable to love his People, to do justice, to make progress into many parts of his Kingdom, the great good will and liking the People have of him, and the honour he hath from them.

To the □ or ☍ of ☉.

It renders the Native obvious to many discommodities; makes him odious to great Men; to loose his Offices, honour or preferments upon a sudden, changes and perverts all his former good fortunes; a Trades-man, cracks his credit, or turnes Bankrupt, *&c.* so as now he runs in danger of being imprisoned, banished, and many times, (if the Nativity threaten) it is sen-

sentenced to death by the judgement of his Prince, or some of his Officers. Where the Parents are living, they partake of the infelicity in one kinde or other; either in the losse of their Estate by fire, or other mundane casualties. In a Kings Nativity, he blemishes his honour by pride, and neglecting his People; he scornes his Nobility and Gentry, for which he never recovers their love, but at last smarts for it.

Mid-heaven to the Body of ♀:

This Direction promiseth a cheerfulnesse of Minde, much joy and gladnesse, and inclines the Native to Mirth, Jollity, Banqueting, to accompany young Virgins, and if age permit, to be Married, or receive great Honour and Friendship from Women; it shews, the Native may expect good Trading, or the Merchant good Returnes; it imports to a Magistrate that hath this Direction, the love of all people, and the well acceptance of his endeavours by his Prince, and promises him Preferment.

To the ✶ or △ of ♀.

It procureth the love of Women towards the Native, and is an argument of his obtaining or acquiring new Houses, Houshold-stuffe, new Garments, of enjoying much Pleasure and content in all his wordly affaires, it produces the good will of the common people and favour of all manner of persons; it bestoweth or confers on the Native no small Fortune, prosperous Health, safety to his Mother (if living) and to his Kinred, or Alliance; besides, many times it produceth Marriage, and within the yeer a young Child; it blesseth the Native (by God's permission) with what Felicity the Native, according to the capacity of his Birth, may expect.

To the □ or ☍ of ♀.

This is ever full of scandall and ignominy, and detracts from the Native his Fame and Honour, by meanes of Women, and stirs up Strife, Hatred and Contentions against him; the Native subject to be deluded by Women, to wooe many, and to be rejected by most or all, Women putting tricks upon the Native, scorning and deriding him, who will be jealous of his Mistresse upon every slight occasion: In a Kings or Princes

Nativity, it imports ſcandall by keeping a Concubine, *&c.* It ſhewes death many times unto the Mother or Wife, and an unquiet and unchearfull life with his Wife; many times Divorce, Jealouſies, and great Diſcontents, ſale or loſſe of much Eſtate, or many coſtly Jewels. I have knows ſome Marry upon the ☌ of *medium-cœli* to ♀, but they never lived long together, but were ſeparated ſpeedily; beſides, the act was raſh, and both parties repented it preſently, and uſually they had been of acquaintance formerly, *&c.*

Medium-cœli to the Termes of ♀.

It argues Joy, Pleaſure, delightfull Converſation with Women, and that he ſhall eaſily attain what he deſires of them; it imports the Native to paſſe the whole time of this Direction with Pleaſure and ſufficient Content.

Medium-cœli to the body of ☿.

This Direction fortunates the Native in diſpatching of his generall Buſineſſe, gives Preferment and Honour by Learning, Writing, Numbers, Accompts, Aſtronomy, Aſtrology, Geometry, cauſeth the Native to be highly eſteemed for his Induſtry, and Wiſdom; and it portends no ſmall advance of the Native's Patrimony and Fortune; the Direction renders the Native active, full of Buſineſſe, dealing for himſelf and others; but as ☿ is mutable, ſo many times this Direction doth as ſuddenly by ſome ſcandall, lye or miſ-information, deject the Native, and diſcredit him: Many times upon this Direction, Youths come to be Apprentices, or a Maſter firſt ſets up his Trade, or a Scholler takes his Degrees.

To the ✶ *or* △ *of* ☿.

It advanceth the Native in the ſtudy of Learning, inclines him to be wholly converſant in Books, to ſpeak well, learn Languages, and Write; it imports good ſucceſſe in his affaires, in Commerce, Merchandize, *&c.* it promiſeth much good converſation with Book-men, and fortunates him in Journeys and Travels, and in the Offices the Native enjoyes, and is the fore-runner of ſome Meſſage or Embaſſage to be performed by the Native, where there is a capacity, or he a Courtier; as to a Secretary,

Secretary, Scrivener or Clerk, it shewes multiplicity of Writing, much Profit thereby, *&c.* the Native inclinable to learn many Arts, or deal in many things or Commodities he did not before: many Travell upon either of these Directions, or are sundry wayes employed upon Merchandizes, Factories, or are made Consuls or Agents, *&c.*

To the □ *or* ☍ *of* ☿.

It portends unto the Native a most difficult and ambiguous time, oppressed and tormented with and by *Mercuriall* men, witty and learned, who shall give occasion of trouble and disquietnesse unto the Native, mis-interpreting his actions with severall By-reports, it shewes many times heavy Law-suits, unjust Sentences; and unto Schollers, the not-obtaining of such Offices or Degrees in Learning, as are desired, or missing a Church-Benefice; it involves the Native in some ungodly design, and occasions his losse of Preferment; it raiseth many faigned and untrue Reports against the Native, much abused by Letters and sinister Informations, false Witnesses and Accompts, and unjust sentences, or partiall dealing of Judges, either spirituall or temporall.

To the Termes of ☿.

It stirs up the spirit of the Native to study, and shewes he shall have good successe in learning, or in exercising his Profession or Magistery; it begets an inclination in the Native to be active, solicitous, and to follow the course of life God hath put him into, with great earnestnesse of thriving and encreasing his Fortune.

Medium cœli to the body of the ☽.

Argues an unquiet and busie time, afflicted with variety of matter and action both in Body and Minde; a troublesome and queasie time, now well, now ill, full of Businesse; sometimes getting, otherwhiles losing: if ☽ be well and essentially dignified, it imports Marriag, or strict Friendship with a Woman; if in the *Radix* the ☽ signifieth Honour, Office, Preferment, *&c.* it now comes to passe: the Native hath inclinations to travell, to shew himself in a more publick way then formerly, and

where the ☽ in the *Radix* is well dignified, it certainly expresseth in Mechanicals, great Custome and Trade; in men otherwise qualified, Preferment, Office, Dignity, *&c.*

To the ✶ or △ of ☽.

It gives increase of fortune, estimation and honour from the people more then usuall; large gifts and donations from some noble Lady; the Native prospers in his Offices, Commands and imployments; shall marry some woman or other, faire or foule, rich or poor, according to her well or ill fortification in the *Radix*; it argues some journey beyond Sea, and publique commands in the Common-wealth, and usually affords the Native such esteem and reputation, as he by birth or place is capable of.

To the □ or ☍ of ☽.

It produces the disesteem of the Commonalty, thwartings, contentions on the behalf of Women; the losse of honour, estate and dignity, much expence of his estate by prodigall and vain expence, by whordom, and base unworthy women; and it threatens Death or great danger either unto his Mother (if living) or to his Wife, if married; if not, then an absolute breach betwixt him and his Mistris or friend: it produceth the sentence of some eminent Magistrate, Judge or other worthy Person against him: the quality of the Sign the ☽ is in, shews the durability of the evill, the greatnesse of it is increased by the strength of the *Promittor* in the *Radix*, and the ☽ in the figure of the Revolution, or return of the ☉ to his place.

Medium-cœli *to the eleventh house.*

It begets unto the Native new friends, and they not obscure, partly of *Joviall* condition, if he either behold the cusp of the house, or is posited therein: *Veneriall* Friends, if ♀ do the same; Noblemen, Kings and Princes, if ☉ illustrate that house, it shews additament of Friendship however, and good thereby.

Medium-cœli *to the twelfth house.*

Let the Native beware of secret Enemies, Imprisonment, Banishment,

nishment, and of losse by or from Four-footed Beasts, *viz.* Horses, Oxen, *&c.* the mid-heaven is rarely directed to the *horoscope*, but then it pointeth out Honours, Praise and high Estimation.

CHAP. CLXI.

The Mid-heaven Directed to Fixed Stars.

To the Goat, in 16. 33. ♑; *and the heart of the Scorpion, in* 4. 30. ♐.

THe Native is like to enjoy much society either with Souldiers or Religious, or both; their Acquaintance may produce him Honour, but little Profit; for he will waste much Money in the exercise of Armes, and be very inclinable thereunto; whereupon he is like to have Military command by, or from *Jovial* or Religious persons; or he may have authority or preferment at Sea amongst Saylers, and therefore much envied: these Preferments which come by the influence of the fixed Stars alone, do seldom continue without a sudden change.

To the right shoulder of Orion, ut supra.

Wholly inclined and taken up in Martiall affaires, with so great art, judgment and dexterity of Conception, that he will finde out many admirable Stratagems; by means whereof, he doth rise to an high esteem amongst Souldiers and witty men, and therein shall have the chiefest praise; it inclines the Native to frame rare Engines for War; as also, for any other matter.

To the Buls eye, in 4. 39.

It converts the Native's hard fortune into better, and contributes largely for the Natives advantage, by means of Souldiers and Women: it inclines the Native to ingenious Practises, whereby he procures unto himself Preferment and Wealth.

To the left shoulder of Orion in 15. 40.

It produceth many Calamities and Wranglings, he shall fall

into the Hate and cunning snares of his Adversaries, and unlesse he handle his affaires wisely, will be in danger of imprisonment, by the accusations and sinister aspects of Secretaries, Atturneys, *&c.* receive Punishment and Infamy for forging or counterfeiting Writings, or clipping Coyne, or by meanes of false and dissembling, suggested Witnesses, or sinister Informations.

To Rigel, or the left foot of Orion, in 11. 34. ♊.

By command of some grave Prince, the Native is instituted the Leader or Conductor of an Army, or of Souldiers, his Manners become sharp, angry or testy, fearlesse, imperious, magnanimous, it may afford him (if not capable of Warfare) preferment from the Church, very gainfull, which notwithstanding will much crush and weary his Body with the infinite toyle and labour thereof; so that it denotes his Honour or Command to be burthensome, and not worth acceptance.

To Canopus in 8. 48. ♋; *or to the doubling of the taile of the Goat, in* 18. 32. ♒.

It promiseth, by procurement of some ancient Clergy-man or Gentleman, ample Dignity or Authority, with very great applause, glory and fame, abundance of Wealth, *&c.*

To the Lyons heart, in 24. ♌; *greater Dog-star, in* 8. 53. ♋. *Arcturus, in* 18. ♎.

It insinuates a power over the people by authority of some great Prince, or an Office in the nature of a Treasurer, or Receiver of Customes, or a Governour of a Town, Fort or Castle; an Overseer or Directer of Workmen concerning the Conduct of Water, Conduit pipes, or a Surveyor of Works, Buildings, *&c.* In all which it's probable the Native encreaseth his Estate, and augments his Reputation: This Direction intends employment in abundance from the Nobility and Gentry, or from eminent Persons, and the performance of what he undertakes with great honour and fame.

To the Virgins Spike, in 18. ♎.

Unexpectedly Honour or Preferment is conferred on the Native beyond his hopes or capacity, and many times it affords

power

power of life and death over others: most *Astrologians* do hold the mid heaven directed to the *Virgins Spike*, to signifie Church preferment; but it must act according to the Birth or capacity of the Native, and somewhat it will effect, even amongst vulgar persons, *viz.* in that yeer a Clown shall get much by taking the Tyth of the Parson.

To the Pleiades, in 24. 20. ♉.

It violently thrusts the Native into troublesome, pernicious and dangerous Businesses, Wranglings and Controversies, occasioned by Women; it occasions sudden and unexpected Quarrels and rash Actions; sometimes Murders or Stabs, Imprisonment, *&c.* It doth also portend in some Genitures sudden preferment, but an unlucky end thereof: This is to be understood, wherein the *Radix* the Nativity is unfortunate.

To the head of Algol, in 20. ♉.

It perplexes and casts the Native into extream danger by reason of Murder, Man-slaughter, or the sudden death of some one or other, the Native being either author or assistant, it endangers his Head: if other Directions concur in good, it gives the Native power of putting others to death; but I ever found it an ill Direction, even in mean mens Genitures.

CHAP. CLXII.

The Sun directed to Promittors.

HE is principally directed, that as he is the Author and *Significator* of *Vitall Power*, and hath principall soveraignty amongst the Planets; so from him we require judgement of the prosperous health or adverse of the Native, of his Dignities, publique preferments, favour of eminent Persons; of the estimation and honour of the Native; well being of his Father, *&c.*

To the ☌ *of* ♄.

It portends to the Native many difficulties, and an infirmity

ty of ſickneſſe in the body; imbecility or weakneſſe of the heart, pain in the Belly, Melancholique alterations, a quartan Ague, Chronick diſeaſes, an exceſſe or the body overcharged with black colour, the winde Chollick, diſeaſes or griefes in the head; ſickneſſe unto the Natives Father, if he be living; infirmeneſs or cold Rheumes, or a weakeneſs in the Natives eyes, eſpecially of the right eye, or hurt therein by ſome blow or fall. It provokes the indignation of a *Saturnine* Prince or Nobleman, or a man of quality indued with *Saturnine* conditions againſt the Native, who ſhall much envy and croſs the Native, ſhall detract from his reputation and fortune; whereupon the Native will be afflicted with ſad and heavy thoughts, or much troubled at it; he ſhall undergo dangers in his Travels, as well by Land as by Sea. And verily this Direction ſeldom comes without abundance of Melancholly, or many ſplenetick Diſeaſes attending it.

To the ✶ or △ of ♄.

Some markes of honour from an aged Gentleman, Commander or Magiſtrate; preferred before many others, moderating his affaires proſperouſly, obtaining wealth and glory. It inclines the Native to gravity, ſeverity; it imports much wealth obtained by Country Commodities, Husbandry, Architecture and ſome caſuall inheritance.

To the □ or ☍ of ♄.

A moſt fearfull Diſeaſe, weakneſs in the Eyes, a violent fall from ſome Horſe or Building; great deſtruction of his private Fortune, rob'd, cozened, deceived by the ſervants he keeps, and Husbandmen he deales withall; his Tenant and he fall at odds, deſtruction of his Fame, and loſſe of good Name, Honour and Perferment; if the Native be a Merchant, he will have loſſe at Sea, his Ships will ſuffer ſhipwracks, or be made unſerviceable in leaks, received by impetuous Winds and Stormes: It deſtroys or ſeparates the Native's Parents, *viz.* a ſmall Direction in the Father's Nativity happening when the ☉ comes in the Native's unro an ☍ or □, kils him: It adviſeth the Tradeſman to truſt little; it adviſeth Kings to do Juſtice; it is the fore-runner of Mutinies and Commotions, conſumption of their Treaſure;

ſure; it is a ſure ſign of Envy and malice againſt the Native, *&c.*

To the Termes of ♄.

It imports ſorrow, the envy of Neighbours, the hatred of many men; Sickneſs proceeding from a cold cauſe; loſs in eſteem of the World, and decay in Eſtate; if he be a Husband-man, loſs in Cattle and Tillage, *&c.*

☉ *to the* ☌ *of* ♃.

This Direction imports an healthfull Body, quietneſſe of Minde, a plentifull enjoyment of the goods of Fortune; an encreaſe of preferment, Honour, Office, Dignity, *&c.* according to the capacity of the Native, Eccleſiaſticall honour, or Preferment in judicature by the Law, which the Native ſhalll receive from an eminent Prince, or Perſon of quality; he will be in good eſteem amongſt Kings, Perſons of great Eſtate and Fortune, Lawyers civill and common, *&c.* as to a King, it imports the renovation of Treaties, Peace and Tranquillity amongſt their Subjects, a King doing juſtice, a People willing to obey their Prince: it imports an high Clergy.

To the ✶ *or* △ *of* ♃.

This Direction confers on the Native ſolidity of judgment in acting his affaires and deſignes, Honour and Fame for him by managing of them, ſo that he ſhall be the principall Officer or Perſon of ſome great Man or other, ſhall receive ample gratuities from ſuch perſons as are his Betters; it produceth Office, Command, publick Truſt, Church and Law preferment, Profit and abundant encreaſe of worldly Eſtate thereby, even as it were miraculouſly; he ſhall mightily encreaſe his paternall Eſtate, and if capable have a Son, or much comfort from him upon that Direction: In Princes Nativities it acts; but by experience I know, it works but ſlenderly, if ♃ was not eſſentially fortified in the *Radix*; however, it preſerves the Body, and gives hopes.

To the □ *or* ☍ *of* ♃.

Men given to Religion, common and civill Lawyers, or Secular men will be averſe unto the Native, and impedite his oc-

casions, or will extreamly endeavour it; they will occasion the expence of his Estate, and put affronts and disgraces upon him; yet shall he recover his Estate and Reputation again, and overcome the iniquity of his Enemies, if the Geniture be not wholly averse unto it; as to a Prince, it shewes a discontented Nobility and Gentry, a breach of Laws and Priviledges and is an argument the Prince cares not for preserving the Lawes, but is solicitous after his own ends.

⊙ To the Terms of ♃.

It affordeth the Native a plentifull addition of Honour and Dignity, together with an ample encrease of Fortune, the Native is much beloved, overcomes his Adversaries, enjoyes his Health and quiet of Minde; and if he be in yeers, it inclines him unto Sobriety and goodnes more then of many yeers before, to be temperate, quiet and mild, *&c.*

⊙ to the Body of ♂.

This Direction loads the Body with many Infirmities, afflicts it with excesse of Choller, with sharp acute Feavers, most bitter paines of Head ach, vitiates the sight of the Eyes with Dulnes or other casualties, deformes the Face with Wounds or Scars, and the rest of the Body with Iron, Fire, or hot, scalding Water; it designes the Native to be inconstant and variable in his Councels, Cogitations and Actions, and that he shall meet with many labours and difficulties by reason of wicked, pernitious Persons or Malefactors; his Enemies will domineer over him: the Native shall easily fall into the hatred and frowns of Kings and great men, and he ought to be carefull of receiving prejudice or hurt by the biting of a mad Dog, or kick of a Horse, or some other four footed Creature: it's good in this yeer he avoid Souldiers: Unto a Martiall Nativity it gives Preferment: it bids Kings beware of Poyson and Trechery: when a violent death is signified, it shewes, the time or occasion thereof is at hand; and in moyst Signes, it's a sure sign of the Bloody Flux.

⊙ To the ✶ or △ of ♂.

It promiseth the friendship and society of Souldiers; or men Martially

Martially affected, whether Nobles or otherwayes; and it portends Preferment to some place of command in the War; it inclines to bear Armes, to ride Horses, and more then formerly, inclines to the exercise of Military Weapons, and it shewes the Native full of courage and mettle, gives him a generous and magnanimous Disposition; it invests him with some Honour, Reputation and Fame by the meanes of the patronage of some King, Captain, Commander of an Army, or the like; or the Native performes some worthy Act in War, to his extream Honour and Renown: it argues a Journey, and much trotting and trudging from one place unto another

☉ *To the* □ *or* ☍ *of* ♂.

It threatens the Native with a sharp, acute Disease, Weakness, or a Disease in the Eyes, either Blindness or Waterishness, or as we usually say, Blood-shooting, cruell Wounds in the Body, the Life in danger by Fire, Iron, or the sudden Blow of some devillish Engine.

The Native hath no successe in his Councels or Actions, all Matters and Affaires go crosse and evill with him; let the Native therefore begin no new Work, for he will produce little or nothing to perfection upon this or the like Direction; he is subject to robbing upon High-wayes, to have his good name questioned; it portends death, if it happen in a Climacterical yeer, and upon the ☍, and ♂ be *Anareta*, and the ☉ *Hyleg*; it notes a Calenture, Madness, deprivation of Senses, high Feavers.

☉ *To the Termes of* ♂.

Discommodity in his course of Life, in his Consults and Negotiations great contradictions; many times violent Feavers; no event proves succesfull undertaken by the Native: it admonisheth the Native to have great Caution in his Affaires, and to beware of rash Actions, unto which he will be too inclinable.

☉ *to the* ♂ *of* ♀.

This progression of the ☉ to the body of ♀, stirs up the Native to Musick, Playes, Merriments, Banquets, and all manner of *Venerian* pleasures; the Native plyes the love of Women,

and is wholly conversant in Wooing, Wiving, or dealing with or concerning Women; an apt time for Marriage; it imports a happy Matrimony for Wealth and Honesty, if ♀ be radically strong; the Body healthfull, all things succeed well: In Tradesmens Nativities, it portends encrease of Estate and good Estimation: In Kings Nativities, it argues comfort by or from their Children, the Marriage of some of them, *&c.* when ♀ is wholly in the *Radix* peregrine, it stirs up to unlawfull affection.

To the ✶ or △ of ♀.

It imports the Native to obtain a good name, and much Reputation, or some more then vulgar advance, or an Office, Dignity or Preferment, from whence he shall acquire great store of Wealth, and be highly esteemed of all manner of Women and eminent persons, and indeed of all, or the generality of people, according unto the Stock or condition of the Family from whence he is derived, or the Place he enjoyes in the Commonwealth; he shall perform all his Affairs with much facility, and obtain all his just desires with much love and content; it is usuall for the ☉ to the ✶ or △ of ♀, to import Marriage, where none is before, or the Native to have a Son or Daughter born upon this Direction; it declares the Native to live very pleasanly, to take little care, and shews his condition of life to be good.

To the □ or ☌ of ♀.

A barren time, no hopes of Issue in that yeer; much difficulty to obtain a Wife, many differences arising to retard it; the Native impudent and bold in his wantonnesse and Lust, wholly occupied in scurvy and sordid actions, whereby he incurres great Infamy, Scandall and Disgrace: it's very rare the ☉ meets with an ☌ of ♀, because she cannot be elongated more from him, then 48. degrees, I mean in motion; unlesse the Native may live eighty yeer, there can be no such Direction as the ☉ to the ☌ of ♀, therefore what is spoken must be understood of the ☉ to the □ of ♀.

☉ to the Termes of ♀.

It incites the Native to Dancing, Gaming, Pastimes, gives

concord

concord betwixt him and his Parents; wholly delighted in Things moving Delight, and in Women: It hardly produceth a Marriage to effect, unleſs ♀ be *Significatrix* of the Wife in the *Radix*, and alſo, that in the Profectionall figure the Sign of the ſeventh aſcend, or that ♀ in the Revolution be in the ſeventh, in ſome good aſpect with ♄, or Lord of the Aſcendant.

☉ to the ☌ of ♀.

It implies ſtore of Buſineſs, apt and inclinable to Merchandizing, propenſe to good Letters, and thereby both encreaſe and waſte of Subſtance, magnified or eſteemed for his Learning by many people, involved in ſome contentious or literated Conflicts, employed upon ſome Embaſſage or Meſſage; in danger of Prejudice by falſe Witneſs, and of Theeves, if he do travell, as this Direction uſually gives inclination thereunto, although with loſs of Patrimony or damage therein: many Law ſuits, many Controverſies; if ♀ in the *Radix* ſignifie Preferment, upon this Direction the Native may expect it; many times it deſcribes the Natives Fancy, and makes him convertible to many ſeverall Studies, and continues him conſtant in no one.

To the ✶ or △ of ♀.

Full of Buſineſs, never quiet, employed upon every Occaſion, and ſolicited by every one, without any great profit ariſing from thence; deſire to travell, and no great ſucceſs therein; Eccleſiaſticall or School-preferment; it produceth in the Native admirable Conceptions, the Native is much buſied in Writing, in Accompts, in buying Books, in buying or ſelling ſuch things as belong to his Profeſſion.

To the □ or ☍ of ♀.

This ſtirs up many Accuſations and Criminations againſt the Native, as counterfeiting ſome Writings, or guilty of ſuch abuſive Actions; denying falſly what may be legally proved, whereupon much Infamy fals upon the Native; diſcredit either by not paying Moneys, or by forgery, or counterfeiting or clipping Moneys; the Minde extreamly afflicted, and loſſe of Office, if it be in bawdy Courts, or Spirituall; an averſneſſe

to Study; oppressed with Clamours, and variety of unjust Aspersions.

How the ☉ can come to the ☌ of ☿, I confesse my self ignorant, unless men live almost one hundred yeers or more.

☉ To the Termes of ☿.

Inclinable to study, to witty inventions, to exercise Merchandise; or to follow his vocation cheerfully; a delight in Architecture, the Mathematicks, in many rarieties, *&c.*

☉ to the body of ☽.

This Direction impaires the health, brings along with it a phlegmatick alteration of the body and humours, not without disturbance of the head and stomack with pain and extream grief; it duls the eye-sight and makes blinde, if the Nativity in generall portended such a thing; given to rapine, theft, to travell, waste of substance by his unconstant courses: if ☽ be well dignified, it may give a preferment or Office; it notes Marriage, but usually if upon this Direction he marries, she proves Masterfull, arrogant, of a proud spirit, and who will be very imperious over the Native; it notes travell or a journey to be undertaken by him, *&c.*

☉ to the ✶ or △ of ☽.

It makes the Native famously known unto Kings and persons of great rank and quality; it produces their favour and friendship; the Native performes their imployments with honour and profit, shall undertake necessary and honourable journies; shall marry a rich wife, or be busie in such matters as concernes wives and women; shall increase the number of his friends. In a Courtiers Nativity or a Noblemans, it argues the Native to be some Embassadour or Commissioner imployed by his Prince into foraign parts.

☉ To the □ or ☍ of ☽.

Many powerfull men are provoked against the Native, afflicting him with many things; he is unhappy in his travels, a various floting time, losing his Estate, thriving little. It separates the Parents, as also man and wife, or raises many wrang-

lings

lings betwixt them; inclines the Native to idle drunken courses, or equivalent unto them; dangerous infirmities in the eyes, and sickneſſe in the other parts of the body. The Native inclines to accompany looſe Women; it produces the ſmall-Pox, Meaſels, Wormes, *&c.* and many times ſore-eyes, and a violent Feaver.

☉ *to* ☽.

It ſhewes the Native ſhall be acceptable to Princes, by whoſe meanes and aſſiſtance he ſhall be promoted to ſeverall places of truſt in the Common wealth. Where Princes or Kings are not, or the Native uncapable, underſtand it of Nobles, Gentry, or any man in Authority, or living in a condition above the Native.

☉ *To* ☿.

☿ is adverſe to the Natives reputation, and threatens the overthrow of his Eſtate; grief and pain in his eyes, but moſt in his right eye; a melancholy or phlegmatick diſeaſe or Feaver proceeding from either of thoſe humours; danger of poyſon; many obſtructions in the body; any other ill direction concurring, it incites a moſt peſtilent Feaver.

☉ *To* ⊕.

It declares a thriving yeer, by reaſon and meanes of the gifts or Donations of perſons of honour, or of ſuch as live in a rank or quality above the Native.

⊕ *to the firſt Houſe.*

The Natives private enemies ſhall be reconciled unto him, ſervants ſhall be more obedient, and he more delighted in the care of houſhold affaires and great Cattle; but let him beware of unruly Cattle.

☉ *to the ſecond Houſe.*

Many expences to good purpoſe; and if the Fortunes be there, he augments his private Fortune.

☉ *to the third Houſe.*

The Native makes many petty journies to ſee friends, Brethren, Siſters, Kinsfolkes.

☉ *to*

⊙ to the fourth House.

If the Fortunes aspect the Cusp of the fourth, the Native doth discover some hidden treasures, and is much delighted with Buildings, and in manuring Fields, Grounds, &c. but if ♄ cast his □ or ☍ to the House, it portends losse by Servants, who are his Tenants or Clownes, by fire, by enemies; and the Father of the Native, if living, will be taken with some shape Feaver, and so will the Native also.

⊙ to the fift house.

It promiseth good to his Children, and delight in them; the Native inclines to dalliance with Women, to feast and sport: if an Infortune aspect the cusp, it works the contrary.

⊙ to the sixt House.

Gain by dealing in small Cattle, and the encrease of them; good by Servants; sickness unto himself and Father.

⊙ to the seventh House.

The ⊙ directed to the cuspe of the seventh house, denounceth unto the Native a grievous sickness, and that he shall overcome his publique enemies, and shall either celebrate Marriage himself, or procure others to Marry.

⊙ to the eighth House.

The Native will be conversant about his Wives portion, and perplexed concerning Inheritances, fearfull of his own death, and grieved for his Fathers.

⊙ to the ninth House.

The Native undertakes a long journey, to see fashions abroad in the World; if the Sign of the ninth be watry, he goeth his Journey by water; if a malevolent Planet afflict the cuspe of the house, he will be in danger by shipwrack or Pirates; a good Journey if Fortunes have aspect to the cuspe of the ninth.

⊙ to the tenth House.

Honourable imployments from the King or Magistrate above the condition of his birth; yet if the cuspe of the tenth be-

unfor-

unfortunate, it threatens imprisonment or exile by command of his Prince or superiour.

☉ to the eleventh House.

It designes him many eminent Friends, much esteem by Courtiers, and the Minions of Kings, the Native thrives thereby.

To the twelfth house.

It provokes many unjust Enemies, who will be displeased against the Native, he shall be privately maligned and evill spoken of by many, detracting from his Estimation, will be in danger of Imprisonment, yet shall he thrive by Horses, Oxen, *&c.*

CHAP. CLXIII.

The ☉ Directed to Fixed Stars.

To Rigel, in 11. ♊.

IT presages boldness, insolency, and a desire in the Native to shed Blood; he will himself be factious, and excite others, and cherish them to commit such actions; he will provoke or pluck upon himself powerfull enemies, and shall be tormented with many misfortunes; he ought to beware of *Saturnine* mens deceits and snares laid purposely to entrap him.

To the Scorpions heart, in 4. ♐.

It discernes many Honours, if the Native be carefull, and be not deceived of Souldiers; it doth many times produce a burning Feaver, or some violent act, and prejudice the right Eye.

To the lesser Dog-star, in 20. ♋.

It insinuates Military preferment, after many Contentions, Expences, and the Indignations and strong thwartings of an eminent *Mercuriall* man or Secretary, or a Chancellour or Commander, endeavouring to hinder it.

To the Lyons heart, in 24. ♌.

It adornes the Native with a kind of kingly or princely Majesty

jesty and Preferment or Dignity; it shewes much Honour to the Native, happinesse unto his Friends, yet not without a sharp Disease, both afflicting the Native and his Father, but it will not be mortall.

To the head of Hercules, in 18. *of* ♉.

It gives Dignity by reason of the Native's wit and discretion, but it doth threaten Imprisonment or Arrests for or concerning Moneys or Wares entrusted unto him, damage in Estate, and usually a sudden burning Feaver.

To the Buls eye, in 4. ♊.

It portends a happy beginning, or a good entrance towards a good Fortune, the Native relying on Martiall Commanders, who will bestow many badges of Honor upon him, but the end will be tragical, and the Native lose all again both Honour and Estate, yea, either restraint of Liberty or Banishment besides.

To the Chelæ. in 8. *and* 9. *of* ♍.

This Direction is averse to the Honour of the Native, and doth impeach the health of Body, it threatens the Native with a poysonous or very sharp Feaver; if he Navigate, he suffers extreamly by shipwrack, and shall be in danger of death; yet it promises good from Martiall employments, both Preferment and Estate.

To the Virgins spike in 18. ♎.

It confers eminent Dignity upon the Native, upon his Parents and Children, if he have any, with abundance of the Goods of Fortune: If *Spica* ♍ culminate, and the ☉ then come to it by Direction, it prenotes to Church Benefices, and also to eminent places of Trust in the Common-wealth.

To the South horn of the Bull, in 12. 30. ♊.

It shewes the Native occupied in Military matters, to frame many warlike Instruments, to devise many Stratagems, and that he wall be endangered by the deceit of his Enemies, and in some perill of his Life; but let him beware he fall not into their hands.

To the two Asses, North and South, in 2. *and* 3. ♌.

It portends an unhealthfull time, with a most sharp Feaver, in

in danger of Fire, and losse of Honour and Fortune; sensible in an high nature of the malice and ill will of Souldiers against him, endeavouring his disgrace, if he warily prevent it not; he will be in danger of publick losing his Head; and be either hanged or made a perpetual prisoner: by Wisdom he may prevent these menacing Directions of the Heavens.

To the Cratch in the brest of the Crab, in 2. ♌.

It pronounceth a Disease by reason of a Flux, and the Native shall finde himself more inclinable to wrangle, contend and scuffle then formerly, and it's probable he may either commit Murder, or be guilty thereof; let him beware of being killed either with Iron, Fire, the cast of a Stone, or some warlike Engine, or that by some Knock or Bruise he lose not the Sight of his Eyes.

Let the Native avoid Gun shot and the Canon, least his Head be dissevered from his Shoulders, unless he prudently behave himself, his Prince in anger may cause him to lose his head, or imprison or banish him, or put him upon the Wrack, or send him to the Gallies, or deliver him over to Pyrates to be Butchered.

This is a heavy and sad judgment of ☉ to *Præsepe*, which the *Ancient* have delivered: I have found by experience, upon this Direction the Native hath been in danger of stabbing, and been in severall other great necessities, and in many Law-suirs.

CHAP. CLXIV.

Directions of the ☽ to Promittors.

☽ to the body of ♄.

IT produceth cold and moyst Diseases, Apoplexie, Palsie, Dropsie, the Gout, both Foot, Joynt and Hand Gout, melancholy and phlegmatick Agues or Feavers; he shall contend, and have variance with the King, or some principall Magistrate, or eminent Nobleman, in regard of Lyes and false Aspersions laid to his charge; he will suffer many grievances

from his Servants both male and female; his droves of Cattle or Houſhold Cattle, ſhall many of them dye, he ſhall receive much damage thereby, and ſhall therefore live in great anguiſh of minde; uſually this Direction puts the Native into much ſorrow, many feares, abundance of cares; the whole Body and Minde diſturbed, a generall defect in the Friendſhips of men; a long, lingring and tedious quartan ague, the Spleen, extream Coughs, abundance of Spittle and Flegm, much debility and weakneſſe in the Eyes, ſome Catarrh or Web offending the Eyes.

☽ *To* ✶ *or* △ *of* ♄.

Makes the Native acquainted with great and worthy men, by ſome happy and bleſſed Commendations; the Native performes worthy Acts, receives many large Gifts and Rewards from old Women, and is exceedingly reſpected of the common or vulgar People, who much love and honour him with a kind of dutifulneſſe.

The Native will be prone to building and re-edifying, and to provide what is expedient for the Tillage and Manuring of Grounds, digging Ponds, bringing Water into his Orchards and Gardens; he will thrive much by converſing and dealing with Husbandmen, and keeping a great ſtock of Cattle: if a Merchant have ſuch a Direction, he may beſt thrive by dealing with men that are ancient, and in Commodities of the nature of ♄, as Lead, Wool, *&c.*

☽ *to the* □ *or* ☍ *of* ♄.

This Direction cauſeth the Body to abound with ill Humours, and renders the Native ſubject either unto a Feaver proceeding from Flegm or moiſt Humours, or dull and heavy in all his actions, lumpiſh, ſowre, Melancholly; he ſhall undergoe much damage from Clownes and ill Tenants by their Thefts, ſpoyl of his Goods, Rapines and Careleſneſſe, waſte of an Eſtate committed unto him by his Mother; in continuall diſcontent with his Wife, ſhe ever brawling, wrangling and vexing him: himſelf or Mother perhaps may dye in that yeer: if he be born to have Inheritance, his Tenants abuſe him, nor doth he make any profit of his Lands; if he be near the Sea,

then

then its Banks or Bounds are in danger of breaking in: If he be a Prince, the Commonalty like none of his actions: if he be a Merchant, he had best forbear dealing by Sea, and trusting.

To the Termes of ♄.

It fils the Native's Fancy with fear, horrour, dread, sorrowfull cogitations, and afflicts his Body with one grievous melancholly Disease or other, according to the nature of the Signe this Term fals in; the temperature varies from its former condition, and the Body becomes more dry, the Native more carefull and pensive.

☽ to the Body of ♃.

It designeth not onely health of Body, but Honour (and that very great) unto the Native, which shall bring along with it great store of Wealth.

It portends losse and damage unto the adversaries of the Native; the Native shall make very prosperous and succesful Journeys, or shall live in great joy and tranquillity of Minde; it expresseth a cheerfull Minde, and sound Body, Dominion, or an Office or Command over the People; it gives University-preferments, and in Inns of Court, *viz.* the taking of Degrees there: as to Princes, it imports great unity betwixt them and their Subjects, and severall Embassadors sent abroad to good purpose.

☽ to the ✶ or △ of ♃.

It advanceth and augmenteth the Native's Honour, and raiseth him to Preferment, even from a very low degree, and procures him much society and friendship with the most eminent men of that place wherein he shall live, when the Direction effectually operates: this hath most influence upon Church-affaires and Law matters; and indeed this Direction promiseth the Native much Friendship and benefit with Ministers, Civilians, Lawyers, Gentlemen and Nobility, *&c.*

☽ to the □ or ☍ of ♃.

It implyes unto the Native, in his Place, Office or Preferment, many difficulties, and torments his minde with very knotty occasions; he shall finde Lawyers and Religious people snarling at him, endeavouring to impeach his Credit and Substance, but

yet by his own vertue and constancy he shall attain with much labour Preferment Ecclesiasticall or Temporall, and in the end shall finde those that were his enemies, to seek after his Friendship, and of Foes to become Friends: Many times upon this Direction, the Native is questioned for Heresie, Schism, disturbance in Church-affaires, or some troublesome Lawyer affronts him, or a petty Country Justice of Peace acts his malice upon the Native, or his Land-lord, &c. *Quoad capax.*

☽ *to the Termes of* ♑.

It intimates alacrity of Minde, and health of Body, shewes the Complexion of the Native good, and his Estate to come in with little labour; willing to serve great Ladyes in all their commands.

☽ *to the body of* ♂.

The ☽ when she is directed to the body of ♂, threatens unto the Native Imprisonment, many wordly Mischances, strange Anxieties, abundance of sorrows, loss of some part of his Estate; those that are his enemies shall rise up against him: he shall be afflicted with a sharp acute Feaver, or Disease, together with a weakness of Body, and hazard of his life; his sight will be much weakned, and he subject to Infirmities in his Secret parts; he will be full of Byles or Botches, Scabby, or shall receive a wound by Iron, a Gun, or the like, and his body endangered by Fire, or by the fury or rage of a four-footed Beast, or biting of a Dog; he shall finde Choler very predominant, and himself inclinable to quarrell, to fight and bear Armes; the least thing he may expect, is a violent burning Feaver, Pestilentiall if the Direction meet in ♌, or near the *Buls Eye*, or the *Scorpions Heart*: if ♂ be *Anareta* it's probable the Direction ends his dayes; the Disease you may know by the Sign.

☽ *to the* ✶ *or* △ *of* ♂.

It inclines the Native to Animosity, to Boldnesse, to be Majesticall, Imperious, discreet in Military affaires, industrious, vigilant, exercising himself in or about Horses, Warlike matters, Hunting Sports, *&c.* Manly exercises; he shall by his actions

ons receive profit, respect, and encrease of Fortune: yet notwithstanding, by reason of Women, he will consume his Estate and have losse by Bargaining and dealing for and concerning Horses, unlesse ♂ was strong in the *Radix*: usually the Native playes much at Cards, Dice, *&c.* and frequents Alehouses, Tavernes, *&c.* this is meant in Nativities where such Disorders are radically foreseen.

To a Kings, it imports the election of new Lieutenants, mustering of men or Souldiers, preparing Armes, though in a time of Peace. To a Merchant, it imports much dealing at Sea, and good returnes. To an ordinary man, it shewes a busie time, much Trading. To a Farmer, encrease of his Stock, both great and little Cattle, and that he will be Constable that yeer.

☽ *to the* □ *or* ☍ *of* ♂.

It argues deprivation of sences, Lunacy, Phrensie, an afflicted body and minde; many thefts, an ill wife, who will not onely disdainfully provoke the Native, but will squander and make away his Estate: it declares the constitution of the body ill, and the Native Feaverish, subject to the Pox, Gonorrea, Stone and gravell in the Kidneys and bladder. It imports the disdain of Women towards the Native, from whom he may expect nothing but scurrility, by whose meanes he shall receive many scandals and disgraces, *&c.* If he have a good Wife, it promotes her death; as also wounds or hurts by Horses or great Cattle, blindenesse or impediments in the eyes, its very rare if the Native avoid a sickenesse, it proves the Plague, if the yeer be Pestilentiall; let him also beware of receiving an hurt or wound in his face, *&c.* To a Prince, it shewes his Subjects dislike at his vanities, it wastes his Treasure by vain and fruitlesse Embassages, indangers his life by voluptuousnesse, shewes tumults, and his displacing many Officers for their knaveries. To a Husbandman, it tels him his Sheep will rot, his great Cattle dye of the Murrain. To a Merchant, it adviseth to ship out few Goods, Pirates and shipwrack will undo him. To a Minister, it tels him, his People and he will to Law for Tithes. *&c.*

☽ *to the Termes of* ♂.

If designes hot Feavers, abundance of Choller, a contenti-

ous

ous and litigious time, quarrels, &c. indeed the whole frame of the body inclines to choller, and to those infirmities which are incident to a body repleted with that humour; the Native shall do well upon this alteration to advise with his Physitian.

☽ *to the body of the* ☉.

It causeth hot burning Feavers, divulging all the former secresies of the Native which have a long time been concealed; the condition of the Native is very mutable, sometimes aloft or in great expectation, then suddenly all his indeavours suppressed, his minde perplexed with severall feares and matters, weakness or rheumes in his eyes: the condition of the Native is herein very considerable; for as to a Kings Son, or a Prince, the ☽ to the body of the ☉, shewes access to the Kingdom, or some honour confer'd unto him by the King his Father, if living. In ordinary Mens Nativities it notes Marriage, where a capacity is. To a Merchant, it shewes his credit questioned, but yet his Trade good and great, and no fear of Bankrupt. To a Farmer or Husbandman, it shewes Wiving, and the alteration of the course of his life.

☽ *to the* ✶ *or* △ *of* ☉.

It produceth unto the Native profitable and honourable Acquaintance, or familiarity with Women of great rank and quality, whose Friendship he shall make use of to his great advantage, more esteemed and beloved of the people then formerly, whereby he comes to enjoy an Office of trust in the Commonwealth, both Wealthy and Honourable, and all this for his prudence and good nature; where this Direction fals in fitting yeers, it is the fore-runner of Marriage, or of a strong inclination thereunto: many times it imports Travels or Journeys beyond Sea, whereby hónour or preferment radically is promised unto the Native; let him be industrious upon this direction to acquire it. To Kings it shewes renovation of Leagues. To Merchants, glory, reputation, free trade and traffique. To the poor Farmer, a good vent of his Commodities, and he inclinable to compose differences betwixt Neighbour and Neighbour, &c.

☽ *in*

☽ *to the* □ *or* ☌ *of* ☉.

This Direction brings along with it extream dangers and torments both of Body and Minde, it frequently provokes unto anger, and converts the love of some worthy Woman into hatred and dislike; let him beware of popular Tumults and Seditions, the dissembling friendship of Noblemen, whereby he may be occasioned to dispend much of his Treasure.

If this occurse of the ☽ to the ☌ of the ☉ (the □ I little value) fall out in those parts of the Ecliptick which threaten weakenesse or impediment in Sight, without doubt the Native is then extreamly oppressed with diseases in his Eyes: it argues a troublesome, contentious yeer, wherein he finds most opposition from his Betters, or from great persons; it produceth violent and extream Feavers, Coughs, Collicks, torments of the Belly, Fluxes, *&c.* according to the nature of the Sign and house the *Significator* and *Promittor* are in. To a King, it imports losse of honour amongst his Allies, himself direspected, *&c.* where in the *Radix* danger of Deposition was, this Direction performes it: To a Nobleman, this shews the peoples dislike of him, their Informations against him, their questioning of him; where violent death is intended, now it's concluded. To the Husbandman, it imports a scornfull Land-lord his wracking and abusing him: To a Beggar, it shews Whipping, Stocking, *&c.*

☽ *to the* ☌ *of* ♀.

It's the presage of a pleasant and joyfull time, for it inclines the Native to be jocund (where both ☽ and ♀ are in moyst Signes, to Drunkennesse) to be merry, lovesome, delighted in Enterludes, Playes, Dancings, Pastimes, wholly addicted to Pleasure, and those delights he most affects; an healthfull constitution and sound temperature of Body; he wooes, or becomes enamoured of some handsome Lasse; Gifts and things of Profit he shall acquire from Women, or by their commendations, and shall finde himself exceedingly favoured by them, and he as inclinable to serve them, many times Marriage; however, free from Care, But extreamly taken in love with some Women, according to the quality of his Birth. To Kings, it

represents Peace with their People and Allies, great hopes of their Children, a quiet time. To the Merchant, it wisheth to Trade freely. To the Farmer, it wils him to expect good encrease of Poultry, and his lesser Cattle, *&c.*

☽ *to the* ✶ *or* △ *of* ♀.

The Native never must expect to live more pleasantly, he hath successe in all manner of his Affaires, all things go on successively, he Marrieth happily, and one whom he much loves; his Children shall be obedient and do well; his Brethren and Kinsfolks shall unanimously love him: the constitution of the Body is sound, and the temperature in an wholsome condition, no inequality appearing, *&c.* if he be Married, and be vertuous, yet he attaineth the friendship of some good Woman, by whom he bettereth his condition: The Merchant or Tradesman may adventure freely with hopes of great encrease.

☽ *to the* □ *or* ☌ *of* ♀.

It procures an itching desire in the Native to illicite Beds, and causeth by this his wandring affection after strange Women, great waste of Estate; much scandall and Infamy by reason of his Fornications and Adulteries; many crosses, and much controversie with Women; if he marry upon either of these Directions, he marries most unhappily, one whom he loves not; or that will be obedient unto him, where Wantonnesse predominates and yeers permit, it afflicts with *Veneriall* Diseases, running of the Reines, Botches, the French Pox, *&c.* in Children, if ♀ be in a watry Sign, it shewes the Measels and small Pox, *&c.* in Women, abundance of Menstrua's, *&c.*

☽ *to the Termes of* ♀.

It portends, that the Disposition of the Native inclines wholly to Mirth and Pleasure, and to frequent Womens companies, to be neat and fine in his Apparell, to follow his employments with alacrity of Minde.

☽ *to the body of* ♀.

This Direction engageth the Native in many and sundry Causes and controversies, inclines him to lying, to dissembling,

to

to all manner of deceits, to be eloquent and subtill, to stealing and cheating, wholly addicted to lewd courses, busie and intermedling with any thing; it argues forgery of Writings, Deeds, Bonds, Evidences; If the Native be a Student, it incites him to study hard with good proficiency: If a King, it implyes many Missives, and abundance of Forreign newes, his many agitations to his Allies. To a Merchant it shews much action, many Journeys; if he be a Factor, many Accompts, *&c.*

To the ✶ or △ of ☿.

It blesseth the Native's employments with good speed and successe, it inclines him to good Letters, to Read, Write, and to manage Accompts; it renders a delight in Musick; a propensity to Travell, and gives him much Friendship, and some Estate and Fortune either from or by means of a Woman of quality: To a Courtier of capacity, it implies him an Agent or Embassadour to forreign Estates, or he is made Secretary of Estate: it's the forerunner vulgarly of much action and trading, or very much dealing in the course of his Life.

☽ to the □ or ☌ of ☿.

It moves an aversnesse from study and Learning, and declines the Native even from the company of such men, subject to the ire and frown of vulgar people, incites to popular Stirs and Tumults against the Native, in danger of being questioned for some counterfeit Contracts or Writings, or cozenage of Moneys, Imprisoned therefore, sentenced to Death, or Banished; sometimes madnesse succeeds this Direction, or a *Délirium* of minde, oppressed with injurious scandals, with Bils and Reckonings, *&c* and cunning Atturneys or Ministers.

☽ to the Termes of ☿.

The Minde addicted to study, yet full of subtilty and *Mercurian* tricks, unconstant, wavering.

☽ to ☍.

It's the forerunner of a thriving yeer, and encreasing the Native's Estate, with some badge of Honour, tranquillity of minde, health of Body.

☽ *to* ♄.

This casts the Native into strange distempered Fancies, and afflicts the Native by the envy of *Saturnine* and *Martiall* persons, with whom he shall have variance, and it usually brings a melancholy Disease or proceeding of Flegme along with it; also an impediment in one of the Eyes, for the most part in the left; many times it endangers the Native's life by Poyson, or by a sudden fall.

☽ *to* ♁.

Encrease or purchase of Housholdstuffe, Estimation in the World, and of the Goods of fortune in his Vocation; the greatnesse whereof must be expected from the fortitude of the *Promittor* and *Significator*.

☽ *Directed to the twelve* Houses.

☽ *to the first house.*

Denotes a sickly time, more especially if fixed Stars of evill influence be with or neer the degree ascending.

To the second.

If ♃ or ♀ aspect the cusp, the Native may hope for much Wealth, without any, or with very little labour; the cusp ill affected, argue the contrary.

To the third.

Some small Journeys to visit Kinred, Brothers and Sisters.

To the fourth.

Industrious in Husbandry and all manner of Country work, but if the ☽ be *Apheta*, and the malevolent □ or ☍ of the *Infortunes* fall there, it portends a malicious Disease, or death of the Native; and so of the Mother or Wife.

To the fift.

The Native rejoyceth in his children, indulges his *genius*, is merry.

To the sixt.

Thefts by ill Servants, losse in little Beasts, an ill habit of Body, either Flux, or much tormented with the Belly-ake.

To the seventh.

It incites up many adversaries, wrangling with his Wife or Concubine;

Concubine; the Native hardly avoids Death, if either ♄ or ♂ afflict the cusp at that time.

To the eighth.

Molested about dead mens Goods; and the Portion of his Wife.

To the ninth.

It insinuates long Journeys; by water, if the Sign be watry; by land, if earthly: the successe according as the cusp is aspected of good or ill Planets.

To the tenth.

From a person of honour, Man or Woman, he receives honour, and thrives well in his Trade or profession.

To the eleventh.

It produceth faithfull Friends, and benefit from them, and by their means.

To the twelfth.

It portends calumnies raised by Enemies, losse in great Cattle, danger of Arrests, *&c.* yet if good Planets be in the house, predict good.

The ☽ Directed to Fixed Stars.

To Rigel, in 11. ♊.

In strange Countries it menaceth the Native with various impediments in his Life and Fortune, it stirs up *Saturnine*, aged men against him, and portends unto his Mother (if he have any alive) and to his Wife, danger of death.

To the Virgins Spike, in 18. ♎.

It contributes unto the Native, store of Wealth, and plenty of Honour, for his excellent parts and endowments of Minde, and these he receives from *Mercuriall, Veneriall* and *Joviall* Persons.

To the bright Star of Hydra, in 22. ♌.

It inclines the Native to Lust, to prepostrous wantonnesse, to the accompanying of Whores and lewd women; he busies himself to no purpose to acquire or purchase an Inheritance, or obtain an Office; both his Mother, if living, and his

Wife, if he have one, doth taste of the same bitter Fortune.

To the taile of the Swan, in ☉. 10. ♓.

It wholly partakes of the preceding judgment, but makes him more petulant, verball and scurrilous in his speeches, and to solicite his occasions with greater impudence; but as to women, it shewes him very prone.

To the left shoulder of Orion, in 15. ♊.

It stirs up to Lechery, Luxury, and to be covetous of rising unto preferment; it portends waste of Substance, and of his Fortune.

To the neck of the Serpent, in 14. 38. ♏.

It shewes the Native given to deale in Poysons and Witchcraft, and declares that he will be subject to poysonous Potions, and to the stinging of Adders, Serpents, *&c.* shall hardly escape a Chronick disease, and that some of his Sweet-hearts shall dye.

To the formost Star in the palm of the left hand of Ophiuchus, in 27. ♏.

It incites the Native to Sorcery, Charmes, *&c.* and signifies him obnoxious by reason of Poysons, and to receive Justice at the hands of the Magistrate for his offences committed with Strumpets, *&c.* it notes him infamous, and extream scandalous, *&c.*

To the left shoulder of Bootes, in 13. ♎.

It signifies the Native's accesse to Preferment, but by in direct meanes, and with much disgrace unto him; will be questioned for foule Acts, committed to Prison therefore; but some fragments of an Inheritance may accrew unto him, though one of his Wenches must suffer death or dye.

To the flying Vultur, in 26. 26. ♑.

It either gives fortune in great measure and preferment beyond expression, or else an Office very profitable from and by meanes of great Persons; which is attended with great felicity; it also signifies Marriage, or a Son or childe, *&c.*

To a cloudy star in the eye of the Dragon, in 6. 36. ♐.

It threatens detriment to the Native eyes, wounds, or contentions,

tentions, or bruisings in the head; the Native must beware of Guns, Pikes, slings, the Kicks of Buls or Horses, and the deceipt of his enemies.

To the bright star of the crown of the Serpent in 6. ♏.

It adornes the Native with publique honour or dignity, and celebrates his name amongst the Nobles and Gentry of the Kingdom, and also Commonalty; he will be more then ordinarily esteemed by Veneriall and Mercuriall men.

To the Scorpions heart in 4. ♐.

It assignes unto the Native a certain kinde of Dignity, which carries along with it a kinde of fear and enmity: it indangers his life by deceit of his enemies, or fall from an Horse, *&c.* it portends the death of his Mother or Wife, or very great sickneſſe.

To Hercules in 11. ♋.

It signifies the Native to be proud, audacious, imperious, powerfull, *&c.* an unhealthfull time, destructive and pernicious to his Mistresses, to his Wife or Mother if he have them.

CHAP. CLXV.

The Directions of the Part of Fortune, *which is especially directed, thereby to be certified of the state of Riches and Goods movable, the times of encreaſe or decreaſe,* &c.

⊕ *to the* ☌ □ *or* ☍ *of* ♄.

IT denotes consumption both of the Native's movable and immovable Goods, waste of his private Fortune or Patrimony by the rapine, theft and miscarriage of *Saturnine* persons, or by playing at Cards and Dice with such people; a backsliding in Estate, and yet the Native knowes not how.

⊕ *to the* ✶ *or* △ *of* ♄.

It affords an occasion of encreasing the Native's Estate by the death of aged Persons, Mines, by Husbandry, by Buildings, Houses,

Houſes, by Sea-affaires: Upon theſe Directions ſet the Native uſe the help and furtherance of ancient men, and deale in Oxen or Horſes, or graze or Paſture Cattle, *&c.*

⊕ *to the* ♂ ✶ *or* △ *of* ♃.

It's an argument of receiving Gifts, Rewards or Benefits, as alſo, an ample augmentation of Fortune by the aſſiſtance and Patronage of ſome *Joviall* great Perſon, or elſe by a profitable Office, bringing encreaſe of meanes with it: in what concernes wordly Wealth, it ſhewes the Native very ſuccesfull, and it doth invite every Native upon this Direction to follow his Vocation ſeriouſly, and to expect a good return, *&c.*

⊕ *to the* □ *or* ☍ *of* ♃.

Loſſe of Wealth by meanes of Gentlemen or Religious perſons, Law-ſuits and vexation with ſuch and againſt ſuch; much labour and difficulty to procure the preſervation of his Eſtate, loſſe of Office, or leſſe encreaſe thereof then formerly.

⊕ *to the* ✶ *or* △ *of* ♂.

It deſignes augmentation of Wealth by the friendſhip of *Martiall* perſons, or by buying and ſelling of Armes, Horſes, and ſuch things as belong to Military matters; it adviſeth to traffique in ſmall Cattle, as Conies, Hogs, Goats, *&c.* by adventuring to Sea.

⊕ *to the* ♂ □ *or* ☍ *of* ♂.

Waſte and loſſe of Subſtance by theeviſh Servants, or the robbery of Theeves or Souldiers, or firing or breaking of his Houſes, by Cards or Dice, by unneceſſary and idle courſes, by Lawſuits, Quarrels, by ill words, *&c.*

⊕ *to the* ♂ *of* ☉.

It denotes honourable Expences, or Money diſburſed upon ſome worthy exploit for and on the behalf of ſome gallant Prince, or it imports the Native more liberall then formerly, diſtributing his Moneys freely: I do ſeldom finde but that ⊕ directed to the body of the ☉, ſhewes waſte of Eſtate by freedom

dom of Heart and Prodigality; I could never finde the ☉ to design any Estate, but usually the consumption.

⊕ to the ✶ or △ of ☉:

It exhibits a convenient time either for the Native to endeavour his honour or Profit, and he is promised much advantage in his Affaires and Fortune from many people and persons above his rank and quality; the Native upon this Direction shall finde all people friendly unto him, and employment which will bring in profit, but he shall lay up little.

⊕ to the □ or ☍ of ☉.

It foreshewes damage by suits in Law, and the consumption of his Treasure by the envy of great Persons, occasioned by false and scandalous accusations; it's the assured fore-runner of the losse of the Native's Office, or of great Bribes to be given to keep him still in it.

⊕ to the ♂ ✶ or △ of ♀.

Any of these Directions are the messengers of great and bountifull gifts from a Lady or Gentlewoman of quality; and they are assured arguments the Native will as willingly and bountifully spend freely what he so obtaineth: Usually the Native, if capable, buyes many new Cloathes, or hath some given him, delights in handsomnesse. As to a Merchant it adviseth to venture freely.

⊕ to the □ or ☍ of ♀.

Vain expence of Treasure occasioned by Women, Strife, Hatred, Controversies, with such creatures, and by their procurement: the Native is prone to new loves and new follies about Women, keeps company with Harlots, consumes and decayes his Patrimony, runs without judgment into such follies as much scandalize him, and all by Womens meanes, and his too much dotage on that people, or he bestowes many gifts on them to small purpose, riots and consumes his fortune thereby, *&c.*

⊕ to the ♂ ✶ or △ of ♀.

Encrease of fortune by Bargaines, Contracts, Accompts, by

Learning, by the Law, by Degrees at the University, by all manner of witty Conceptions, his own proper industry, by some manner of Inheritance not thought of; he may much augment his Estate by Voyages at Sea, by Commerce proceeding from Sea-voyages, or a long Journey: It encourageth both Merchant, Tradesman and Clown to follow their occasions to purpose, for it's evident they thrive well.

⊕ *to the* □ *or* ☌ *of* ☿.

Much tugging and shuffling with Atturneys, men witty and literated, cheats in Accompts, losse by ingenious Conceptions, by counterfeit Writings, by false Witnesses, unjust accounts; the Native also prone to act things both unjust and very questionable; his Credit is a little called in question, is sued in the Law, and cozened by his Atturneys, hath no successe with his Children.

⊕ *to the* ☌ ✶ *or* △ *of* ☽.

It imports Friendship by Womens assistance, and encrease of his private fortune by their meanes; much action for and with the vulgar people, by whose Purses profit will arise unto the Native: sometimes the Native puts to Sea upon this Direction, or undertakes a long Land-journey; it busies the Native, and keeps him in constant employment, be his condition of Life what it will.

⊕ *to the* □ *or* ☌ *of* ☽.

By Bargaines, Contracts, and his vulgar way of Commerce or Trade, the Native receives much prejudice by Sea or Saylors, and runs into the hatred of one principall Woman, to his great damage, and into the debt of many people; much disgust with the Laity and common people, losse of credit and esteem in the World, many Law-suits.

⊕ *to* ☊.

Furtherance in his advance of Fortune by *Joviall* and *Venerian* Friends.

⊕ *to* ♄:

Many backslidings in Estate by Clowns, Souldiers, Fire and fury of War.

⊕ *to*

⊕ *to the Virgins ſpike.*

It renders unto the Native abundanc of Wealth above the condition of his Progeny, eminent Preferment or Authority, but it inclines him to voluptuouſneſſe.

⊕ *to the Lyons heart.*

Brings with it great ſtore of Riches, by the furtherance of a great perſon, it addes unto the Native both Honour and Fortune; yet many times it continues not, but the ſame perſon who advanced, caſts down the Native again.

⊕ *to the brighteſt Star of the South ballance.*

It portends deſtruction of Eſtate by Fire, ſtealth of Servants, rapine of Souldieas, by every act, or all the actions of the Native.

Part of Fortune *Directed to the twelve* Houſes.

⊕ *to the firſt Houſe.*

It ſignifieth abundance of Wealth.

To the ſecond, the encreaſe of moveable Goods, and curious Honſholdſtuffe.

To the third, ſucceſſe in ſmall journeys, proſperity to his kinred.

To the fourth, Profit by dealing in Grounds, augmentation of Fortune from thence.

To the fift, Rewards, Meſſages with much reſpect, joy to his Children.

To the ſixt, good to his Servants, gain by dealing in Sheep, Hogs, Conies.

To the ſeventh, damage in Eſtate by Suits, and about Womens matters.

To the eighth, gain by dead folks, recovery of his Wives Portion.

To the ninth, converſant with Church-men, good from thence and by long Journeys.

To the tenth, an Office by the munificence of ſome eminent perſon, or ſome command or authority.

To the eleventh, it imports ſure Friends, by whom the Native receives many curteſies.

To the twelfth, Fortune by chaffering or dealing in Beasts, *viz.* Horses, Oxen, Cowes, Horse-races, *&c.*

CHAP. CLXVI.

Of the measure of time in Directions.

BEfore I handle this point, I must give this generall Instruction to the younger sonnes of Art, that in judging of the effects depending upon any Direction, they maturely consider the age of the Native, for events are to be accommodated unto the differences of times, and therefore one should extreamly deceive himself, that upon any strong Direction of the Ascendant or mid-heaven to the △ or ✶ or ♂ of ♀ or ☽, should predict Marriage unto a Native that is then but three, four or five yeers of age; how much, I say, should the Artist misse the mark if he should attribute that action to an Infant, of which he cannot then be capable; or what a madnesse were it to predict to an aged man the begetting of a Child, when in reason it self, and by reason of his extream feebleneſſe, no such thing can or may be expected; we must therefore prognosticate things possible and naturall, befitting and agreeing unto every one, according to the difference of his yeers, *&c.* We must also in all our predictions have the world to understand, that the common or generall fate of any Nation or place, is of more efficacy then any ones particular: we must also consider the Region where any one is born, if we will exquisitely judge of the shape and form of the Native, and of the manners of his Minde, *&c.* ever considering the most powerfull cause, *&c.*

But now we come to handle the measure of time in Directions, wherein there are at this day three severall Opinions, yet not such as do make any great difference in the matter.

The opinion of *Ptolomey* hath continued since his time untill this last Age without any contradiction; and it was thus: If you would direct the Ascendant in any Nativity, you must perform it by the oblique ascentions belonging to the place where the Birth was: the words of *Ptolomey lib.* 4. *capt. ult.* are these *Cum autem prorogatio sumitur ab Horoscopo, dentur anni gradibus longitudinis, æquales ascensionibus cujusque Climatis: sin autem*

sumatur

sumitur prorogatio à medio cœli, dentur anni æquales ascensionibus medii-cœli: A usque ad Cardinem simili modo dentur anni æquales proportione collati ad ascentiones aut descentiones, aut transitum in medio-cœli, &c. and a little after he saith, *pro singulis gradibus annum tribuentes*, &c. He meanes no more, but that the Ascendant in every Nativity is to be directed by the oblique ascentions of the Climate; the mid-heaven by the right ascentions; the measure of time is by allowing for every degree of the *Æquator* one yeer, for every minute thereof six dayes, *&c.* In our Nativity, *pag.* 500. the Ascendant is 6. 37, ♈, the oblique ascention belonging thereunto, in the latitude of 53. where the Birth was, is 312. 10. I would know in what space of time the Ascendant shall come to the Termes of ♂, and after that to the ☍ of ♂.

The first way of measuring time.

Oblique ascention belonging to the Terms of ♂ in 20.♈ is 324 5
Oblique ascention of the Ascendant 312 10
difference is 11 55

According to the measure of time by *Ptolomey*, eleven degrees gives eleven yeers, 55. min. give eleven moneths, for every five minutes give one moneth; so then in the latter end of the twelfth yeer, this Native's Ascendant came to the Termes of ♂; you may see what it should signifie if you look in the Chapter of Directions, what the *horoscope* to the Termes of ♂ prenotes.

The oblique ascention of the ☍ of ♂ is 332 2
Of the Ascendant 312 10
difference 19 52

So then the Ascendant after nineteen yeers and ten moneths and twelve dayes, comes to the ☍ of ♂.

The second measure of Time.

Antonius Maginus, an *Italian* of singular Learning, and one of the greatest *Mathematicians* of *Europe*, was the first that questioned this measure of time, delivered unto Posterity by *Ptolomey*, in *pag.* 51. of his *Primum Mobile* printed 1604. induced hereunto (as he saith) by an Aphorisme of Doctor *Dee* of *London*, and something else gathered from the Writings and opinion of the famous *Tycho Brahe* the *Dane*, *&c.* he concludes thus: That the measure of time ought not to be taken or deduced

ced from the simple motion of the ☉, but from his true or apparent motion, *&c.* and concludes, That in his opinion, we ought to take for the common measure of one yeers space in the directions of every *Significator*, that arke of the *Æquator* agreeing to the apparent motion of the ☉ at time of the birth according to his right ascentions, and not oblique ascentions of the Region.

The Practice.

Take the right ascention of the ☉ at the hour of the birth, as if it were at noon; adde again the apparent diurnall motion of the ☉ for the next day and same hour, and take his right ascention, then subduct the lesser right ascention from the greater, and what remaines is the difference of the revolution of the first mover from the diurnall revolution of the ☉, and shall be accepted for the measure of time for one yeer.

In our Nativity, *pag.* 500. the place of the ☉ is 6. 37. ♎, his right ascention is 186. 4. the apparent motion of the ☉ added to the same hour of the next day, makes it 7. 36. ♎, its right ascention 186. 58. the former right ascention substracted from the latter, there resteth as follows:

186	58
186	4
000	54

So then here is 54. minutes and no more, and this proportion of the *Æquator* shall be the measure of one yeer in the Directions of our Nativity, according unto *Maginus*: We have added a generall Table, by meanes whereof, without taking the right ascention belonging to the ☉, you may know that portion of the *Æquator*, which must be had in any Nativity, for the yeerly measure of time: I do the more willingly insert this Measure, because *William Bredon*, a late Minister of the Church of *England*, and a singular *Astrologian*, did wholly use this Method. The *Table* followeth.

A Table

A Table of the annuall measure in Directions.

	♈		♉		♊		♋		♌		♍		♎		♏		♐		♑		♒		♓	
Gradus	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds
0	54	28	55	40	59	52	62	18	59	34	55	16	54	4	57	24	63	32	66	53	63	33	57	35
1	54	24	55	47	60	0	62	17	59	26	55	10	54	6	57	35	63	44	66	53	63	21	57	25
2	54	22	55	54	60	8	62	16	59	17	55	4	54	8	57	46	63	55	66	52	63	9	57	15
3	54	20	55	1	60	16	62	14	59	8	55	58	54	11	57	57	64	6	66	51	63	57	57	5
4	54	19	56	8	60	22	62	12	58	59	54	51	54	14	58	8	64	17	66	49	62	45	56	55
5	54	18	56	16	60	32	62	9	58	50	54	46	54	17	58	20	64	27	66	47	62	33	56	46
6	54	18	56	24	60	40	62	6	58	40	54	41	54	21	58	32	64	27	66	44	62	22	56	37
7	54	19	56	32	60	48	62	3	58	30	54	36	54	25	58	44	64	47	66	41	62	10	56	29
8	54	20	56	41	60	56	62	0	58	20	54	31	54	29	58	56	64	56	66	37	61	58	56	21
9	54	21	56	50	61	4	61	56	58	10	54	26	54	34	59	9	65	7	66	32	61	45	56	13
10	54	22	56	59	61	11	61	52	58	1	54	22	54	39	59	21	65	16	66	27	61	34	56	5
11	54	23	57	7	61	18	61	48	57	52	54	18	54	45	59	33	65	25	66	22	61	21	55	57
12	54	25	57	16	61	24	61	43	57	42	54	13	54	51	59	46	65	34	66	16	61	9	55	49
13	54	27	57	24	61	30	61	38	57	32	54	11	54	57	59	58	65	42	66	10	60	56	55	42
14	54	29	57	33	61	35	61	33	57	22	54	8	55	4	60	11	65	50	66	4	60	43	55	35
15	54	31	57	42	61	40	61	28	57	13	54	5	55	11	60	24	65	58	65	58	60	31	55	28
16	54	34	57	50	61	45	61	22	57	4	54	2	55	18	60	37	66	5	65	51	60	18	55	22
17	54	37	57	59	61	50	61	16	56	55	54	0	55	25	60	49	66	11	65	4	60	6	55	16
18	54	41	58	8	61	54	61	10	56	46	53	58	55	32	61	2	66	17	65	36	59	53	55	10
19	54	45	58	16	61	58	61	3	56	38	53	56	55	39	61	14	66	22	65	28	59	41	55	4
20	54	49	58	25	62	2	60	56	56	30	53	55	55	47	61	26	66	27	65	19	59	29	54	59
21	54	53	58	34	62	5	60	49	56	22	53	54	55	55	61	39	66	32	65	10	59	17	54	54
22	54	57	58	43	62	8	60	41	56	14	53	54	56	32	61	52	66	30	65	1	59	5	54	30
23	55	1	58	52	62	11	60	33	56	6	53	54	56	11	62	5	66	40	64	51	58	54	53	36
24	55	6	59	1	62	13	60	25	55	58	53	55	56	2	62	18	66	44	64	41	58	42	53	43
25	55	11	59	10	62	15	60	17	55	50	53	56	56	31	62	31	66	47	64	30	58	31	54	40
26	55	16	59	19	62	16	60	9	55	43	53	57	56	41	62	48	66	49	64	19	58	20	54	37
27	55	22	59	48	62	17	60	1	55	35	53	58	56	51	62	56	66	51	64	8	58	8	54	34
28	55	28	59	36	62	18	59	52	55	29	54	0	57	2	63	8	66	52	63	57	57	57	54	31
29	55	34	59	44	62	18	59	43	55	22	54	2	57	13	63	20	66	53	63	45	57	46	54	28
30	55	40	59	52	62	18	59	34	55	16	54	4	57	24	63	32	66	53	63	33	57	35	54	26

The use of the Table.

Enter with the degrees adhering to the ☉ in your Nativity, and over against it under the Sign wherein you finde the ☉, you have the measure allowed; if you have adhering to the degree of the ☉ more then 30. min. take the next greater degree and enter with it: In our Nativity the ☉ is in 6. 37. ♎, I enter with 7. degrees under ♎, over against 7. I finde 54. min. 25. sec. and so much of the *Æquator* is allowed for the measure of time in one yeer for this Nativity; you may omit the seconds, and frame a Table for this Nativity in this manner, by a continuall addition of minutes, and converting them into degrees.

Let

yeers	degr.	min
1	0	54
2	1	48
3	2	42
4	3	36
5	4	30
6	5	24
7	6	18
8	7	12
9	8	6
10	9	0
11	9	54
12	10	48
13	11	42
14	12	36
15	13	30
16	14	24
17	15	18
18	16	12
19	17	6
20	18	0
21	18	54
22	19	48
23	20	42
24	21	36

Let us see by the former example of the Ascendant unto the termes of ♂ and ☌ of ♂, what the difference will be: you may see that the distance of the Horoscope by the oblique ascentions from the termes of ♂ is 11. deg. 55.

If you enter into this Table under the title of degrees, untill you finde 11. you shall finde over against it on the left hand 13. yeers, and whereas you have 42. min. adhering to 11. deg. on the right hand you must know when 54. min. is the measure of one yeer, then one min. shall signifie six dayes 18. hours; so then by operation you shall finde 42. min. give 284. dayes: so that by this account, the Ascendant did not come to the termes of ♂ untill the Native was 13. yeers compleat and three quarters currant in his fourteenth yeer, or thereabouts The number of degrees that the Ascendant is distant from the ☌ of ♂ are as aboveſaid 19 degr. 52. min.

In this Table 19. degr. give 22. yeers.

And 48. min. give 324. dayes: so then the Ascendant by this Measure came not to the ☌ of ♂ untill the 23. yeer currant of this Natives age.

The third and the last Measure of time which I now intend to handle, was perfected by *Valentine Naibods* in his Comment of *Ptolomey*, but commended and published by *Magnus* himself, as the more correct and certain measure in his Book *de Diebus Criticis*, and in his new Tables published 1619. This Method of *Naibods* I do use in those Nativities where I take or have sufficient time allowed me for performance of one; otherwise, I use *Ptolomies* way, which is performed without any trouble or intricacy: I present thee with the learned *Naibods*, which is very familiar and easie, as by the Example it will appear; and in my own judgement it is the most exactest measure that hitherto hath been found out.

A most

A most exact Table according to the opinion of *Naibod*, for converting the degrees of the Æquator into a just proportion of time for Directions.

Degr.	Yeers.	Dayes	Hour.
1	1	5	8
2	2	10	17
3	3	16	1
4	4	21	10
5	4	26	18
6	6	32	3
7	7	37	11
8	8	42	20
9	9	48	4
10	10	53	13
11	11	58	21
12	12	64	6
13	13	69	14
14	14	74	23
15	15	80	7
16	16	85	16
17	17	91	0
18	18	96	8
19	19	101	17
20	20	107	1
21	21	112	10
22	22	117	18
23	23	123	3
24	24	128	11
25	25	133	20
26	26	139	4
27	27	144	13
28	28	149	21
29	29	155	6
30	30	160	14
31	31	165	23
32	32	171	7
33	33	176	16
34	34	182	0
35	35	187	8
36	36	192	17
37	37	198	1
38	38	203	9
39	39	208	18
40	40	214	3
41	41	219	11
42	42	224	20
43	43	230	4
44	44	235	13
45	45	240	21
46	46	246	6
47	47	251	14
48	48	256	23
49	49	262	7
50	50	267	16
51	51	273	0
52	52	278	8
53	53	283	17
54	54	289	1
55	55	294	10
56	56	299	18
57	57	305	3
58	58	310	11
59	59	315	20
60	60	321	4
61	61	326	13
62	62	331	21
63	63	337	6
64	64	342	14
65	65	347	23
66	66	353	7
67	67	358	16
68	68	364	0
69	70	4	3
70	71	9	11
71	72	14	20
72	73	20	4
73	74	25	13
74	75	30	21
75	76	36	5
76	77	41	14
77	78	46	22
78	79	52	7
79	80	57	15
80	81	62	24
81	82	68	8
82	83	73	17
83	84	79	1
84	85	84	10
85	86	89	19
86	87	95	3
87	88	100	11
88	89	105	20
89	90	111	4
90	91	116	13

A Table for converting of Minutes into Dayes and Hours.

Min.	Day.	Hor.	Min.	Day.	Hor.
1	6	4	31	191	11
2	12	8	32	197	16
3	18	13	33	203	20
4	24	17	34	210	0
5	30	21	35	216	4
6	37	1	36	222	9
7	43	6	37	228	13
8	44	10	38	234	17
9	55	14	39	240	21
10	61	18	40	247	2
11	67	23	41	253	6
12	74	3	42	259	10
13	80	7	42	265	14
14	86	11	43	271	18
15	92	16	45	277	23
16	98	20	46	284	3
17	105	0	47	290	7
18	111	4	48	296	11
19	117	9	49	302	16
20	123	13	50	308	20
21	129	17	51	315	0
22	135	21	52	321	4
23	142	1	53	327	9
24	148	6	54	233	13
25	154	10	55	339	17
26	160	14	56	345	21
28	166	18	57	352	2
29	172	3	58	258	6
30	179	3	59	364	10
			60	374	14

You see here are two Tables, the first doth convert the degrees of the *Æquator* into Yeers, Days and Hours; the second Table converts the Minutes thereof, *viz.* of the *Æquator*, into Dayes and Hours; for example: I would know the just measure of time, according to this rule, of the two former preceding Directions, *viz.* of the Ascendant to the *Termes* of ♂ and his *Oppsition*.

The Ascendant, you may remember, is distant from the *Termes* of ♂, who is *Promittor*, 11. degr. and 55. min.

By *Naibod's* compute, I would know the measure of time agreeing to the 11. degr. and 55. min.

With 11. degrees I enter the former of these Tables & over against it I finde $11^{y}.58^{d}.21^{h}.$ *viz.* 11 yeers, 58 dayes, and 21 hours.

I then enter the latter Table of the conversion of Minutes of the *Æquator* into time: In the third Column, over against 55. min. I finde 339. dayes and 17. hours; I now put both together;

To 11. degrees $11^{y}.58^{d}.21^{h}.$
To 55. minutes 00. 339 17
Summe 11 397 38

Here is 11. yeers, and 397. dayes, and 38. hours.

I convert hours into dayes, and put them together, & take a whole yeer, *viz.* three hundred and sixty five dayes from what remaines, and then

then you ſhall finde it thus, 11 397 38

24 hours

make one day to be added to 397.

Yeers. Day. Hou.

So then it's thus, 11 398 14

From three hundred and ninety eight dayes I ſubduct three hundred and ſixty five dayes, *viz.* a whole yeer, and adde it to eleven yeers; ſo then the Aſcendant comes to the *Termes* of ♂, the Native being twelve yeers of age, thirty three dayes and fourteen hours.

Aſcendant to the ☍ of ♂ after nineteen degrees and fifty two minutes: Nineteen degrees in the firſt Table, give nineteen yeers, an hundred and one dayes, ſeventeen hours: fifty two min. in the ſecond Table, give three hundred twenty one dayes, four hours; added together, they make nineteen yeers, four hundred twenty two dayes, twenty one hours.

If I take three hundred ſixty five dayes, or one whole yeer from four hundred twenty two dayes there reſts fifty ſeven dayes, twenty one hours.

So then the Native's Aſcendant came to the ☍ of ♂, being aged twenty yeers, and fifty ſeven dayes, twenty one hours.

CHAP. CLXVI.

Of annuall Profections, and by what means to finde out the Profectionall Sign of every yeer.

Profection and *Progreſſion* are all one, and are no more then a regular or orderly change of the *Significators* according to the ſucceſſion of Signes.

Annuall Progreſſion.

Profection is threefold; one *Annuall*, wherein we give thirty degrees, or one whole Sign to a ſolar yeer; as if in any ones Geniture there doth aſcend the ſixt degree of ♊, from the ſixt degree of ♊ to the ſixt degree of ♋ ſhall be the Profectionall

Sign the first yeer; in the second yeer, the Profectionall Sign of the Ascendant shall be from the sixt degree of ♎ to the sixt degree of ♏; in the third yeer, from the sixt degree of ♏ to the sixt negree of ♐ shall be the Profectionall figure of the Ascendant; and so untill all the twelve Signes are ended, and then you must begin again, for every twelfth yeer the annuall Profections are the same: where you must note, that you must begin the yeer of Profection, at what time the ☉ returnes to the degree and minute he was in at the *Radix*, and for this cause it is called a Solar yeer: also, in every beginning you must have upon every cusp of a house the same degree and minute which was there in the *Radix*, the Sign onely varied.

Monethly Profections.

In mensurnall Profection, we give unto every moneth one Sign, so that the Sign of the annuall Profection is the Sign profectionall of the first moneth; the second, of the second moneth, and so in order; wherefore in that way, we devide the solar yeer into thirteen equall parts, whereof each is called a *Profectionall moneth.*

Diurnall Profection.

In diurnall Profections, one Sign is given to two dayes three hours and fifty four minutes, *&c.* but this is more scrupulous then necessary.

I will onely proceed to annuall Profections, holding this opinion, That if one should follow the niceneſſe of the *Ancients* in every particular, it were impossible to judge ones Nativity exactly in half a yeers time.

Some do teach how to make one generall Table of *Profections*, which will serve for all Nativities, as *Origanus* pag. 766. *Maginus*, pag. 52. *Prim. Mob. &c.* I ever held it best to frame a particular Table for every Nativity, which is as easily performed and more usefull: This which followeth is the Profectionall Table of our Nativity in *pag.* 500.

A Table

A MERCHANT *Born*, ♄ *the* 19. *of* Septemb. *Anno* 1616.

0	12	24	36	48	60
1616	1628	1640	1652	1664	1676
1	13	25	37	49	61
1617	1629	1641	1653	1665	1677
2	14	26	38	50	62
1618	1630	1642	1654	1666	1678
3	15	27	39	51	63
1619	1631	1643	1655	1667	1679
4	16	28	40	52	64
1620	1632	1644	1656	1668	1680
5	17	29	41	53	65
1621	1633	1645	1657	1669	1681
6	18	30	42	54	66
1622	1634	1646	1658	1670	1682
7	19	31	43	55	67
1623	1635	1647	1659	1671	1683
8	20	32	44	56	68
1624	1636	1648	1660	1672	1684
9	21	33	45	57	69
1625	1637	1649	1661	1673	1685
10	22	34	46	58	70
1626	1638	1650	1662	1674	1686
11	23	35	47	59	71
1627	1639	1651	1663	1675	1687

♂ 0. 54. | ♎ | ♑ | ♏ | ♐ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋

♃ 21. 55. | ♐ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋ | ♌ | ♍ | ♎

♄ 9. 2. | ♉ | ♊ | ♋ | ♌ | ♍ | ♎ | ♏ | ♐ | ♑ | ♒

☉ 1. 44. | ♑ | ♏ | ♐ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋ | ♌

☽ 1. 44. | ♊ | ♋ | ♌ | ♍ | ♎ | ♏ | ♐ | ♒ | ♓ | ♈

☉ 6 37. ☌ ☽ 6. 54. ☌ ♅ 3. 34. | ♑ | ♐ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋ | ♌ | ♍

Mid-heaven 14. 39 | ♎ | ♑ | ♏ | ♐ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋

Ascendant 6. 37. | ♌ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋ | ♌ | ♍ | ♎

By help of this Table you may frame a Profectionall figure for every yeer of the Native's age; which Figure you must erect by

by entring the Table aforesaid with the yeers of the Native compleat, not currant.

I would erect a Profectionall Figure for the 25. yeer of the Native's age, I enter 24. yeers compleat, which I finde in the third column over the head of 1640. so then our Native's entrance into his five and twentieth yeer of age was the nineteenth of *September*, 1640 and continued untill the nineteenth of *September* 1641. over against 1640. in the seventh column you finde ♑, over it the Ascendant and 6. 37. which tels you, the ascending Sign of the Profectionall Figure of the Native's 25. yeer is ♑; over against ♑ on the right hand, you finde ♏, then ♎, then ♊, and so all the other Signes wherein the Planets and *Hylegiacall* places are in that yeer.

In the 26. yeer, you shall finde 6. degr. 37. min. ♒ for the cusp of the Ascendant, and 14.39. of ♐ for the cusp of the mid-heaven, and ☉ ☿ and ♀ divolved to the Sign ♏, the ☽ to ♋, ⊕ to ♎, ♄ to ♊, ♃ to ♑, and ♂ to ♐; so that by entring with the age of the Native into the Table before going, you easily frame the Profectionall figure of the yeer; observing that the Sign of every house, and Planet, doth every yeer vary to the next subsequent, retaining the same degrees and minutes they had in the *Radix*.

Having framed your Profectionall figure, you must direct the five *Hylegiacall* places thereof, and therefore your best way will be to observe your generall *Speculum*, and so draw down your Directions in order as formerly you did in the *Radix* of the Nativity, and as I shall by and by direct you; wherein you must understand that a degree in this way of judgement gives you onely twelve dayes four houres, and twelve minutes. But for more easie understanding these things, you shall have a Table and the Use of it.

CHAP. CLXVII.

Of the Use of Profections, and their Effects.

WE make use of Annuall Profections to distinguish and know particular times, *viz.* the Moneths and Dayes of that

that Yeer, in which a succesfull or unhappy Direction doth fall: For when it is required at what time, or what Moneth, or neer unto what day the Event of a Direction shall appear; we then repair to our Profectionall figures. Considering what manner of Direction is then in force, and whether it be good or bad; Who is the *Significator*, who the *Promittor*; for *Profections* of themselves without Directions are not of much validity, or effect little; so also Directions are lesse powerfull and valid, when they are contradicted by *Profections* and *Transits* of a contrary influence.

Consider the *Profections* of *Significators* and *Promittors*, especially of those Planets, whose Directions do then approach to the bodies or aspects of the good or ill Planets, or to their good or ill aspects, in the same number of yeers; and see with discretion in that yeer, what manner of Progressions you have, how they concur with the Directions, what manner of aspects, what is the nature of the Planets unto whom the applications are made. *when directions most forcibly work.*

Observe if it be a propitious or lucky Direction, and your *Profections* both of *Significator* and *Promittor*; chiefly of those who are directed shall touch or approach the bodies of the fortunate Planets or their △ or ✶ aspects, or those Houses or Signes whereunto in the Radix they projected their benevolent rayes; the effects then of that good Direction shall especially manifest it self that yeer.

In the same manner if radically you have an unhappy Direction, and together with this, the Annuall Profections both of *Significators* and *Promittors*, especially of those who are directed, do come to pernitious places of the Figure, or to those Signes wherein the Infortunes were, or to the Signes of the 6, 8, 12, or 4. its then a strong argument, the event of the evill and unfortunate Direction will in that yeer operate and take place.

Where Annuall *Profections* agree not with the Direction of that yeer, the effects then of that Direction shall be either more remisse or obscure, or shall be deferred untill another yeer; when an Annuall *Profection* both of *Significator* and *Promittors*, especiall of the quality and nature of the *Significators* inten- *when directions work slowly.*

intended shall concur: for as I have formerly delivered, the force of a Direction may continue many yeers, untill the *Significator* is deduced to another *Promittor*, but the strength of the Direction shall be of most force at the beginning, and shall diminish by little and little afterwards, *&c.*

When in most force.

But to come neerer to the matter, *Profections* do manifest what yeers are like to be happy, what unhappy, by the Profections of the principall cusps of the houses, *viz.* the first and tenth; for generally it is observed, that those yeers which fall in a ✶ or △ to the *horoscope* or Mid-heaven, especially when as those houses or Signes were Radically well fortified and fortunate, that those are prosperous yeers; those who fall in □ or ☍ of these houses, are unhappy, *&c.*

Lord of the yeer; What Planet.

Again, *Profections* do shew who is the Lord or Governour of the yeer; and he is no other then the Lord of that Sign who ascends; as if the beginning of a Sign ascend, then one Planet may be *Dominus Anni*, or Lord of that yeer; but if the middle of a Sign ascend, then there will be two Lords, *viz.* that Planet who rules those first fifteen degrees ascending, and he that rules the next fifteen degrees succeding; where note, you cannot expect the Direction of any *Significator* in a *Profectionall* Figure above 30. degrees, *&c.*

You must judge of the effects and force of *Profections*, as you did in the preceding Directions, considering what the *Significator* signifies by himself, what by accident; and that the *Promittor* doth intimate the cause of the good or evill, *&c.* so also the *Profection* of the Ascendant is to be considered for life, health, affection of the minde and body; for travels, *&c.* Mid-heaven for Honour, Office, *&c.* and so the other *Hylegiacall* places, as before is manifested.

How to finde out the Moneth and Day of an Accident.

The Moneth and day of the Moneth, wherein every *Significator* shall come to the body or aspect of the *Promittor* is thus found out: Substract the place of the *Significator*, whose *Profection* is required, from the place of the *Promittor*, by adding 30. degrees, if otherwise it cannot be; what remaines, shall be the distance of the *Promittor* from the *Significator*. With this distance first in Degrees enter the Table subsequent, and it tels you the number of Dayes adhering to your Degrees: if you have

have any minutes, you must enter the second Table, and over against your number of minutes you shall finde the dayes belonging thereunto; when you have put both numbers together, you must enter the Table of the dayes of the yeer, and it tels you the moneth and day of the moneth when your Profectionall *Significator* comes to the body of the *Promittor*, or part of the *Zodiack* enquired after: here followeth the Tables.

This Table converts degrees into dayes, hours and minutes.

Degrees.	Dayes.	Hours.	Minutes.
1	12	4	12
2	24	8	23
3	36	12	35
4	48	16	46
5	60	20	58
6	73	1	10
7	85	5	21
8	97	9	33
9	109	13	45
10	121	17	56
11	133	22	8
12	146	2	19
13	158	6	31
14	170	10	42
15	182	14	54
16	194	19	6
17	206	23	17
18	219	3	29
19	231	7	40
20	243	11	52
21	255	16	4
22	267	20	15
23	280	0	27
24	292	4	38
25	304	8	50
26	316	13	2
27	329	17	13
28	340	21	25
29	353	1	37
30	365	5	49

This Table converts minutes into dayes, hours and minutes.

Minutes.	Dayes.	Hours.	Minutes.
1	0	4	52
2	0	9	44
3	0	14	37
4	0	19	29
5	1	0	21
6	1	5	13
7	1	10	5
8	1	14	58
9	1	19	50
10	2	0	42
11	2	5	34
12	2	10	27
13	2	15	19
14	2	20	11
15	3	1	3
16	3	5	55
17	3	10	48
18	3	15	40
19	3	20	32
20	4	1	24
21	4	6	16
22	4	11	9
23	4	16	1
24	4	20	53
25	5	1	45
26	5	6	37
27	5	11	30
28	5	16	22
29	5	21	14
30	6	2	6
31	6	6	58
32	6	11	50
33	6	16	43
34	6	21	35
35	7	2	27
36	7	7	19
37	7	12	11
38	7	17	4
39	7	21	56
40	8	2	48
41	8	7	40
42	8	12	33
43	8	17	25
44	8	22	17
45	9	3	9
46	9	8	1
47	9	12	53
48	9	17	46
49	9	22	38
50	10	3	30
51	10	8	22
52	10	13	14
53	10	18	7
54	10	22	59
55	11	3	51
56	11	8	43
57	11	13	35
58	11	18	28
59	11	23	20
60	12	4	12

A Table of the dayes of the yeer collected together, whereby the certaine day of the moneth when the Significator and Promittor do meet, is easily found: fitted for the Nativity in page 500.

Leap-yeer.	September.	October.	November.	December.	January.	February.	March.	April.	May.	June.	July.	August.
1	348	13	44	74	105	136	164	195	225	256	286	317
2	349	14	45	75	106	137	165	196	226	257	287	318
3	350	15	46	76	107	138	166	197	227	258	288	319
4	351	16	47	77	108	139	167	198	228	259	289	320
5	352	17	48	78	109	140	168	199	229	260	290	321
6	353	18	49	79	110	141	169	200	230	261	291	322
7	354	19	50	80	111	142	170	201	231	262	292	323
8	355	20	51	81	112	143	171	202	232	263	293	324
9	356	21	52	82	113	144	172	203	233	264	294	325
10	357	22	53	83	114	145	173	204	234	265	295	326
11	358	23	54	84	115	146	174	205	235	266	296	326
12	359	24	55	85	116	147	175	206	236	267	297	328
13	360	25	56	86	117	148	176	207	237	268	298	329
14	361	26	57	87	118	149	177	208	238	269	299	330
15	362	27	58	88	119	150	178	209	239	270	300	331
16	363	28	59	89	120	151	179	210	240	271	301	332
17	364	29	60	90	121	152	180	211	241	272	302	333
18	365	30	61	91	122	153	181	212	242	273	303	334
19	1	31	62	92	123	154	182	213	243	274	304	335
20	2	32	63	93	124	155	183	214	244	275	305	336
21	3	33	64	94	125	156	184	215	245	276	306	337
22	4	34	65	95	126	157	185	216	246	277	307	338
23	5	35	66	96	127	158	186	217	247	278	308	339
24	6	36	67	97	128	159	187	218	248	279	309	340
25	7	37	68	98	129	160	188	219	249	280	310	341
26	8	38	69	99	130	161	189	220	250	281	311	342
27	9	39	70	100	131	162	190	221	251	282	312	343
28	10	40	71	101	132	163	191	222	252	283	313	344
29	11	41	72	102	133	164	192	223	253	284	314	345
30	12	42	73	103	134		193	224	254	285	315	346
31		43		104	135		194		255		316	347

For framing the like Table to any Nativity, you need do no more then consider the yeer of the Birth, whether it be *Common* or

or *Bissextile*, then the day of the moneth, and let that be the first day of the yeer, and so the next day after it the second, and so in order untill you have runne over the whole twelve moneths, giving unto every moneth the number of dayes vulgarly assigned, having care and respect to give *Febuary* 29. dayes in the Leap-yeer.

The Ascendant, mid-heaven, ☉ ☽ of the Profectionall figure for the 25. yeer of the Native, directed according to the preceding method, beginning the 19. of *September* 1640. I omit the Figure, it being the same of the *Radix*.

Ascendant that yeer is the same of the Radix, viz. 6. 37. ♍.			*Ark of direction.*		*Day. Mo.*
To the Antiscion of ♄	8	5	018	0	6. *Octob.*
♍ *dex. of* ♄	9	2	029	0	17. *Octob.*
Termes of ♃	13	0	080	0	7. *Decem.*
Termes of ♂	20	0	151	0	16. *Febr.*
Termes of ♀	26	0	224	0	30. *April.*
Contradtiscion ☽ ♒.	28	16	264	0	9. *June.*
Termes of ♄	0	0	284	0	29. *June.*
Oppositon ♂	0	54	295	0	10. *July.*
△ ☽ *dexter*	1	44	306	0	21. *July.*
△ ☿ *sinister*	3	34	328	0	12. *Aug.*

From the Antiscion of ♄ being *Promittor*, in 8^{l} 5^{m} ♍.
I subract the Ascendant, *viz.* 6 37

Difference 1 28

I enter with one degree into the first Table and it gives me 12^{d} 4^{h} 12^{m}

I enter the second Table, of minutes with 28. and they give over against them 5^{l} 16^{h} 22^{m}

added together. 1 20 34

They make seventeen dayes, twenty hours, thirty four minutes, I reject the minutes, and sixth twenty minutes is so neer to one day, I take for them one day, and adde it to seventeen; then the number of dayes are eighteen, which I seek in the Table of Yeers, and finde under the moneth of *October* 18. and on the

the left hand over againſt it, in the firſt column, 6, ſo then I conclude, that the Aſcendant comes to the *Antiſcion* of ♃ the ſixt day of *October*; and that was an opportune day for the Native to do any buſineſſe in.

The next *Promitter* is the △ *dexter* of ♄, in	9	2	♍
The Aſcendant being *Significator*, is in	6	37	
difference	3	25	

I enter the Table with two degrees, over againſt it ſtands $24^d\ 8^h\ 23^m$

With twenty five minutes I enter the next Table, over againſt 25. ſtand, 05 1 45

Summe 29 10 8

Both added together, they make twenty nine dayes, ten houres, eight minutes.

I enter the Table of dayes of the yeer, and finde my number of twenty nine under the moneth of *October*, and againſt it on the left hand I finde ſeventeen; ſo then I conclude, the Aſcendant comes to the △ dexter of ♄ the ſeventeenth day of *October*, a fit day to viſit aged perſons, or demand Moneys, becauſe ♄ is Lord of the ſecond.

Termes of ♃	13	0	♍.
Aſcendant	6	37	
	6	23	
	d	h	m
Six degrees give	73	1	10
37. minutes give	07	12	11
	80	13	21

I finde my number of eighty under the Moneth of *December*, and on the left hand againſt it, in the firſt column, ſeven; ſo then I ſay, the Aſcendant comes to the Termes of ♃ the ſeventh of *December*, &c. by the ſame method, you may perform the other three *Hylegiacall* places, as followeth.

Mid-heaven

Mid heaven to Promitors, 14. 39. ♏.	Moneths.	Dayes.	Ark of direc.	☉ unto Promitors, 6. 37. ♑.	Moneths.	Dayes.	Ark of direc.	☽ unto Promitors. 1. 44. ♓.	Moneths.	Dayes.	Ark of Direction.
To Termes of ♄.			77			4. Decem.	150			21. Septem.	3
To Termes of ♄.			150			15. Febru.	176	To Termes of ♄.		7. Novemb.	50
Contramission ♂.			176			13. March	186	Ninth house.		6. Februa.	41
The eleventh house.			186			23. March.	198	Virgins spike.		6. Februa.	141
♄.							208			12. Februa.	147
To Termes of ♄.			186			23. March.	198	☌ ☉ dex.		19. March	182
△ ♂ finist			198			4. April	208	To Termes of ♂.		14. April.	208
☍ ♄.			208			14. Sept.	230	♏.			
✶ ☿ finist.			230			6. May.	241	To Termes of ♂.		26. June.	281
Scorpius heart.			241			17. May.	267	☍ ♂.		7. July.	292
✶ ☉ finist.			267			12. June	284	To Termes of ♄.		7. Septem.	354
✶ ☿ finist.			371			16. June.	284	☍.			
To Termes of ☉.			284			29. June	357	To Termes of ♂.			344
To Termes of ☿.			357			10. Septem					

CHAP. CLXVIII.

How to judge upon a Figure of Profections.

IN the first place consider the Sign ascending in the *Profection*, what place it had in the *Radix*, whether it was one of the four Angles, or Succedants, or Cadents; whose House it was, which of the Planets is exalted therein, of whose Triplicity, whether a good or evill Planet was therein at the *Radix*, or if ☉ or the Antiscion of any Planet was therein; or whether a good or an infortunate Planet beheld that Sign, and with what aspect; and whether out of a Sign commanding or obeying, or that agrees or disagrees in nature; or whether it be a Sign of long or short ascentions; or whether that part, which is now the cusp of the house, is with any of the more noble fixed Stars; or whether the Degrees arising are of those we call Light, Deep, Pirted, Dark, Cloudy, or Azimene, augmenting or decreasing Fortune, *&c.*

For if the Sign of the *Profection*, as well in the Nativity as in this Progressionall Revolution be free from misfortune, and the Lord of that Sign Direct in both Figures, and in a Sign of his own nature (whether the Geniture was nocturnall or diurnall) If, I say, he be strong in any of his own essentiall dignities, be in a good house of heaven, as well in the *Radix* as in the Annuall Figure of the Revolution of the ☉, to his place in the *Radix*: it is then a sure argument that the Native shall fully accomplish such things to his own content, as the Lord of the yeer had Signification of in the *Radix*; and it further intimates, a strong constitution of body, stability of mnde, and promises in the generall that the yeer shall be a succesfull one. You may, if you please, together with this judgement, for the health of the body, consider every yeer these five things, which by experience I have found very true.

1. *The Sign of the Profection.*
2. *The termes unto which the Horoscope comes.*
3. *The termes in which the Aphæta is at that time.*
4. *The position of the ☽.*
5. *The Ascendant of the Figure in the Annual resolution of the ☉.*

By

By consideration whereof, you may exactly know the state, condition and temperature of the body; how it varies, and what humour is most in excesse, *&c.*

You must next in order consider the Lord of the yeer, who is ever that Planet that is Lord of the Signe ascending in the *Profection*; and if it happen two Planets are Lords of the yeer, as usually it will be so; then you must limit unto each his time, thus; In a Figure of *Profection* in our Nativety, where ♓ 6. degr. and 37. Ascend. I would know how many dayes of that yeer ♃ who is Lord of that Sign shall rule: I subduct 6. 37. from 30; thus, 30.

6 37.

23. 23.

You may perceive ♃ shall govern the Yeer during that time, which 23. degr. and 23. min. do give.

	d.	h.	m.
With 23. degr. I enter the first Table: they give	280	00	27
The second time I enter with 23. min. they give	004	16	1
	284	16	28

I look for 284 in my Table of the dayes of the yeer, I finde 284. under the Moneth of *June*, and against it on the left hand and first column 29. So then I say ♃ ruleth that yeer untill the 29. of *June*: and then ♈ following ♓, and ♂ being Lord of ♈, he governeth the remainder of the yeer untill the 19. of *September*, which was the birth day. So that as you finde two Lords of the yeer, so must you have consideration to both Planets, *viz.* ♃ and ♂; unto ♃ as long as he ruleth, afterwards unto ♂, during the remainder of the yeer; and judge of the effects according unto their Fortitudes, Aspects, and Debilities, *&c.*

Lord of the Yeer. *Profectionall Judgments.*

If the Lord of the Yeer was in the *Radix* strong, but weak in the revolution, it imports that in that yeer the indeavours of the Native will be but weak, and his Actions according to the proportion of that infelicity which at present he suffers. But if in the *Radix* the Lord of the yeer was unfortunate and impedited, but in the profectionall revolution is well disposed and strong, it portends moderate goodnesse unto him whose revo-

lution

lution you then handle, yet shall he fear none ill, for the vigor and force of the Lord of the yeer in Annuall affaires is very powerfull. But if the Lord of the yeer by *Profection* and in the *Radix*, and in the ☉ his Annuall revolution be impedited, it indicates prejudice to the Narive, according to their proper Signification: together with this, consider in what house or place the Lord of the yeer is in, as well in the *Radix* as Revolutionall Figure; whether he be strong, or impedited; if he be powerfull in two of the Figures; he portends good, and that the Native shall have profit and live in good estimation: if he be well disposed in the two Figures, but not in any configuration unto the benevolent, the Native shall obtain some kinde of goodnesse, but it will be lesse then expected, nor will it continue. If in both Figures he be unfortunate and cadent, but yet is in aspect with good Planets, it argues but a small increase of Estate, yet verily it performes somewhat.

If the Lord of the yeer be impedited of the Infortunes in both Figures, and was also in the *Radix* in □ or ☍ of the Malevolents; it portends adversity, danger, and many enormities in that yeer. But if that Malevolent Planet hastens to combustion, or to be Retrograde, it implies some unreasonable necessity shall oppresse him of the nature of those Planets; and if they be Angular, the greater shall be his misfortune. If the Lord of the yeer in both these Figures be not constituted in an Angle, but is ill dignified; yet notwithstanding behold the Ascendant, the before mentioned evill shall not be so publique, but shall be onely taken notice of by his own friends; but if the Planets be in the 2, 6, 8, or 12. this mischance shall be smothered and kept secret, so that none shall know of it; yet if those Planets are removed from the Ascendant, and then some Planet in an Angle aspect them, after a while there will be a discovery made, though at present it seemes to be kept close, *&c.* This is as much as I have found verified by experience of some eminent Nativities, which I freely publish for benefit of Posterity, *&c.* What is wrote of the Ascendant, will equally serve for all the other Houses, if with discretion you vary the Rules.

Of

Chap. CLXIX.

Of the Profections of the Ascendant and ☽, and what they signifie in every House.

When the Progression of the Ascendant or the ☽, shall come to the first House, the Native is usually cheerfull, and it implies a fit year to provide what is necessary for the Body, either Clothes, Victuals, &c.

When to the second house, its good to buy and sell Commodities, and argues a proper time for increase of Estate.

When to the third, the Native may prosper in Journeyes, and it inclines him to converse with his Kindred and religious men.

When to the fourth, he may expect some Inheritance, a new House, or a blessing from his Parents; he may search for wealth out of the bowels of the Earth, or deal in mines, &c, he may build or repair; yet the Native may be sorrowfull, full of feare, in danger of Water, it's not good to go long Journeys, &c.

When to the fifth, the Native takes pleasure according to his years, either at Schoole with his equals, or with women, if capable, or according to the years of his age when this happens; it's good to make Covenants, send Letters, perfect Accompts, put on new Cloathes.

When to the sixt he may fear a sickness, the hatred of many vulgar people, continuing a long time: beware of ill Servants, make no Journeys, an ill time to deal in Merchandize, in Contracts, in Bargaines, &c.

When to the seventh, the Native is froward and impatient, easily inclined to Women and wantonnesse, many open enemies arise against him, it's good to marry, the other *Significators* concurring; oppressed with wrangling, vexed with suits or contentions: if the Native radically incline to Souldiery, it now puts him forward, and inclines unto quarreling.

When to the eight, either his Body or his Goods suffer, subject to be abused by lies, slanders, treacheries, and sometimes

death, if the *Hyleg* come to any mortall Direction: It is not good to make new Contracts, or to be too adventurous in Trade, &c.

When to the ninth, it points out a convenient time to undertake long Journeys, it's good to ſtudy and to follow Learning, and to be familiar with Church-men, to ſtudy Chymiſtry, for it ſhewes a mind and fancy inclinable to curioſities, &c,

When to the tenth, the Native is inclinable to be ambitious, or to endeavour Preferment, and to be converſant with eminent men, Magiſtrates, Nobles, &c. and he (if capable) attains Preferment, or publike employment in the Common-wealth; it notes a fit time in the Tradeſman to follow his employment with induſtry, for it promiſeth him much increaſe; he may navigate or journey by Land or Sea with good ſaftey and reputation, ſhall be much eſteemed.

When to the eleventh, it ſign fies a cheerfull heart and perſon, the encreaſe of the Native's Friends, it imports the yeer to be very proſperous in all worldy affairs, and it invites the Native to beſtirre himſelf and husband time well, whereby he may much advance his private fortune; &c.

When to the twelft, the Native will be ſickly, yet hardly find out or diſcover the cauſe, be in continuall enmity with il Neighbours. and none knowes for what; he will be in danger of impriſonment or baniſhment; or hiding his head, unleſſe the twelft houſe in the *Radix* was fortunate, it imports an unlucky yeer for dealing in great Cattle, and adviſeth the Native to beware of Horſmanſhip Horſe-races, &c. The *Ancients* have herein been tedious, and left very many rules, which by reaſon of being ill tranſlated out of the *Arabick* by ſuch as underſtood not *Aſtrologie*, are in many things contradictory: I have therefore omitted their further judgment upon the aſcendant, only concluding with this ſhort *vale*, That when the aſcendant comes to the body of an *Infortune*, *viz.* to the Signe wherein one was, conſider in what houſe of the Revolution that *Infortune* fals, becauſe the ill intended ſhall partake of the nature of that houſe, &c. they alſo judge much by the Lord of the yeer, and the Lords of every houſe; you ſhall find in my judgment upon the Nativity ſucceding, how to doe the like, &c.

CHAP.

CHAP. CLXX.

Of the Profection of MIDHEAVEN *and the* SUNNE, *and their Significations.*

WHen either the Signe culminating in the *Radix*, or wherein then the ☉ was, shall come to ascend in a *Profectional Revolution*, the Native is then promised good fortune by his imployments publick, by his Profession or Trade, or by some Office or service he shall perform for some great person; however, it denotes dominion or soveraignty if he be but a petty Constable.

When to the second house, it's intended the Native shall then receive the profits of his former yeers imployment, and shall have in possession that reward which was but formerly promised him.

When to the third house, the Native may expect but an indifferent condition of life: for in regard it's the sixt house from the tenth, it intends more ill then good, *viz.* the losse of Kindred, hatred of malicious Neighbours, robbery in Journeying.

When to the fourth house, the Native's fame and estimation is called in question, the Native and his Parents agree ill, and his Neighbours of more power then himself do swell.

When to the fifth, he that hath children, will much rejoyce with them; he that hath none, inclines to be merry, jocund and wanton, to take his pleasure, spending more then he gets.

When to the sixth house, a convenient time and season to agitate certain affairs belonging to his Family and to Husbandry; but nothing successful to deal in matters or things honorable, in which mater nothing will that year succeed well.

When to the seventh, then if the Native be capable, he may expect an augmentation of his esteem and repute in the world he may may then be in favour of women of great account, but will be in danger to bury some of his *Ancestors*.

When to the eighth, it produceth scandall and slander, calls his good name in question, inclines the Native to be melancholy,

choly, fearing misfortunes continually, because he is so subject to the malice and ill will of Enemies.

When to the ninth, it intends long Journeys, not for pleasure onely, but to acquire honour and renown, or to visit some noble person, or to goe in his Company: the Native shall be much conversant either with Forreigners, or with men of another Country, or living a great distance from the place of his abode.

When to the tenth, it promiseth a very succesful and famous yeer, tending greatly to the Navie's credit.

When to the eleventh, the Native hath great willingnesse to be kind to his friends, and is so; he receiveth mutuall respects from his friends, augmenteth his number thereof, and liveth with great solace and joy.

When to the twelfth, he receives detriment in his reputation, honour and fame, or shall lose that friendship he formerly had with Noblemen or Magistrates, only by envy, malice and backbiting slanders, and he may lose some of his Kindred.

CHAP. CLXXI.

The significations of the Profectional Sign of PART OF FORTUNE, *and Sign of the second house.*

WHen either of these com to be the ascendant in an annuall *Profection*, or to be the Sign of the first, it imports an apt time to gather Wealth which comes upon the Native unexpectedly; the Native shall have good succesſe in any thing he enterprises; if it be concerning Wealth, and that he deal with such men as the Sign ascending represents, &c.

When to the second, the Goods of Fortune long since expected do now fall unto the Native; he may buy and sell and much augment his Patrimony this year.

When to the third, his kindred shall bestow some good thing upon him, much bettering the Native's condition.

When to the fourth, he may expect good of his Parents, encrease of Estate by Houses, Inheritances, Buildings, &c.

When

VVhen to the fifth, happineſſe is to be expected by good Friends, by Negotiations, by Writing Meſſages, Commendations, by voluptuous things, or matters tending that way, perhaps by Cards and Dice.

VVhen to the ſixth, the Native thrives by the labour and endeavour of Servants, by ſmall Cattle, Hogs, Sheep, Conies, Bees, &c.

VVhen to the ſeventh, he is promiſed gain by the Wife, or her means, from women of great yeers, by ſuits in Law, by wrangling and jangling, &c. from enemies, or ſuch as do publickly oppoſe the Native.

VVhen to the eighth, the Native obtains Wealth by dead men, or by the will and teſtament of ſome VVoman, or an encreaſe of Portion by the Wife her friends; it's an ill yeer to lend Money.

VVhen to the ninth, long Journeys may be profitably undertaken, and alſo by compliance with Religious men and their commendations, the Native may much advance his fortunes.

VVhen to the tenth, he may hope for Preferment, as qualified or capable, it gives Office and dignity where Merit or capacity are.

VVhen to the eleventh, the Native's friends ſtands ſtoutly unto him, he gaines by dealingwith them, and by lending out Moneys, his Eſtate comes in freely; it's an admirable time to recover Debts in, or require any benefit from our Superiours.

VVhen to the twelfth he will be in danger of betraying or committing baſe acts, and of loſing in Eſtate by keeping or dealing in great Cattel, &c.

They who deſire further judgment upon *Profections*, may read *John Schoner*, *Junctinus*, *Ranzovius*, *Hermes* de Revolutionibus, *Origanus*, &c. You muſt alſo conſider the *Lord of the year* and *Chronocator*, or *Chronograter*, are all one.

Lords of the Septennial years, vulgarly called *Lords of the Alfridary*, are thus: If the Native be born by day, the ☉ governs the firſt ſeven years after the Birth, ♀ the next ſeven, ☿ the next ſeven, and ſo in order: If one is born in the night; ☽ is Lady of that *Alfridary*, or firſt ſeven yeers after the Birth, ♄ rules the

the next seven, then ♀ the next seven, and so during their yeers are Lords of the *Alfridary*.

CHAP. CLXXII.

Of REVOLUTIONS.

THe *Ancients* have excogitated many and sundry ways for to find out the true time, or the exact Revolution or return of the ☉ to any certain point or degree and minute of the *Zodiack*, wherein he was at the beginning of any maner of thing, be it Nativity, &c. so that a Revolution or annuall Conversion, is no other then the return of the ☉ to that very point wherein at the *Radix* of any Nativity or matter he was. Herein we must be careful in the *Radix* of a Nativity to supputate the motion of the ☉ punctually to the hour of the Birth, for the mistake of one minute in the ☉ his motion, will beget 24. minutes errour in time.

To set a Revolution. To perform the work you must do thus; enter the *Ephemerides* of that year whose Revolution you would set, seek the place of the ☉ the next lesse to that in the *Radix*, and substract from the place of the ☉ in the Radix, the place of the ☉ in the day of the Revolution, and so shall you see what minutes you want to make those adhering to the ☉ at the day of the Revolution equall to those in the Radix, then take the diurnal motion of the ☉, convert those minutes which are wanting in the place of the ☉ at noon the day of the Revolution into seconds, and resolve twenty four hours into minutes, and multiply those seconds by them, and divide the Product by the diurnal motion of the ☉ converted into seconds, and so shall you have the hour and minute when the ☉ in the Revolution comes to the true place of the Radix. *Maginus* teacheth a farre more easie way in *pag.* 251. of his *Ephemerides*; so *Argol* in 424. of his *Introduction* to his *Ephemerides*.

A figure of the Revolution of the ☉ to his true place in the Radix, for the thirty one year currant of our Native by the method of *Maginus*.

In

In *Origanus* his *Ephemeris*, whom I followed in the *Radix* of our Nativity, I find the 19 of *September* 1646. the ☉ at noon to be in 6. 12 of ♎, I substract it from the ☉ his place at the Radix.

Place of the ☉ in the Radix 6. 37. ♎.
Place of the ☉ the day of the Revolution 6. 12.
The difference is 0. 25.
Diurnall motion of the ☉ is $59^{min}. 10^{s}$.

I enter *Maginus* his Table of Revolutions in *pag.* 259, and there I find $56^{m}\ 8^{s}$, which is my neareſt number; I enter firſt with 20 min. and that gives me $8^{h}\ 7^{m}\ 2^{s}$; again, I enter with 5. min. and under $59^{m}\ 8^{s}$ I have over againſt 5, $2^{h}\ 1^{m}\ 45^{s}$, I put both together, and they ſtand thus:

	Hours	Min	Seconds
Twenty minutes give	8	7	2
Five minutes give	2	1	45
	10	8	47

By which it appears, that the ☉ comes to his true place in the Radix at *Frankeſord*, 19 *Septemb.* 1646. $10^{h}\ 8^{m}$ after noon; but becauſe we dwell more Weſtward, we muſt reduce the ☉ to our Meridian, which is done by ſubſtracting one hour and ſeven minutes from the former time thus:

10	8
1	7
9	1

So then my true time here with us, unto which I muſt erect my Scheame of Heaven, is ♄ 19. *September* 1646. 9. 1. *P. M.* unto which I muſt adde the time from noon in the Table of Houſes for 53. degrees of latitude, adhering to ☉ in 6 ♎ and it is 12 26. unto which I adde the former houres thus,

9 1. the equation of time, *viz.* 16^{m}. and then the whole is
21 43

In the Table of houſes I look for 21 ho. 43. min. and over againſt 21, 41. I find the 23 of ♒ for the cuſp of the tenth houſe, and ſo the other houſes in order, my aſcendant is 0. 32. ♉. Thus have you the houſes, and according to the time preceding you muſt rectifie the places of the Planets, and place them in your Scheam: Now for the ⊕ in a Revolution, you

muſt,

must do thus, substract the place of the ☉ in the Radix from the place of the ☽ in the Radix, and adde unto what remaines the Signe ascending in the Revolution. The Figure follows for the 31 of our native currant.

I shall not need to be copious in delivering an exact method how to judg of a Revolution, what is convenient herein and may benefit the Learner, whereby to better his judgment, is as followeth.

To judge of a Revolution.

Compare the Figure of the Birth with that of the Revolution, and observe how the cusps of the houses, and their Lords, and the principall *Significators* do agree or are disposed; for upon a right understanding thereof the strength of judgement in a Revolution depends.

If the ascendant of the Revolution do agree, or be he same with the ascendant of the Radix, it signifieth good *viz.* good Health, the Native's action succeeding prosperously together with increase of his Substance, if the Lord of the ascendant be also well dignified: if the Lord of the ascendant be combust, he threatens many mischiefs unto the Native, according to the nature of the Planet who is Lord of the year; consideration also had to the ☉, and the house he is in and is Lord of: yet if the ☽ be powerful, or in her own house, or in any of her Essential dignities, especially in a nocturnal Geniture, the evill is diminished; but exasperated, if she be both weak and unfortunate.

If the ascendant of the Revolution be in □ or ☍ to the ascendan

cendant in the Radix, or come to the Sign of ill houses, or signifying evill in the Radix, the Native will then receive losse and detriment in the year according to the nature of that house which the ascendant of the Revolution did signifie in the Radix: From hence it is that if the Sign of the sixt, twelft, or seventh of the Radix be the ascending Sign of the Revolution, in that year the Native may fear sicknesses, imbecillitie of his body, or other very many casualties, principally if those houses in the Radix were unfortunate.

The sign of the seventh house in the Radix being the ascendant of the Revolution, showes many contentions and brawlings in that year, and the Native desirous of Marriage, or that he will marry that year: And seeing that the *Significators* of the Radix ought annually, or in every year to work their effects by the significations of those houses in which they are constituted at the time of the Revolution; it follows hereupon, that in what house of the Revolution you find the Lord of the second, ⊕ or ♃, the Native shall have augmentation of Patrimony or Estate by things signified by that house; so observe in the rest, &c.

When the ascendant of the Revolution comes to the hostile Beams of the *Infortunes*, or the places of Heaven wherein they were, and naturally enemies unto them, whether in the Radix or Revolution, the Native may expect great peril that year and it shall fall out at that time when the Lord of the year, shall come to the body of that Planet who signifieth the infelicity.

In every Revolution in which the Planets are disposed contrary to the radicall Geniture, though they be well disposed, yet they signifie ill; as if in the Radix all the Planets were subterranean, and in the Revolution all above the earth; or if all in the Radix were cadent from their own houses, and all in the Revolution in their own proper houses, yet it signifies ill, &c.

CHAP. CLXXIII.

Of the Return of the Planets to their own Places, and to the places of other Planets in the RADIX.

Of SATURNE.

IF ♄ in a Revolution return to his own place of the Radix, and be well affected, he portends dignity unto the Native; it shall be the greater, if he be in the mid heaven; he shall also attain store of Substance, and happily some Inheritance.

When to the place of ♃, he fortunates the Native both in Body and Goods.

When to the place of ♂, the Native travels, but is given to lying; it shews ill to his Brethren.

To the place of the ☉ at Birth, contention with great persons, loss in Houses, weak sighted, Splenetick.

To the place of ♀, very little wanton, or not much potent, yet using Harlots company.

To the place of ☿, a dull Conception, perplexed Fancy, vexed by words and writings, and by children.

To the place of the ☽, in danger of Death, full of ill Humours, Melancholy, vexed with a Cough and an ill Wife.

Of JUPITER.

♃ returning to his own place, promiseth a Child and much Wealth, Health and Estimation.

To the place of ♄, if ♄ in the Radix promised good, he augments it; if ill he lessens it.

To the place of ♂, profit by Travels, Commerce, Souldiers, and by kindred.

To the place of ☉, a Feaver is threatned, but in Honour and Fame it promiseth increase.

To the place of ♀, it incites to Sobriety, augments his Repute and Estate by Women.

To the place of ☿, given to study, to be Religious, to be Modest, to consort with good men.

To

To the place of ☽, health of Body, encreaſe of Patrimony, a Child is born unto him, Married; good by Women, Reputation amongſt the Vulgar, good by Kindred and Journeys.

Of Mars.

♂ to the place of ♄, intends ſhort Journeys, ſlacknſſe in Buſineſſe, quarrelling, a wound thereby in the Face, death, or ill to the Father.

♂ to the place of ♃ gives gain by Kindred and the Clergy, and by great Cattel.

To his own place, in danger by Fire, profit by Souldiers, or very much love and friendſhip.

To the place of ☉, Captivity, or it threatens the anger of ſome Man of quality, much Cholerick, and vexed by *Martial* men.

To the place of ♀, very Luſtful, Infamous, prone to Surfet, ſubject to the Squinacy, to *Venerian* diſeaſes, adulterous, &c.

To the place of ☿, inclines to lying, to ſpeak ill of men, and ſhall be in danger for words.

To the place of ☽, much given to Drink, many Journeys, ſlandered by common Women.

Of Venus.

When in a Revolution, ♀ comes to the place of ♄ in the Radix, it ſhews a great deſire in the Native to copulation, but his *Priapus* or ♀ is weak; if ſhe be not at the ſame time Combuſt, he performs his Lechery civilly; if ſhe be unfortunate, *ex turpi coitu.*

To the place of ♃, friendſhip with *Joviall* men gets Goods by the Dead, viſits his Kindred and Friends.

To the place of ♂, ſhews Marriage, or prone unto it, and to Whoredom, Dice and Sports.

To the place of ☉, oppreſſed with many cares, jealous of his Wife or Miſtreſſe; but if ☉ be dignified, then the Native is promoted, or his Fame encreaſeth.

To her own place, all things ſucceed well, given to Muſick, enjoys good Health.

To the place of ☿, and she well affected, honoured for his Learning, delighted in learned mens companies, and he receives good thereby.

To the place of ☽, it betters the condition of the Native, it ingraciates him into the favour of many new acquaintance.

Of Mercury.

To the place of ♄, it brings in profit by Husbandry, and Wealth from old men.

To the place of ♃, he requires an Office, gaines by Trade, is profitably imployed.

To the place of ♂, he is theevish, a Quarreller, contends with Souldiers, is Cholerick.

To the place of the ☉, busied in Controversies, honour by Clerkship.

To the place of ♀, much addicted to Poetry, Sports, Delights, Companying, to be fine and neat, to court Women, &c.

To his own place, he receives preferment by his own Industry, or by the Commendations of others, &c.

To the place of ☽, employed in the occasions of his friends, and much good thereby.

Of the Moon.

To the place of ♄, acquaintance with an aged Woman, contention about the Estate of deceased people, Ill newes concerning Women in general.

To the place of ♃, many Journeys by land or water, with good profit thereby: unto the Married, it argues the begetting or bearing of childe.

To the place of ♂, in danger of a Sickneſſe or sharp Feaver, or prone to Choller, danger in Travell, much wrangling with Women and his own kindred.

To the place of ☉, many hazards and dangers, enforced to fly from one place to another, sore Eyes.

To the place of ♀, given to all manner of Pleasure, healthfull and content.

To the place of ☿, oft flitting and shifting from one place to anothe, yet it promises gain by Merchandizes, by commerce and Trade.

To

To her own place, she prmises good, if she were Radically fortunate; but if at the Birth she were weak, she portends much ill, according to her proper signification at that time.

CHAP. CLXXIV.

Of the TRANSIT *of the Planets.*

THe Transit of the Planets is best found out by an *Ephemeris*, observing therein what day of every month any of the Planets by their Bodies, doe pass by any of the cusps of the houses o the Radicall Figure, or that degree wherein any of the seven Planets, ☊ or ☋, or ⊕ was in at the Birth: you must also observe when they behold any of those cusps, or the degrees wherein the Planets were. either with ✶△□ dexter or sinister, or ☍ &c. The transit of ♃ or ♀ by the degree ascending of the Radix, imports the Native to be that day healthful, cheerfull, very succesful in his Affairs, well disposed, &c. for the ascendant signifies the actions of the Body, &c. If ♃ or ♀ doe Transit the cusp of the second house, that day is intimated an apt day to procure in Moneys, or to buy any Commodity, &c. If they or any of them Transit the cusp of the 3 house, or behold it with a good aspect, they promise felicity that day from Kindred or good Neighbours, or show it an apt time to set forth upon any Journey; and so do in all the rest of the houses.

If ♂ do transit the degree ascending, he moves the Native to Choller or Passion for two or three years, or gives the occasion whereby he is stirred up to wrath, &c.

If ♄ do transit the degree ascending, he excites the Native to Gravity, to Soberness, to Melancholly, &c. generally those days of the year are reputed fortunate, when either ♃ or ♀, or ☉ or ☽ are in ✶ or △ to the degree, ascending or culminating, or to their own places in the Radix; and those dayes are said to be unsuccesful, when either ♄ or ♂ do transit the degrees ascending or culminating, or the places of ♃ ♀ ☉ or ☽, or ☊ ☋, or by □ or ☍ beholds them. *Finitur die* ♄. 7. 25. *P. M.* 14 *Aug.* 2647. *hor.* ♀.

CHAP.

CHAP. CLXXV.

The NATIVITY *of an Englisb Merchant Aſtrologically handled.*

Right aſcention
of Mid-heaven
222. 10.

Oblique aſcention
31.2.10.

Latitude of the Planets.

♄	2	58	*South.*	☿	1	00	*South.*
♃	0	37	*South.*	♀		32	*South.*
♂	0	21	*North.*	☽	1	00	*North.*

Antiſcions

Antiſcions of the Planets and Contrantiſcions.

♄	20	58	♌	20	58	♒
♃	8	5	♍	8	5	♋
♂	29	6	♉	29	6	♏
☉	23	23	♓	23	23	♐
♀	23	6	♓	23	6	♐
☿	26	6	♓	26	6	♐
☽	28	16	♋	28	16	♍

A Table whereby to collect the teſtimonies, and judge of the temperament of the Native.

	Hot	moiſt	cold	drie.
The Horoſcope ♍			cold	drie.
♄ *Lord of the aſcendant*			cold	drie.
♄ *his* △ *to the aſcendant out of* ♉			cold	drie.
☉ *in partil* □ *to the aſcendant*			cold	drie.
♀ *in* □ *to the aſcendant*	hot	moiſt		
☿ *in* □ *to the Horoſcope*	hot	moiſt		
☽ *in* ♊				
♂ *in* ✶ *of* ☽	hot			drie.
☉ *in* △ *to* ☽			cold	drie.
♀ *in* △ *to* ☽	hot	moiſt		
☿ *in* △ *to* ☽	hot	moiſt		
Quarter of the year			cold	drie,
Lady of the Geniture ♀	hot	moiſt		
☿ *Lord of the* ☽	hot	moiſt		
	7	6	6	7

The Temperature here is Sanguine, Cholerick, the teſtimonies thereof overcoming the reſt; but indeed here ſeems a perfect mixture of the other two Humours, *viz.* Cold and moiſture, ſo that it's hard to ſay what Humour is in exceſs: the Native is well known unto me, and verily I cannot perceive any ſuperabundance in any of the four Humours; ſo much as may be

dif-

discerned in the Native is, that he is Sanguine Melancholly Sanguine, by reason ☉ ♀ ☿ and ☽ are in ayery Signs.

Melancholly, because ♄ Lord of the ascendant is naturally so, and is also posited in a Sign concurring with his own natural disposition.

A Table of the essential and Accidental Dignities and Debilities of the Planets in the preceding Figure.

Fortitudes.		Debilities.	
♄ *in* 9. 2. ♉, *Retrograde.*		*Debilities of* ♄.	
In the third house	1	Peregrine	5
Free from Combustion	5	Retrograde	5
Oriental	2	Slow in motion	2
	8		12
♃ *in* 21. 55. ♐.		*Debilities of* ♃.	
In his proper house	5	In the twelfth house	5
Direct	4	Occidental	2
Swift in motion	2		7
Free from Combustion	5		
	16		
♂ *in* 0. 54. ♌.			
In the seventh house	4	Peregrine	5
Direct	4		5
Orientall	2		
Swift in motion	2		
Free from Combustion	5		
	17		
☉ *in* 6 37. ♎			
In conjunction with ♀	5	In his Fall	4
Swift in motion	2	Peregrine	5
	7	In the eighth house	4
			13
♀ *in* 6 54. ♎.			
In her own house	5	In the eighth house	4
In her Terms	2		4
Direct	4		
Occidentall	2		
Swift in motion	2		
In Cazimi	5		
	29		

♀ *in*

Fortitudes.		Debilities.	
☿ *in* 3. 34. ♎.			
Direct	4	In the eighth house	4
Swift in motion	2	Combust	5
	6		9
☽ *in* 1 44 ♊			
In the fifth house	3	Peregrine	5
Swift	2	Decreasing in light	2
Free from Combustion	5		7
	10		
⊕ *in* 1. 44. ♍.			
In ♍	2	In conjunction with ♂	3
Free from Combustion	5	In the eighth house	4
	7		7

So here you find ♄ weak, having four testimonies thereof.
♃ hath nine testimonies of fortitude.
♂ hath twelve.
The ☉ six testimonies of debility.
☿ is powerful, excelling in sixteen testimonies of fortitude.
☿ is debilitated by three testimonies.
☽ is strong by three testimonies.
⊕ it's debilities and fortitudes are equall.

JUDGEMENTS upon the first House.

CHAP. CLXXVI.

Of the Manners of the Native.

HAving no Planet corporally present in the ascendant, we must derive signification of Manners from ☿ ☉ ♀ ☽ and ♄, wherein those of the nature of ♄ will be during his life the most permanent, those deduced from the other four Planets not so fixed; for I have all along in my practice observed, that the Sign ascending, Lord thereof, and aspects of the Planets unto him, doth decipher such Conditions, Qualities and Manners, as that I hardly observe, do ever forsake the Native totally: but it's true, they are more or lesse prevalent at one

time then another, according to the directions of other Planets coincident with any wherein the Lord of the ascendant is concerned.

Our Native absolutely is a melancholly person *(per se)* grave, austere, of a firm resolution, solitary, laborious, taciturn, nothing loquacious, &c. The □ of ♂ to ♄, induce him to be obstinate and a little wilfull, a tincture of malice remaining in him; for the *Infortunes* are both fixed, &c. these are the naturall qualities belonging to ♄, are here posited and aspected; besides, some female infirmeness naturally are ingrafted in him, which ♄ in ♉ the house of ♀ doth bestow on him in the worser sense, for though there is reception betwixt ♀ and ♄ yet is there no aspect, and the malevolent □ of ♂ to ♄ is out of the seventh house, the naturall house Women Loves, &c. and certainly these depraved manners would prevail, and extreamly predominate even to the great detriment of the Native, if that ♀ and the ☽ were not in an ayëriall and humane Signe, and in △ aspect, whereby the Native is refrained by urbanity and education from discovering publickly, or making use of his native and occult Saturnine conditions; & he in his younger yeers, untill ♄ have finished his first revolution, will be more tractable, more given to his delight, to be more neat and clean in his apparell, to trim and adorn himselfe, to be onely careful of a competent fortune, to be gracefull, lovely and majestical in his deportment: these latter mentioned qualities are of the nature of ♀, she being Lady of the Geniture.

The △ of ♀ and ☽ incite him unto Study and Learning, unto Travell and see many Countries; so that in conclusion, thus much is derived from the Positure of Heaven, that his Manners are sufficiently laudible, managed totally after an austere and grave Comportment; at some times betwixt merry and melancholly, at other times wholly oppressed with sadnesse, and again accidentally and for a short season pleasantly merry; for upon the Direction of ☽ to ♄ his aspect or Terms, he shall find himself more or lesse inclinable to covetousnesse, solitarinesse, pertinacy, and what in the vulgar English we call doggednesse; but when the ☽ either by Direction comes to the body or aspect, or termes of ♀, or either of her houses is the

aſcendant in an annuall Profection or Revolution, the Native ſhall find himſelf prone to wantonneſs, prompt to indulge the Genius, given then more familiarly to his delights and ſports.

Of his Wit and Underſtanding.

Which naturally is required from ☿, the Signe he is in, his aſpect with the ☽ and Sign ſhe is in, conſideration had either to their being neer unto eminent fixed Starres, or the good or ill aſpects of other Planets.

It was never denied, but ever held as a *Maxime*, that ♎ ♊ ♒ produced of themſelves good Underſtandings; we have ☿ in ♎ and the ☽ in ♊ in △; the Queſtion then is eaſily reſolved that our Native is ingenious, and of a ſufficient and piercing underſtanding, capable of any imployment, that he he will be delighted in ſuch things and Sciences, as wherein properly the underſtanding may be of eſpeciall uſe: The defect which may be caſually in this Native's underſtanding, is ſignified by ☿ h's combuſtion in a movable Sign, which may denote a diffidence or diſtruſt of his own ſufficiency, and ſo cauſe timidity and no ſtrong reſolution in acting his own conceptions; and this I conceive properly to be ſignified by ☿ h in combuſtion in □ to the aſcendant, and his vacancy of aſpect to ♄ Lord of the aſcendant.

Form and Stature.

Deſigned principally from the Sign horoſcopating, *viz.* ♍, and ♄ Lord of that Sign, commixed with the radiations of ſuch Planets as partilly behold either the aſcendant or Lord thereof; the Sign and other *Significators* repreſent a body ſomewhat dry, macilent, erect and ſtraight, if not a little inclining to fulneſſe by the Orientality of ♄, the viſage neer unto an ovall, his complexion ſomewhat brown or duskie, becauſe ♄ is under the earth; naturally more clear and lovely, becauſe ☉ and ♀ eſpecially behold the houſe, which naturally ſignifies the Face and Head, the Hair neither black or brown; for though ♄ cauſe black, yet ☉ and ♀ lighter Planets give lighter Haire, being alſo above the earth: there's properly a reception betwixt ♄ and ♀, whereby ♀ in a manner comes to have almoſt ſole dominion of the corporature, neither permitting drineſſe or heat to domineer ſolely, but interpoſing her moiſture; for

she was well in manners causeth him to be lesse *Saturnine*, so in Stature she causeth the members to be more neat compacted, decent, active and agile, by means of her being in *Cazimi*; So that unlesse ♄ Lord of the Ascendant being in the ninth of ♂, which is a deficient Degree, do give some blemish on, or in the throat, (I can find none.)

He hath a defect there, viz the Kings Evill, but it's partly inherent to the Family.

I perceive the Native take much after his Parents, and the rather, because ♀ is Lord of the fourth house, *viz.* of the Father, and so prevalent in the scheam, therefore more of the Father then Mother.

The fortune or misfortune of the Native in general, &c.

Essentiall dignities of the Planets, argue according to their constitution a continued and permanent happinesse: We have both the fortunes essentially strong, ♂ accidentally, and so the ☽; it may be judged our Native shall have a continuance of happinesse, but not in any illustrious way, or at the Court of Princes, because ♃ and ♀ are in obscure houses, and ♄ Lord of the ascendant is in ♂ to the tenth house; besides, the ☉ is Peregrine and in his fall, &c. Upon the Direction therefore of any Significators to ♃ or ♀ Promittor, he may expect greatest benefit in his actions, consideration had to the houses they govern. Here appears, during his life, a happy condition, or sufficient substance, because both the Fortunes are so prevalent; yet here are arguments of some interposition or clouds casually to arise, because the ☉ the light of the time is Peregrine, and locally in the eighth, very much debilitated, yet the result runs to a perpetuity of the goods of Fortune, and promises unto the Native a good measure of happinesse, and esteem in the world greater then any of his Consanguinity.

For though ♄ is defective in dignities, yet is he fixed and in reception with ♀; besides, there is upon the cuspe of the ascendant an eminent fixed Starre, called *Lyra* or the *Harpe*, which doth promise a splendid and famous name and a continued fortune unto the Native; and though we cannot much boast of *Oculus Tauri* with the ☽, she being not the temporall light of the time, yet I have observed she doth raise unto preferment

or

or to a good esteem when so located: nor may it be neglected that the ☉ is in ♂ with ♀. All which considered, designe unto the Native, that his Fortune in generall shall be good, and the time or indurance of his afflictions not long or tedious.

JUDGEMENTS upon the second house.

CHAP. CLXXVII.

Of RICHES.

Significators of Substance.

♒ 23. 30. ♃ in the twelfth strong.
♄ in ♉. ⊕ in ♍ with ☽.
☊ in the second. ☿ in ♓ combust.
☌ interpreted.

FOrasmuch as the Sign of the second is fixed and irradiated with the ✶ sinister of ♃, and ♄ Lord of the first and second is in tha Sign of the fourth, and fixed; seeing also ♃ hath dominion of ☌ intercepted in the second, in which Signe and house ☊ is placed; he, *viz.* ♃, being naturally a generall *Significator* of Substance, and *Dispositor* of ☊.

The ⊕ is in ♍, disposed by ☿, and he combust; yet is ⊕ aspected by ♄ Lord of the second, with a △ sinister; and this is good.

A Fortun and a sufficient Estate in worldly wealth the Native shal enjoy, permanent & fixed, acquired for the most part, if not altogether, by his own proper labor, travel, & industry, because ♄ is Lord of the first & second: the position of ♃ in an Oriental quarter, as also ☿ *Almuten* of the Figure, and ⊕ and ☽ in an Occidental quarter, but not much elongated from the mid-heaven, do argue in his youth, *viz.* that before he hath runne out half the yeers of his life, or middle age of 35. he shall attain to a plentifull Fortune, the quality of his birth and manner of his life and action considered: from and after that age, if good Directions intervene not, a still and quiet time may be dis-

discerned for some yeers; after which, the position of ♄ and of ☊ in that quarter of Heaven which representeth old age and many years, do assuredly promise a more ample and plentifull Estate both in goods and Lands, for ♄ properly signifieth Lands, Houses, Tenements, &c. and being in ♉, an earthly Sign, his signification is duplicated, and will evince the Native to accumulate Wealth by Pastorage, Tillage, Mines or Minerals, Sea-coals, or other earthly materials fetched out of the depth of the earth: ♃ hath representation of the encrease of Substance, by means of *Jovial* men, by dealing with such men, *viz.* men of goodly corporature, long visage; ruddy, dark, sanguine complexions, humane and affable in discourse, &c. see in *pag.* 61. of our *Introduction* their quality.

☌ being partly of the nature of ♃ and ♀, confirmes the judgement precedent, with this further addition, That ♀ being Lady of the fourth and ninth, and essentially the strongest Planet in the Figure; the Native shall thrive by means of Women or Wives, &c. or by long Journeys, if he deal in such Commodities as ♀ represents, or with men of her description, or with things or materials belonging to ♀, or Jewels, Linnen, all delightfull things, &c. and being that ♄ and ♀ are in reception, and ♀ hath solely the dominion of the fourth, it shewes the Native's Father will somewhat advance the Estate of this Native; for the ⊕ is disposed by ☿, and he is Lord of the Father's Substance, *viz.* of the first: the proximity of ☽ to the ⊕ and ☽ her □, and combustion of ☿, may denote what the Father will or would leave to the Native, will be hardly come by, or scarce attained by him, but will be diminished by a Sister, because ☽ hath some dominion in the third; and by some Kinsman, if not a Brother, because ♂ is Lord of Brethren and ♄ the Natives Lord of Substance, are in platick □ in fixed Signes.

All things considered, what may issue from Parent or Kinred will be lessened by Kindred, or some forged Writing, Will or Evidence to obstruct the Native, or procure a Lawsuit, for ☽ Lady of the seventh, is in □ to ⊕.

It's not good the Native depend that way, for certainly *Lucida Lyræ* in the ascendant, ♄ in △ to the ascendant, *Lucida Laxcis* culminating, ♀ and ♃ being both essentially fortified, ☌ in

☊ in the second, doe unanimously promise a very great Fortune to be acquired by the Native's industry, whereof the Native shall better know how to get and procure it, then to keep it or preserve it; which the Retrogradation of ♄ and cadency of ♃ do manifest: Nor is it the least mischance unto the Native, that his ⊕ is with the ☋, an assured testimony of wasting part of his Patrimony in suits concerning Legacies, or the Testaments of the Deceased, and of his being abused and defrauded of what happily might be bequeathed unto him from dying people.

JUDGEMENTS upon the third house.

CHAP. CLXXVIII.

Of BRETHREN.

NAturally there should not be many Brethren, if we strictly adhere to *Ptolomy*, by reason the Sign of the third, and the Lord of the third, and Sign he is posited in, are all barren; yet because ♃ doth irradiate the cusp of the third, and that ♂ is in ✶ sinister with three Planets in a Sign of fecundity, *viz.* ♎: This Native hath had seven Brethren; for the ✶ of ♃ to the cusp of the house might denote two, ♂ in ♌ one, and ☿ ♀ and ☉ the rest: the ☽ generally denotes Sisters, and is in aspect with many Planets, yet notwithstanding she hath had but one Sister; so that it is a very difficult matter to judge of the number of Brethren and Sisters by the Nativity of an elder Brother. &c. If we judge of the fortune and condition of our Native's Brethren, or whether they should be long lived or not we must especicially herein consider the potency of *Mars*, and him we find strong accidentally, not oppressed partilly by ♄, within orbs of his □, and in ✶ with ☉ ♀ and ☿; so that from hence it may be deduced, that some of the Native's Brethren will not live to mans estate, that others will live in the world after a good rank and fashion.

The ☽ being nere *Oculus* ♉, in ✶ sinister with *Mars*, the aspect being almost a □, the ☽ nothing rejoycing in ♊; this

may

may argue the Native's Sister to be sickly and infirm, and not of so long a life as his Brethren.

UNITY.

♄ Lord of the ascendant and ☾ *Mars* in □, argue no great affection to be amongst the Brethren, but that in time there may grow much enmity and discord; for *Mars* their *Significator* is in the seventh in ♂ to the ascendant: and if we would know for what cause, the house wherein *Mars* is signifieth Women, merchandizing with them, contracts, and bargains; and because ☉ disposeth *Mars* and he is Lord of the eighth, it may be for or by reason of a Legacy, or Land, or gift of the Dead; and as *Mars* is in the seventh, which is the second unto the six, and the sixt house signifies Uncles or the Fathers kindred, so it may be feared, that there may arise some controversie betwixt the Native and one of his Brethren, of or concerning an Uncles Estate, &c.

JUDGEMENTS upon the fourth house.

CHAP. CLXXIX.

Of Parents.

THE Figure erected under the elevation of 40. *grad. viz.* the Polar elevation of the ☉ is principally to be considered in giving judgement of the Father, and in this Nativity of the Mother also, because they fall both in one almost circle of Position.

Forasmuch as the ☉ is not afflicted by any malevolent aspect, but contrarily is received by ♀, and in ♂ with her, one may conjecture the Father to be humane, rationall, and pleasantly conceited, and a personable man, or of good stature; his Substance signified by ♂ in ♌, cannot be very great, but much diminished by such as pretend friendship unto him, by Souldiers, &c.

The agreement betwixt him and his Wife seems very good, because ♀ is in *cazimi* with the ☉: ♀ is stronger then the ☉, *ergo*, it's probable the Mother may out-live, &c. and I should conceive, because ♀ receives ♄, the Native's *Significator*, and ♄ receives ♀, that the affection of the Mother to our Native should

should be very much, and rather more then the Fathers, &c.

Ptolomey giveth directions to extract the Nativity of the Father and Mother from the first borne child in this manner:

If the Nativity be by day, you are to consider the ☉ and his place, who shall signifie the Father; take his circle of position, and under that elevation, you are to erect a Scheam of Heaven, as if the Father had been borne there, if you have any Table of Houses for that elevation, it will serve; if not, adde to the oblique ascention of the ☉ 30. degrees, and see what degree of the Ecliptick that cuts for the second house, admitting the elevation of the pole for that and other houses, as *Regiomontanus* directs, In our Nativity 6. 37. ♎ shall ascend for the Father, under the Pole of 40.

If the Nativity be by night, doe the like by ♄. *For the Mother in a day birth take* ☿, *in a nocturnal the* ☽

Judgments upon the sixth house.

Chap. CLXXX.

Sickness, Servants.

THe cusp of the sixth house is not afflicted, except by ♂ of ♅; little hurting; but because ☽ is with *Oculus* ♉, and is in ✶ with ♂, and ☿ Lord of the sixt is combust, and ♄ Lord of the ascendant is retrograde, and in a fixed Signe; the Diseases which most frequently will afflict the Native, shall proceed from corruption of Blood, and so produce violent Feavers: and for those other Diseases signified especially by ☿ *vide* pag. 247. If you will see the part or member afflicted, consider the Signe of the sixt, and where the Lord of that Sign is, and thereafter judge, *vide* pag. 119, &c. the ascendant notwithstanding being not more afflicted by the □ of ☉, then assisted by ♀, the Signe also moveable, and that of the sixt common, doe denote those Diseases the Native is subject unto, shall vary many times, *viz.* the Native shall fall out of one Disease into another; yet had not ♄ been Lord of the ascendant, quartan Agues would have been frequent and troublesome to the Native, Squinancies or sore Throats, &c. but because the ☽ is in △ both of ☉ ♀ and ☿, the Diseases that ☿ signifieth shall not much impeach the Native, but be more easily evaded or cured, &c. Feavers and such as ♂ properly signifies, or occasioneth

neth by Women may prove dangerous, because ♂ is fixed, &c. yet the greater part of this Native's life shall be in Health, the unfortunate Directions carefully either heeded or prevented by Medicine, &c.

Servants are especially signified by ☿; doubly here, because ☿ is generall *Significator*, and Lord of the sixt: ☿ hath no aspect to ♄, but being of one Triplicity there may seem probability of good by them, yet in the end, the Native shall scarce find the *Mercurians* to be trusty above all, avoid red hair'd servants signified by ♂.

JUDGMENTS belonging to the seventh house.

CHAP. CLXXXI.

Of Marriage.

ASTROLOGERS usually resolve in the first place, *Whether the Native shall Marry*: forasmuch as ♎, the Signe descending in the seventh, is of those we terme fruitfull, and the ☽ is in the fift, *viz.* in that house signifying Pleasure, and out of that house is in ✶ sinister with ♂ in the seventh, which naturally signifieth Marriage; and because ♄ who is enemy to nature, is Lord of our ascendant, and doth neither afflict the ☽ or ♀ with either good or ill aspect, and for that ☽ applies by ♀ sinister to ☿ ☉ and ♀, though they be in an unfortunate house, and they, *viz.* ☉ and ♀ cast a partill □ to the cusp of the seventh, in Signes of long ascentions, equivalent to a △ in the *Æquator*; for these reasons I hold the Native shall marry: to which might be added, the prevalency of ♀ being *Almuten* of the Geniture, and posited in her own house.

I see no cause to judg the Native shall be impedited or much crossed, or have many difficulties in obtaining a Wife, when he shall endeavour a wedded life; for the *Significators*, being in amicable aspects, shew the contrary: My meaning herein is, in obtaining the love of the Woman, and not in her Friends good wills; for in that nature, he will have some small hinderance by the Father of the Woman, or some of her Friends;

Friends; for ♂ is Lord of the tenth, *viz.* the fourth from the seventh, and perhaps a Church-man or Brother in law may give some disturbance, because ♂ is Lord of the third, *viz.* of the ninth from the seventh, or he may be the Husband of one of the Wives Sisters, &c.

Whether in age or youth.

The ☽ is Occidentall of the ☉, and so in the Figure; ♀ descending from the Meridian angle, and in the eighth: from hence without doubt Marriage cannot be celebrated in youth, nor untill the Native have seen the revolution of ♄ quite run through, which is after this twenty ninth yeer of age; he should marry in a mature time of age but the particular yeer is known onely by Direction.

How many.

♊ wherein ☽ is, and ♌ where ♂ is and ☿ combust; doe promise but one, but the posture of ♀ in ♎ and in *Caximi*, and the ☽ her partill ✶ with ♂, and then her deflexion to ☿, then to ♀, for the ☉ hath no signification herein, doe in effect tell the Native, that he shall marry two times onely, and have also two sweet-harts in his life time, besides his Wives.

Wives Form and Shape.

It is probable the ☽ being so neer in ✶ aspect to *Mars* in the seventh, shall produce the description of the first Wife, who therefore should be according to the Signe of ♌ for person, and of *Mars* and ☽ ☿ ☉ ♀ and ♄ in conditions.

The *Significator* being the beginning of a Signe, argues the Body to be of a reasonable height, yet rather inclining to brevity then tallnesse, a lean Body erect and well formed, big Boned, strong Joynted, indifferent full Shoulders, the complexion faire, the Haire a bright flaxen or inclining, her Visage somewhat long, but betwixt ovall and round, some scarre, blemish, if not pock holes in her Face, &c. her Conditions are partly violent, furious, of great spirit, loving to command, parsimonious, &c. yet because *Mars* her *Designatrix* is exalted in the ascendant, and ♄ Lord of the ascendant is a superiour Planet, and the aspect it self promising Marriage is benevolent; there's

not any feare of their disagreement to be of long continuance, some jarres there will be, &c.

The second Wife is signified by ♀.

And she curiously handsome, of middle stature, but inclining to talnesse, a slender neat compacted body, a round visage, ruddy and beautifull, a black lovely eye, of gracefull deportment, modest, religious, loving to be free in her house, and yet a good huswife, well descended, a little mole on her Forhead neer the left eye, perhaps she was in some treaty with a Gentleman a little before this; Womans vertues are like to be many, and her qualities excellent.

Wealth of Wives.

Cor Leonis in partill ♂ with the cusp of the eighth, the Sign being fixed, giveth intimation, that one of the Wives shall have a fixed fortune, or a plentifull Estate left her, or bequeathed; but because ☉ Lord of the eighth is Peregrine, and ☽ is in the eighth either such as shall owe the Native's Wives money, or have in possession their estates or possessions, shall endeavour either upon pretences to keep it back, or else, being formerly entrusted with it, will grow poore or knavish, whereby the Native may be put to some trouble or vexation ere he obtaine it: yet in conclusion, forasmuch as ♀ is Lady of the fourth *viz.* end of all things, and ☉ is in ♂ with ♀, and ♀ Lord of ♁ is applying to ☾ then to ♀, it's intimated after almost three moneths, or perhaps so many Termes, the Estate by meanes of Friends, is transferred to the Native.

Now in regard all the *Significators* are in the eighth house, this judgment is conformable to reason, that many vexations concerning his Wives meanes, joynture or dower, or Estate left her shall befall unto him; all may be concluded in a few words, the Wife or Wives shall have or bring a very good Fortune, but much trouble about some part of it.

Which way they shall live, or whether Nationall or not

It's a scrupulous question, yet the first signified by *Mars*, should live from the place of the Native's Birth Eastward, inclining somewhat to the South, and not Native of his owne Shire,

The-

The second by ☿ west, farre from the place of the Native's Birth, but English, because ☿ is essentially strong in ♎.

JUDGMENTS upon the fift house

CHAP. CLXXXII.

Of Children.

♉ is totally excluded from judgment herein, the ☽ by her locall presence and existence within two degrees of the cusp of the fift house, and ♊ the house of ☿, a barren Sign, descends.

☿ is combust, an argument of no issue, or else spurious.

♊ is a barren Signe, and so, *per se*, a testimony of barrenesse.

♃ is ascending in the eleventh, ♅ is in that Signe, but obscured and impedited from assistance by position in the twelfth.

The presence of the ☽, her benevolent aspect to ♂ by ✶, and to ☿ ☉ and ♀; besides, the above named Planets their friendly radiation to the cusp of the fift, do seem to overcome the former impediments, so that Children may be assuredly predicted to the Native, and that he shall have Issue: The number is derived from the Sign of the fift, the ☽ therein placed, and the many Planets she is in friendly aspect withall.

A Bicorporeall Signe giveth 2.
The ☽ cannot but adde 1.
In aspect with four Planets 4. *a probability of four.*

But I conceive the Combustion of ☿ killeth one, and the ✶ of ☽ to ♂ another, the Sex or kinds being required are thus conjectured: *Mars* in a masculine Signe, or Male; ☉ in a masculine Signe, one Male; the ☽ in ♊ so neer to a ✶ of *Mars*, a Male; ☿ his power being given to ☉, may prenote a Male; onely ♀ and the ☽ in △, being both feminine, and ♀ *Almuten* of the Geniture, note tow Females, if not three, the Females may live, but not all the Males, &c.

Their mutuall agreement is signified by the quality of the aspect; which being benignae, denoteth concordancy amongst them; yet ☿ is in probability like to come to great preferment.

JUDGMENTS upon the ninth House.

CHAP. CLXXXIII.
Of Travels.

THe first *Quere* is, *Whether naturally this Native was designed to Travell, yea or no?* That doubt is usually resolved by ♀ and ☽, who signifie Travels, in regard of their swift motion, and by that aspect which they have to each other at time of the Birth, the Signe or Signes wherein, and the place of Heaven from whence the aspect is: if they aspect each other by △ or ✶ out of the ninth or third houses, and the Signe or Signes be moveable, the Native will never rest at home, but be alwayes wandring into forraigne parts: where note, that the third house signifies Travels neerer home, the ninth farther off.

He hath thrice been beyond Sea, twice in Barbary, once in Holland.

The △ of ♀ and ☽ in our Scheam, and that reception besides, though it be small, is ground enough to move one to conclude, this Native should travell: but becaufe the *Significators* are part in a signe movable, and part in a common; here seems some intervening or space of time betwixt Journey and Journey.

Part of the World.

Wherein we consider, first those Planets that signifie Travels; in our Scheam they are *Mars* Lord of the third, ♀ Lady of the ninth, ☽ and ☿: the Signes ♈ ♎ and ♊, wherein the *Significators* are posited: the quarter of Heaven the *Significators* are in, *Mars* is in the West angle ☽ in West quarter, tending Northward, ♀ is in Southwest quarter, ☉ and ☿ in the same.

Mars ☽ naturally signifie the West, ♀ the South.

☿ being Peregrine, and so giving his vertue to the ☉, and the ☉ weak, both of them disposed by ♀, and she *Almuten* of the Nativity; all point out the South, verging to the West.

The *Significators* generally point out from the place of the Birth, that part of Heaven which lyes South and by West, or more South then West, because of ♀, and that best also.

Nor is the Native denied travelling towards the South-east; for

for *Mars* is entring ♌, and ♄ Lord of the ascendant is in ♉, a South east signe: but I cannot encourage much that wayes, but when ♄ is strong and in an easterly Signe.

The cause moving to Travell.

Which is deduced from the *Significators* of Travell, and the houses wherein they are; but in my judgment, as properly from the houses of which the *Significators* are Lords.

In our Scheam ☿ ☿ and ☉ being principall *Significators*, are in the eighth, ☿ being Lady of the fourth, and ☿ Disposer of the ☽ and Lord of ♓; ☽ is Lady of the seventh, and ♂ is in that house, disposed by the ☉; from hence ariseth this judgment, That as the ☽ and ☿ are in ♎, ☿ disposing ♓, it was desire to encrease his Fortune, or to get Wealth, that hath or shall move or cause the Native to Travell; together with a naturall desire or propensity to visit forrein parts, because ☿ hath disposition both of ☿ and ☉ and is in her own house and Signe of the ninth, which may also signifie the Native to delight in these Peregrinations, &c. ♂ also being Lord of the tenth, *viz.* of his Magistery or Profession in ✶ with ☽ and ☿, might cause the Native first to be put on in his Travels by such a one as *Mars*, or by commission or authority of some principall man.

Successe in Travels.

(A more generall cause not impediting) the Native hath no great reason to feare his successe: seeing *Spica* ♍ with the cusp of the ninth, and observing ☿, Lady of long Journeys, essentially fortified, and the ninth house totally free from any hostile aspect of ♄ or ♂, I judg the Native may expect good successe in his Travels, *viz.* attaine Wealth and Reputation, yet ☽ in ✶ with *Mars*, and *Mars* in ✶ with ☿, in Signes of long ascentions, may upon some malevolent direction of the ascendant to *Mars*, or the ☽ to his ill aspect directed, may, I say, threaten some danger by a sudden fire, or by shipwrack; but ☽ in a humane Signe with *Oculus* ♉, may also denote robbery and depredation by Theeves and Saylors; *ergo*, upon malevolent directions of the ascendant to *Mars*, as aboveſaid; its good the Native be carefull, or rest quiet, unlesse he find a stronger benevolent

nevolent direction, whereby that of *Mars* may be contradicted.

Kingdomes and Countries, and quarter of Heaven best for the Native to Travell unto

Those Countries, Kingdomes or Cities which are subject unto ♈ doe promise the Native health and security of person, for that Signe is not vitiated by the presence or evill aspect of any Planet.

What Countries or Cities are subject to ♈ ♎ ♓, see in my first Part, pag. 94.95.96.

The Native may verily expect to thrive, and to increase his Fortune exceedingly in those Countries, Cities or Regions which are subject unto ♓, for that therein we find ☊ locally, and the Lord of that Signe, *viz.* ♃, is essentially stong in ♐.

He may also much advance his Estate and Reputation by journeying in, or travelling and commercing in those Countries or Cities that ♎ doth govern, for ♀ portends a safe returne, and ☉ doth give honour, fame or estimation, and he may with a little care, safely adventure either his person or stock into those Kingdomes regulated by ♐: onely I thought good to give this generall caution, That if he doe travell into those Countries subject to ♈, he endeavour to reside in the Southerne parts thereof, verging a little to the West.

If he travell or adventure his Estate into those Countries subject to ♓, let him observe the Cities in the North of those Kingdomes.

If he sojourne in those Dominions subject unto ♎, he ought to live in or Trade toward the West part thereof, verging a little South.

If it lye in his way of Trade to adventure into those places subject unto ♐, let him observe to deale, or live, or commerce into the East and North-east parts thereof. Dreames and Religion I leave to the Native's own judgment; yet ♀ assures us, he will be religious in the Religion he was trained up in.

Judgments upon the tenth house.

Chap. CLXXXIIII

Honour, Preferment, &c. Magistery, and with what repute.

ARTISTS usually consider *Mars*, ♀ annd ☿, who being found either essentially strong, or any of them Lord of the

the tenth, or posited in the seventh, which is naturally the house of Commerce, or in any partill aspect with the ☽, do for the most part signifie a Profession, &c. *Mars* is designed for the Native. Where note, the quality of the Native is ever considered; for Kings and Nobility have no professions, therefore it were absurd to tell them of a Trade, &c. but doubtlesse they may be inclined to such or such kind of men, or things as are signified by the Significator of Magistery.

In our Scheam *Mars* being Lord of the tenth, ✶ with ☽ ♀ ☉ and ☿, do absolutely pronounce to the Native a Profession, of what kind we shall discover; the mixture or many aspects of all the Significators, argue that his Profession shall not be one and the same alwayes, but vary, according to the times and directions of the *Hilegiacals*. The potency of ♀ in ♂ with ☉ and ♂ in the seventh, and proximity of *Significators* to each others aspect; say, he shall trade or deal in such things as are useful for man and without which man may not well subsist: this I judge, because both ♀ ☉ ☿ and ☽ are in humane Signs: *Mars* in ♌ the house of the ☉ may denote in Mettals and Minerals, of Martiall and solar condition. ♀ represents Jewels, Bracelets, ornaments for Women. ☿ sinifieth Accounts, Merchandize, in ♂ with ☉ Solar businesses. Let the Native observe what is signified by ☉ ♀ or ♂, and in such Merchandises and men, he will attain to Preferment, Honour and estimation in the world, which by reason that *Lucida Lancis* is neer the degree culminating, and *Lucida Lyræ* is ascending: ♃ essentiall strong and Lord of the eleventh and ♀ in *Cazimi* with the ☉ is signified to be very splendid, fortunate and famous, according to the quality of his birth or profession he useth: So that from hence I gather the Native shall have a Calling, shall live plentifully of it, and in much estimation in all those places where he shall reside; so that what amongst men honourably descended is honour in a strict sense, shall be fame, reputation and a plentifull manner of living, in the course of life the Native is designed for: and this is apertly Demonstration by the being of ☉ with ♀. The △ which the Luminaries have to each other, and also the ☽ her proximity to *Oculus Tauri*, a Star giving usually sudden and unexpected

Preferment from some State, King or Prince; designs the like unto us by means of a Venerian creature. This I conceive because ♀ is with ☉; and ☽ is with *oculus tauri*, who is of *Mars* his condition and he is Lord of the tenth. Nor is ♃ his being in ♐ to be slighted, he being Lord of the eleventh, may in time denote some Office of publique trust in the Common-wealth.

So that having examined the Profession or quality of the Materials the Native is to deal in; and having considered the Preferment or increase he may expect thereupon, it rests only to give the Native this Caution, which generally he is to use during his life; that according to the good Directions of *Medium Cœli* or ☉ to benevolent *Promittors*, he be more valiant and active *& e contrario*: my meaning is, that in those yeers when they come to fortunate aspects, he endeavour with his Penny and industry to make good use of those proper Directions for better increase both of his esteem and Credit in the World, as also for enlargement of his Fortune.

Judgements upon the eleventh house.

Chap. CLXXXIII.

Of Friends.

HERE ascends by a corporeall Signe, *viz.* ♐ upon the cusp of the eleventh; to which cusp the ☽ casteth her ☌ aspect; as if Saylors, vulgar fellowes were not fit to be accepted into the number of the Natives Friends; the *Moon* also is Lady of the seventh: a Partner in this Natives imployments will not naturally suit to his profit, but to his damage. All those people signified by the *Moon* are not to be admitted into friendship; what they are see Page 81. the Signe it selfe, and ♃ posited in the signe represents men of *Joviall* stature and condition, are fit persons for the Native to associate with in point of friendship; so also *Venerians*, not *Mercurians*, because he is Peregrine, Combust, &c. ♂ beholds the cusp of the eleventh with △: he may import commanders of Armies,

Towns,

Townes, Governours, principall Magistrates, to be assistant to the Native in point of friendship, provided they be of *Mars* his description in ♌, which what it is see to the Signe, its quality and ♂ therein: Surgeons also, Physitians, Drugists, Apothecaries, Masters of Mints, or any using a profession wherein Iron Instruments are of concernment.

Judgement upon the twelfth house.

Chap. CLXXXIV.

Of Imprisonment.

If we beleeve former Presidents, or the judgement of sound Authors, the presence of ♃ in the twelfth, giveth victory over all secret enemies, and defendeth the body from any restraint of liberty, or imprisonment; for the *Luminaries* are neither in hostile aspect, or either of them afflicted by ♄ or ♂ out of Angles; so that none of those *Aphorismes* alledged by us Page 643. do seem to take take place or have influence in our Scheam; *ergo*, our Native avoiding the generall fate of the place he shall live in, shall not need fear Imprisonment.

Judgement upon the eighth house.

Chap CLXXXV.

Of Death its quality.

We have onely one testimony of a violent Death, *viz:* the ☽ with *Oculus Taurus*; but because she is not angular, or impedited by the malevolent aspect of either the infortunes or the Lord of the eight, or by any aspect of any Planet posited in the eight; that fear is absolutely taken away, and the rather, because both ♀ and ♃ are essentially strong and Lords of the geniture; so that a naturall death is portended

unto the nati ve,, in as much as concerns his private Geneſis, andwhich ſhall be confirmed by truth it ſelf (yet muſt be cauteouſly beware of publick Calamities, for no private fate reſiſteth the Publick.

The cuſp of the eighth houſe is governed by ☉, who by *Ptolomy* and the Nation of the learned, is ever excluded from being *Anareta*. We have ♀ and ☿ poſited in the eighth, but ☿ being Lord of ♍ the Signe intercepted and alſo of the ſixt, he cannot be excluded from having dominion in the manner of Death,and may alſo properly be called *Interfector* or *Anareta* in our Schcame; although in regard of his impotency and indiſpoſition in ſigne, ♀ ſeems to regulate his malice; now for as much as ☿ doth naturally ſignifie Conſumptions or decay of Nature, the Spleen, Spittle, Melancholly, &c. and for that ♎ is the exaltation of ♄, wherein ♀ is placed; I judge that the Native ſhall dye in his old age, not oppreſſed with one or other epidemical or long continued Diſeaſe, but meerly by a ſenſible privation of Nature, having perhaps its original from ſome dry cough, or the like, &c. or for want of ſufficient radicall moyſture to comfort the heart, for ☿ in ♎ ſignifies the heart, whom ☉ naturally doth more exſiccate by his proximity unto him; and therefore queſtionleſſe the manner or quality of the Natives Death will be, as by Art preſcribed, *viz.* either by ſome hoarse dry cough, or decay of naturall ſtrength at the heart.

The

The Directions of the five HYLEGIACAL places.

Horoscope directed to Promittors. Latitude of the place 53. Ascend. 6.37. ♍. Obl. asc. 312. 10.	*Promittors. Longitud. of* D.	M	*Oblique ascension.* D.	M.	*Arke of Direction.* D.	M.	Yeers.	Dayes.	Hours.
Ascendants ♍	6.	37	212	10					
□ ☿ S	6	54	212	24	0	14	0	86	11
Ant. ♄	8	5	313	34	1	24	1	153	14
△ ♄ D	9	2	114	29	2	19	2	128	2
Ant: ♃ cum latitudine			314	49	2	29	2	251	14
Lucid. Lyræ aust	10	0	315	24	3	14	3	102	12
Ad ter ♆	13	0	318	16	6	00	6	000	9
Ad ☍ ☽ D	20	44	321	25	9	14	9	134	15
Ad ter. ♂	21	0	324	05	11	55	12	32	17
Ad ☌ ♄ D	21	2	324	54	12	44	12	336	00
Ad ☌ ☿ S	21	34	325	18	13	8	13	114	00
Ad ☌ ♄ S	21	55	325	34	13	24	13	207	20
Ad ☌ ☉ S	24	37	327	36	15	26	15	240	21
Ad ☌ ☿ S	24	54	327	49	15	39	15	321	4
Ad ter. ♄	26	00	328	38	16	28	16	257	23
Ad ☌ ♃ S	27	55	329	59	17	49	18	28	16
Ad ☐ ☽	28	16	330	14	18	4	18	121	1
♒									
Ad ter. ♄	00	00	331	26	19	16	19	200	13
Ad ♂ ♂	00	54	332	02	19	52	20	57	21
Ad △ ☽ D	01	44	332	34	20	24	20	255	7
Ad ♂ ♂ cum latitudine			332	56	20	46	21	26	4
Ad △ ☿ S	134	31	333	46	21	36	21	334	19

Febr. 18. 1617.
Jan. 24. 1618.
May 27. 1619.
Decem. 29 1619.

If you would have the very day of the month when the Significator & Promittor do meet you may see its easily performed the ascen. came to the Antiscion of ♃ when the Native was one yeer 153 days old, and 11 hours, add one yeer to the yeere of birth, viz. 1616. and seek 153 days in the Table of dayes, page 722. under February you find 153 over against 153. on the first side, you find 18. so then I say, that the 18. day of February 1617. the ascendant came to the Antiscion of ♃ do so in the rest.

Ho-

Horoscope to Promittors.	Longitud of Promit		Oblique ascention		Arke of direction		Yeers	Days	Hou.
♒	D.	M.	D.	M	D	M.			
Ad △ ☉ S	6	37	335	39	23	29	23	302	6
Ad △ ♀ S	6	54	335	49	23	39	23	364	0
Ad ☍ ♃ S	6	55	335	50	23	40	24	5	5
Ad ter. ☿	7	0	335	53	23	43	24	17	0
Ad □ ♄ D	9	2	337	5	24	55	25	303	4
Ad *CA* ♄ cum latitudine			338	19	26	9	26	194	18
Ad ter. ♀	13	0	339	20	27	10	27	205	7
Ad ⚹ ☽ D	13	44	339	44	27	34	27	354	13
Ad *CA* ☽ cum latitudine.			340	41	28	31	28	341	8
Ad ☍ ☿ S	18	24	342	18	30	8	30	205	0
Ad *CA* ♄	20	58	343	29	31	19	31	283	8
Ad ter. ♃	21	0	343	31	31	21	31	295	16
Ad ☍ ☉ S	21	37	343	49	31	39	32	41	19
Ad ☍ ♀ S	21	54	343	58	13	48	32	97	10
Ad ✶ ♃ S	21	55	343	59	31	49	32	103	15
Ad Domum ♐	23	30	344	45	32	35	33	22	11
Ad ter. ♂	26	0	345	56	33	46	34	95	19
Ad ▽ ♄ D	27	2	345	25	34	15	34	274	16
Ad ⚹ ☿ S	27	34	346	40	34	30	35	2	7
♓									
Ad ter. ♀	0	0	347	46	35	36	36	44	17
Ad ⚹ ☉ S	0	37	348	2	35	52	36	143	12
Ad ⚹ ♀ S	0	54	348	10	36	0	36	192	17
Ad ☌ ♂ D	0	54	348	10	36	0	36	192	17
Ad □ ☽ D	1	44	348	33	36	23	36	334	18
Ad ☌ ☿ S	3	34	249	20	37	16	37	359	19
Ad ▽ ♃ S	3	55	349	30	37	20	37	321	14
Ad	5	50	350	2	37	52	38	154	5
Ad ☌ ☉ S	6	37	350	40	38	30	39	23	16
Ad ☌ ♀ S	6	54	350	47	38	37	39	66	22
Ad ⚹ ♂ D	6	54	350	47	38	37	39	66	22

Horoscope to Promitters.	Longitud of Promitors.		Oblique descentions.		Arke of direction		Yeers	Dayes	Hours
♈.	D.	M.	D.	M	D.	M.			
Ad ter. ♄	9	0	351	40	39	30	40	28	22
Ad ✶ ♄ D	9	2	351	41	39	21	40	35	5
Ad ter. ☿	15	0	354	7	41	57	42	206	13
Ad ☍ ♂	15	54	354	29	42	19	42	342	5
Ad ♡ ☽ D	18	44	355	36	43	26	44	25	18
Ad Ant. ♀ cum latitudine			355	42	43	32	44	62	20
Ad ter. ♂	21	0	356	30	44	20	44	359	2
Ad □ ♄ S	21	55	356	52	44	42	45	129	23
Ad Ant. ♀	23	6	357	19	45	9	45	296	11
Ad Ant. ☉	23	23	357	26	45	16	45	339	17
Ad ☍ ♄ D	24	2	357	42	45	32	46	73	13
Ad Ant. ♀	26	26	358	38	46	28	47	54	5
Ad ter. ♄	27	0	358	51	46	41	47	134	12
♉									
Ad ter. ♄	0	0	360	0	47	50	48	195	10
Ad △ ♂ D	0	54	360	20	48	10	48	318	17
Ad ☌ ♀ cum latitudine.			360	37	48	27	49	58	17
Ad ✶ ☽ D	1	44	60	40	48	30	49	77	6
Ad Ant. ☿ cum latitudine			361	5	48	55	49	231	16
Ad ♊. ♄ D	3	2	361	10	49	0	49	262	7
Ad ☌ ☉	3	34	361	22	49	12	49	331	2
Ad ☌ ☉	6	37	362	34	50	24	51	50	22
Ad ☌ ♀	6	54	362	40	50	30	51	87	23
Ad ter. ♀	7	0	362	43	50	33	51	106	12
Ad ♌ ♄ D	9	2	363	31	51	21	52	37	17
Ad ♊ ♄ S	9	55	363	52	51	42	52	167	10
Ad ☌ ♀ cum latitudine.			364	17	52	7	52	321	19

Here you add 360. to the oblique ascention of the Promittors, that so substraction may be made.

♈

Horoscope to Promittors.	Longitud of Promittors.	Oblique ascentiõ of Promittors.	Arke of Direction.	Yeers	Dayes	Hours
♈	D. M	D. M	D. M			
Ad ☌ ♂ D	12 5	365 2	52 52	53	234	4
Ad ter. ♀	15 00	365 35	53 43	54	184	7
Ad ☍ ♀ D	16 44	366 25	54 25	55	78	11
Ad Domum 3	18 34	367 19	55 9	55	350	0
Ad △ ♄ S	21 55	368 4	56 33	57	138	14
Ad ter. ♂	22 00	368 45	56 35	57	149	0
Ad ☌ ☽ D	25 44	370 21	58 11	59	13	10
Ad ter. ♄	27 00	370 45	58 35	59	161	15
♉						
Ad ter. ♀	00 00	372 14	60 4	60	345	21
Ad □ ♂ D	00 54	372 38	60 28	61	128	3
Ad ☌ ☽ D	1 44	373 1	60 51	61	271	5
Ad ☌ ♀ D	3 34	373 56	61 46	62	245	16
Ad ☌ ☉ D	6 37	375 19	63 9	64	27	20
Ad ☌ ♀ D	6 54	375 27	63 17	64	77	6
Ad ☍ ♄ S	6 55	375 28	63 18	64	83	10
Ad ter. ☿	9 00	376 29	64 19	65	95	0
Ad corpus ♄	9 2	376 30	64 20	65	101	3
Ad ☌ ♀ D	9 34	376 46	64 36	65	199	23
Ad ☌ ☉ D	12 37	378 19	66 9	67	43	21
Ad ☌ ♀ D	12 54	378 48	66 18	67	99	11
Ad Domum 4.	14 39	379 23	67 13	68	73	23
Ad ☌ ♄ S	15 55	380 3	67 53	68	326	1
Ad ter. ♄	10 00	380 74	67 57	68	245	18
Ad ☍ ♀ D	18 24	381 32	69 22	70	140	0
Ad corp. ♄ cum latitud.		381 40	69 30	70	189	10
♈ ad ♂ D	18 54	381 44	69 34	70	214	3
☍ ☉ D	21 37	383 17	71 7	72	22	17

Th'

The mid heaven directed to Promittors. Right ascention 222. 10.	Promittors. D.	M.	Right ascention of Promittor. D.	M.	Arke of Direction. D.	M.	Yeers.	Dayes.	Hours.
M. C. ♍.	14	39	222	10					
Ad ♎ ♄ D	15	55	223	26	1	16	1	104	4
Ad ♏ ☿ S	18	34	226	5	3	55	3	355	11
Ad ♐ ♂ S	18	54	226	25	4	15	4	114	2
Ad ter. ☿	21	0	228	32	6	2	6	174	4
Ad ♏ ☉ S	21	37	229	10	7	0	7	37	11
Ad ♏ ☿ S	21	54	229	27	7	17	7	142	11
Ad ♐ ♄ D	21	55	229	28	7	18	7	148	15
Ad ter. ♄	27	0	234	42	12	32	12	261	32
Ad C A ♂	29	6	236	53	14	43	14	340	13
Ad C A ♂ cum latitudine.			237	0	14	50	15	18	19
Ad Domum 11.	30	0	237	48	15	38	15	315	0
♐									
Ad ter. ♄	0	0	237	48	15	38	15	315	0
Ad ♂ ☽ cum latitudine.			238	30	16	20	16	209	5
Ad ♑ ♂ S	0	54	238	45	16	35	16	301	20
Ad ♂ ☽	1	44	239	27	17	27	17	257	18
Ad ✶ ☿	3	34	241	32	19	22	19	237	16
Ad Cor ♌.	4	30	242	31	20	21	20	236	18
Ad ✶ ♎ S	6	37	244	44	22	34	22	327	18
Ad ✶ ☿ S	6	54	245	3	22	53	23	60	3
Ad ter ☿	8	0	246	13	24	3	24	147	0

Mid heaven to Promittors.	*Longitud of Promittors.*		*Right ascention of Promittors.*		*Arke of direction*		*Yeers*	*Dayes*	*Hours*
♐.	D.	M.	D.	M	D.	M.			
Ad ☌ ♄ D	9	2	247	19	25	9	25	189	19
Ad ter. ♀	14	0	252	38	30	28	30	333	13
Ad Domum 12	14	46	253	29	31	19	31	283	8
Ad ☍ ♄ D	15	2	253	45	31	25	32	17	3
Ad ♡ ☿ S	15	34	254	19	32	9	32	226	21
Ad ☍ ♂ S	15	54	254	41	32	31	32	362	18
Ad ♡ ☉ S	18	37	257	38	35	28	35	298	12
Ad ♡ ☿ S	18	54	257	57	35	47	36	117	15
Ad ter. ♄	19	0	258	2	35	52	36	143	12
Ad corp. ♆ cum latitud.			260	11	38	1	38	209	13
Ad corp. ♆	21	55	261	15	39	3	39	227	7
Ad ☍ ♄ D	24	2	263	29	41	19	41	336	20
Ad ☍ ♂ S	24	54	264	27	42	17	42	329	20
Ad ter. ♂	25	0	264	33	42	23	43	1	21
♑									
Ad ter. ♀	0	0	270	0	47	50	48	195	10
Ad ☌ ♂ S	0	54	271	0	48	50	49	200	19
Ad ☌ ☽ D	1	44	271	55	49	45	50	175	6
Ad □ ☿ S	3	34	273	55	51	45	52	185	23
Ad ter. ☿	6	0	276	33	54	23	55	66	2
Ad ascendens.	6	37	277	14	55	4	55	319	3
Ad □ ☉ S	6	37	277	14	55	4	55	319	3
Ad □ ☿ S	6	54	277	33	55	23	56	66	11
Ad ☍ ☽ D	7	44	278	28	56	18	57	45	22
Ad Ant. ♆	8	5	278	48	56	38	57	124	17
Ad Ant. ♆ cum latitudine.			278	50	56	40	57	181	20
Ad △ ♄ D	9	2	279	50	57	40	58	187	5

♑

Midheaven to Promittors. ♍	Longitud of Promittors.		Right ascention.		Arke of direction.		Yeers	Days	Hou.
	D.	M.	D.	M.	D.	M.			
Ad Lucid. Lyræ	10	0	280	58	58	43	59	211	0
Ad ter. ♆	12	0	283	3	60	53	61	283	13
Ad ☍ ☽ D	16	44	288	10	66	0	66	353	7
Ad ☌ ♄ D.	19	0	290	35	68	25	69	153	10
Ad ☌ ☿ S	21	2	292	45	70	35	71	225	15
Ad ☌ ♆ S	21	34	293	18	71	8	72	64	4
Ad ☌ ☉ S	21	55	293	40	71	30	72	200	3
	24	37	296	32	74	22	75	166	18

The Sunne directed to Promittors.

Longitude 6. 37. ♊

Declination South.

Above the earth. 2. 38.

Right ascention 186. 4.

Distance from Midheaven is 36. 6.

Circle of Position. 40. 0.

Oblique Descention 183. 51.

	Longitude of Promittors.		*Oblique descention.*		*Arke of Direction.*		*Yeers.*	*Dayes.*	*Hours.*
	D.	M.	D.	M.	D.	M.			
☉ ☍ ♄	6	37	183	51					
Ad ♀ ♄ S	9	2	185	16	1	25	1	159	18
Ad ♈ ♆ D	9	55	185	48	1	57	1	357	10
Ad ter. ♆	11	0	186	26	2	35	2	226	21
Ad ♈ ♂ S	12	54	187	33	3	42	4	10	11
Ad ☍ ☽ S	16	44	189	50	5	59	6	66	3
Ad Spicam ♍	18	33	190	56	7	5	7	68	8
Ad Domum ♌	18	34	190	57	7	6	7	74	12
Ad ter. ♀	19	0	191	12	7	21	7	167	4

☉ ♑

The Directions of the Sunne.	Longitud of Promittors.		Oblique descentions.		Arke of direction		Yeers	Dayes	Hours
☉ ♎	D.	M.	D.	M	D.	M.			
Ad ✶ ♄ D	21	55	192	55	9	8	9	92	14
Ad ter. ♂	24	0	194	16	01	25	10	207	23
Ad ☓ ☽ S	25	44	195	21	11	30	11	244	4
♏									
Ad ter. ♂	0	0	198	3	14	12	14	149	2
Ad □ ♂ S	0	54	198	38	14	47	15	000	5
Ad ☌ ☽ S	1	44	199	10	15	19	15	197	16
Ad ♂ ♄ cum latitudine.			200	22	16	31	16	277	03
Ad ♐ ☿ S	3	34	200	22	16	31	16	277	3
Ad ter. ♄	6	0	201	59	18	8	18	140	18
Ad ♐ ☉ S	6	37	202	24	18	33	18	300	4
Ad ♐ ♀ S	6	54	202	30	18	45	19	9	7
Ad ♍ ♄ D	6	55	202	37	18	46	19	15	11
Ad ♂ ♄	9	2	204	3	20	12	20	181	4
Ad ♌ . ☿ S	9	34	204	26	20	35	20	323	5
Lucid. Lancis aust	9	48	204	36	20	45	21	20	0
Ad ♌ ☉ S	12	37	206	32	22	41	23	6	0
Ad ♌ ☿ S	12	54	206	44	22	53	23	80	0
Ad ter. ♀	14	0	207	30	23	39	23	264	0
Ad *M. C.*	14	39	207	59	24	8	24	172	21
Ad ♌ ♄ D	15	55	208	51	25	0	25	133	20
Ad ♍ ☿ S	18	34	210	49	26	58	27	132	10
Ad ☓ ♂ S	18	54	211	4	27	13	27	224	20
Ad ter. ☿	21	0	212	39	28	48	29	81	0
Ad ♍ ☉ S	21	37	213	7	29	16	29	254	2
Ad ♍ ☿ S	21	54	213	20	29	29	29	334	9
Ad ♐ ♄ D	21	55	213	21	29	30	29	340	13

Directions of the Sunne.	*Longitud of Promittors.*		*Oblique decentions.*		*Arke of direction*		Yeers	Days	Hou.
♈	D.	M.	D	M.	D.	M.			
Ad ter. ♄	27	0	217	20	32	29	33	355	19
Ad ☌ A ♂	29	6	219	2	35	11	35	355	7
Ad ☌ A ♂ cum latitudine			219	38	35	47	36	122	15
Ad Domum 11	30	0	219	49	35	58	36	180	14
♉									
Ad ter. ♃	0	0	219	49	35	58	36	180	14
Ad △ ♂ S	0	54	220	32	36	41	37	180	23
Ad ♂ ☽	1	44	221	14	37	23	37	340	2
Ad ✶ ♅ S	3	34	222	47	38	56	39	184	6
Ad Cor ♏	4	30	223	36	39	45	40	121	17
Ad ✶ ☉ S	6	37	225	26	41	35	42	70	15
Ad ✶ ♀ S	6	54	225	42	41	51	42	169	11
Ad ter. ♀	8	0	226	41	42	50	43	168	16
Ad ♂ ☽ cum latitudine.			227	4	43	13	43	310	11
Ad ☌ ♄ D	9	2	227	37	43	46	44	149	7
Ad ter. ☿	40	0	232	14	48	23	49	34	0
Ad Domum 12	14	46	232	25	49	1	49	268	11
Ad ☍ ♄ D	15	2	233	13	49	22	50	33	4
Ad ♡ ☿ S	15	34	233	44	49	53	50	224	16
Ad ☍ ♂ S	15	54	234	3	50	12	50	341	19
Ad ♡ ☉ S	18	37	236	42	52	51	53	228	8
Ad ♡ ♀ S	18	54	236	59	53	8	53	328	3
Ad ter. ♄	19	0	237	5	53	14	54	5	4
Ad corp ♃	21	55	240	0	56	9	56	355	0
Ad corp. ♃ cum latitud.			240	45	56	54	57	268	7
Ad ☍ ♀ D	24	2	242	12	58	21	59	75	10
Ad ☌ ♂ S	24	54	243	7	59	16	60	49	16

Di-

Direction of the Sunne.	Longitud of Prom.		Oblique descentiō		Arke of direction.		Yeers	Days	Hou.
♈	D.	M.	D.	M.	D.	M.			
Ad ter ♂	25	00	243	13	59	22	60	86	17
♍									
Ad ter. ♀	00	00	248	34	64	43	65	243	4
Ad ☌ ♂ ☍	00	54	249	34	65	43	66	248	13
Ad ☌ ☽ D	1	44	250	27	66	36	67	210	16
Ad □ ☿ ☍	3	34	252	30	68	39	69	239	21
Ad ter ☿	6	00	255	15	71	24	72	163	2
Ad Ascendens	6	37	255	57	72	6	73	57	5
Ad □ ☉ ☍	6	37	255	57	72	6	73	57	5
Ad □ ♀ ☍	6	54	256	10	72	25	73	174	14
Ad ☒ ☽ D	7	44	257	13	73	22	74	161	10

The Moon directed to Promittors.

Her longitude 1. 44 ♊

Latitude North 5. 0.

Declination North. Under the earth. 25. 28.

Right ascention 58. 30.

Her distance from the fourth house 16. 10.

Circle of Position 40.

Oblique descention is 74. 16.

	Longitude of Promittors.		Oblique Descension.		Arke of Direction.		Yeers.	Dayes.	Hours.
	D	M	D.	M	D.	M.			
☽ in ♊	1	44	74	16					
Ad △ ☿ D	3	34	80	15	5	50	6	26	4
Ad Oculus ♉	4	30	81	25	7	9	7	93	1
Ad △ ☉ D	6	37	84	3	9	47	9	338	11
Ad △ ☿ D	6	54	84	24	10	8	10	97	23
Ad ter ♆	7	00	84	31	10	15	10	146	5
Ad ☌ ♄ S	9	2	87	00	12	44	12	336	0
Ad ter ♀	14	00	93	3	18	47	19	21	15

The Moon directed to Promittors.	Longitu of Promittors.		Oblique descention.		Arke of Direction.		Years	Days	Hours
♊	D.	M	D.	M.	D.	M.			
Ad Domum 6	14	46	93	55	19	39	19	337	5
Ad ♌ ♄ S	15	2	94	17	20	1	20	113	5
Ad ♌ ♀ D	15	34	94	56	20	40	20	354	3
Ad ♍ ♂ D	15	54	95	20	21	4	21	137	3
Ad ♌ ☉ D	18	37	98	32	24	16	24	227	7
Ad ♌ ♀ D	18	54	98	52	24	36	24	350	20
Ad ter. ♄	21	0	101	19	27	3	27	163	2
Ad ♂ ♆ cum latitudine			101	43	27	27	27	111	7
Ad ♂ ♆	21	55	102	22	28	6	28	186	22
Ad ♎ ♄ S	24	2	104	47	30	31	30	352	1
Ad ♌ ♂ D	24	54	105	46	31	30	31	351	6
Ad ter. ♂	25	00	105	53	31	37	32	29	12
♋									
Ad ter. ♂	00	00	111	26	37	10	37	259	19
Ad ♑ ♂ D	00	54	112	26	38	10	38	265	3
Ad ♑ ☽ S	1	44	113	19	39	3	39	227	7
Ad □ ♀ D	3	34	115	16	41	00	41	219	11
Ad Domum 7	6	37	118	26	44	10	44	297	7
Ad □ ☉ D	6	37	118	26	44	10	44	297	7
Ad □ ♀ D	6	54	118	46	44	30	45	55	20
Ad ter. ♀	7	00	118	52	44	36	45	92	22
Ad *CA* ♆ cum latitud.			119	15	44	59	45	236	17
Ad ♌ ☽ S	7	44	119	37	45	21	46	5	14
Ad *CA* ♆	8	5	119	59	45	43	46	141	11
Ad ✶ ♄ S	9	2	120	57	46	11	46	314	5
Ad ter. ☿	13	00	124	53	50	37	51	131	5
Ad ♎ ☽ S	16	44	128	26	54	10	54	350	19
Ad ter. ♆	20	00	131	30	57	14	58	26	14

Directions of the Moon.	Longitu of Promittors.		Oblique decenti-on.		Arke of Directi-on.		Years	Days	Hours
♋	D.	M.	D.	M.	D.	M.			
Ad ♀ ♄ S	21	2	132	27	58	11	59	13	10
Ad Ant. ☽ cum	latitudine		132	55	58	39	59	86	8
Ad ♀ ♄ D	21	34	132	56	58	40	50	92	13
Ad ☌ ♄ D	21	55	133	15	58	59	59	309	21
Ad ♀ ☉ D	24	37	135	38	60	22	61	92	1
Ad ♀ ☿ D	24	54	135	53	61	37	61	190	2
Ad ter. ♄	27	00	137	41	63	25	64	126	16
Ad ♉ ♄ D	27	55	138	28	64	12	65	51	17
Ad Ant. ☽	28	16	138	42	64	27	65	144	8
♌									
Ad ter. ♄	0	00	140	13	65	57	66	335	1
Ad corp. ♂ cum	latitud.		140	22	66	6	67	25	8
Ad corp. ♂	0	54	140	58	66	42	67	247	17
Ad ✶ ☽ S	1	44	141	39	67	23	68	135	17
Ad pectus ♋	2	3	141	54	67	38	68	228	9
Ad ✶ ☿ D	3	34	143	7	68	51	69	314	0
Ad ter. ☿	6	0	145	2	70	46	71	293	14
Ad ✶ ☉ D	6	37	145	31	71	15	72	107	12
Ad ✶ ☿ D	6	54	145	44	71	28	72	187	10
Ad ☍ ♄ D	6	55	145	44	71	29	72	192	23
Ad □ ♄ S	9	2	147	22	73	6	94	62	14

⊕ Di-

The part of Fortune directed to Promittors. Longitude of ⊕ 0 36 ♍ Declination North bove the earth 11 19 Right ascention 15 2 40 Distance from mid heaven. 69 30. Circle of Position 48 Oblique ascention 165 30	Longitude of Promittors		Oblique descention		Arke of Direction		Years	Dayes	Hours
	D.	M.	D.	M.	D.	M.			
⊕ in ♍	00	36	165	30					
Ad ♌ ☉ D	00	37	165	31	00	01	00	006	40
Ad ♌ ♀ D	00	54	165	40	00	10	00	061	18
Ad ♌ ♂ S	00	54	105	40	00	10	00	061	18
Ad □ ☽ S	01	44	166	5	00	35	00	216	4
Ad ♌ ☿ D	02	34	167	4	01	34	01	215	08
Ad ♌ ♄ D	03	25	167	15	01	45	01	283	07
Ad ♈	05	50	268	15	02	45	02	288	16
Ad ♌ ☉ D	06	37	168	39	03	09	03	071	15
Ad ♌ ♀ D	06	54	168	48	03	18	03	127	05
Ad ♌ ♂ S	06	54	168	48	03	18	03	127	05
Ad ter. ♀	07	00	168	51	03	21	03	145	18
Ad △ ♄ S	09	02	169	53	04	23	04	263	12
Ad ☍ ♂ S	15	54	173	16	07	46	07	320	22
Ad ter. ♄	18	00	173	19	07	49	07	340	03
Ad ♌ ☽ S	19	44	175	7	09	37	09	276	17
Ad □ D	21	55	176	10	10	40	10	300	15
Ad *CA* ♀	22	06	176	44	11	14	11	145	08
Ad *CA* ☉	23	23	176	52	11	22	11	195	18
Ad ter. ♂	24	00	177	10	11	40	11	305	23
Ad ☍ ♄ S	24	02	177	11	11	41	11	312	03
Ad *CA* ☿ cum lati udine			177	40	12	10	12	126	00
Ad *CA* ♀ cum latitudine			178	8	12	38	12	298	23

☉ Directed to Promittors.	Longitud of Promittors.		Oblique descentions.		Arke of direction.		Yeers	Dayes	Hours
♍	D.	M.	D.	M	D.	M.			
Ad *C A* ☿	26	26	178	19	12	49	13	001	22
♎									
Ad ter. ♄	00	00	118	00	13	30	13	254	21
Ad ✶ ♂	00	54	180	25	14	55	15	049	16
Ad ☌ ♄ S	03	03	181	26	15	56	16	061	04
Ad corp, ♀	03	34	181	41	16	11	16	153	15
Ad corp. ♀ cum latitud.			181	53	16	23	16	227	17
Ad ter. ♀	06	00	182	50	17	20	17	214	13
Ad corp. ☉	06	37	183	8	17	38	17	234	17
Ad corp. ♀	06	54	183	16	17	46	18	010	03
Ad corp. ♀ cum latitud.			183	51	18	21	18	226	01
Ad ☍ ♄ S	09	02	184	17	18	47	19	021	15
Ad ♡ ♃ D	09	55	184	43	19	13	19	181	00
Ad ter. ♃	11	00	185	14	19	44	20	008	11
Ad ♡ ♂ S	12	54	186	9	20	39	20	347	22
Ad ☍ ☽ S	16	44	188	1	22	31	22	309	09
Ad *Spicam* ♍	18	33	188	54	23	24	23	271	09
Ad Domum ☉.	18	34	188	56	23	26	23	283	17
Ad ter. ☿	19	00	189	8	23	38	23	357	20
Ad ✶ ♃ D	21	55	190	37	25	07	25	176	26
Ad ter. ♂	25	00	192	11	26	41	27	027	10
Ad ☌ ☽ S	25	44	192	33	27	03	27	163	02
♏									
Ad ter. ♂	00	00	194	49	29	19	29	272	15
Ad ♂ ♄ cum latitudine			195	17	29	47	30	081	13
Ad □ ♂ S	00	54	195	18	29	48	30	086	17
Ad ☍ ☉ S	01	44	195	45	30	15	30	253	06
Ad ☌ ☉ S	02	34	196	45	31	15	31	258	15

☽ Directed to Promittors.	Longitud of Promittors.		Oblique descentiō of Promittors.		Arke of directiō.		Yeers.	Dayes.	Hours.
♏	D.	M.	D.	M	D.	M.			
Ad ter. ♃	6	0	198	7	32	27	33	034	20
Ad ♐ ☉ S	6	37	198	28	32	58	33	164	16
Ad ♐ ♀ S	6	54	198	38	33	8	33	220	23
Ad ♎ ♃ D	6	55	198	39	33	9	33	227	3
Ad ♂ ♄	9	2	199	51	34	21	34	311	17
Ad ♌ ♀ S	9	34	200	9	34	39	35	057	21
Ad *Luc. lanc. aust*	9	48	200	17	34	47	35	097	7
Ad ♌ ☉ S	12	37	201	58	36	28	37	000	16
Ad ♌ ♀ S	12	54	202	10	36	40	37	074	19
Ad ter. ♀	14	0	202	48	37	18	37	309	5
Ad *M. C.*	14	39	203	15	37	45	38	101	00
Ad ♌ ♃ *D*	15	55	204	0	38	30	39	023	16
Ad ♎ ♀ S	18	34	205	42	40	12	40	288	6
Ad ♍ ♂ S	18	54	205	55	40	25	41	003	13
Ad ter. ☿	21	0	207	18	41	38	42	119	4
Ad ♎ ☉ S	21	37	207	43	42	13	42	305	3
Ad ♎ ♀ S	21	54	207	54	42	24	43	008	2
Ad ♐ ♃ D	21	55	207	55	42	25	43	137	19
Ad ter. ♄	27	0	211	26	45	56	46	221	18
Ad *C A* ♂	29	6	212	57	47	27	48	053	8
Ad Domum ♊	30	0	213	41	48	11	48	324	22
♑									
Ad ter. ♃	0	0	213	41	48	11	48	324	22
Ad *C A* ♂ cum latitudine			213	45	48	15	48	349	15
Ad △ ♂ S	0	54	214	18	48	48	49	188	10
Ad ♂ ☽	1	44	214	57	49	27	59	064	1
Ad ✶ ♀ S	3	34	216	23	50	53	51	230	1
Ad *Cor* ♏	4	30	217	6	51	36	52	130	9

The Directions of the ☉	Longitud of Promittors.		Oblique descensions.		Arke of Direction.		Yeers.	Dayes.	Hours.
☉ ♈.	D.	M.	D.	M.	D.	M.			
Ad ✶ ☉ S	06	37	218	49	53	19	54	056	02
Ad ✶ ☿ S	06	54	219	3	53	33	54	122	13
Ad ter ☿	08	00	219	58	54	28	55	097	00
Ad ☌ ♄ D	09	2	220	50	55	20	56	052	23
Ad ♂ ☽ cum latitudine			222	32	57	02	57	317	11
Ad ter. ♀	14	00	225	8	59	38	60	185	13
Ad Domum 12	14	46	225	53	60	23	61	098	05
Ad ☍ ♄ D	15	02	226	5	60	35	61	172	08
Ad ♡ ☿ S	15	24	226	34	61	04	61	351	06
Ad ☌ ♂ S	15	54	226	52	61	22	62	097	10
Ad ♡ ☉ S	18	27	229	25	63	55	64	311	32
Ad ♡ ☿ S	18	54	229	41	64	11	65	045	11
Ad ter. ♄	19	00	229	44	64	14	65	064	01
Ad corp. ♃ cum latitud.			231	43	66	13	66	333	20
Ad corp. ♃	21	55	232	37	67	07	68	036	22
Ad ☌ ♄ D	24	20	234	45	69	15	70	065	01
Ad ☍ ♂ S	24	54	235	39	70	09	71	096	19
Ad ter. ♂	25	00	235	45	70	15	71	102	03

Some direct the ☉ converse, or against the succession of Signs, you do no more then but subduct the *Promittor* frõ the *Significator* and so go backward.

Di-

Directions of the *Hylegiacall* and other Planets to to their *Promittors* for the Natives 29 yeer of age, beginning 18. *Sept.* 1644. ending *Sept.* 1645.

♄	Ad	☌	♄d	♍	28	*Jan.*
☉	Ad	An	☽	♋	21	*Febr.*
♂	Ad	CA	☿	♏	5	*Mar.*
♄	Ad	☍	♄S	♊	23	*Mar.*
☽	Ad	☌	♃	♊	24	*Mar.*
♂	Ad	CA	☉	♏	18	*April*
☿	Ad	T	☿	♍	12	*May.*
♃	Ad	☌	☿S	♍	1	*July*
♂	Ad	T	♂	♏	25	*July*
♂	Ad	☐	♄	♏	1	*Aug.*
Asc.	Ad	CA	☽lat.	♒	29	*Aug.*

Judgement upon Directions.

The most significant directions for this yeer are ☉ *ad Antisc.* ☽ : Now because ☽ in the Radix is Lady of the seventh and posited in the fifth, moderately strong; this direction may denote (to one in a way of Commerce) much converse and dealing with vulgar people of *Lunar* condition, and some profit by Saylors, Widdowes, Gentlewomen, or the like; it may shew many contracts or bargains with such like people, and also profit by dealing in forraigne parts with such Commodities as are of the nature of *Luna*. It may shew also, by reason the ☽ was in the fift in *radice*, that the Native may have much converse with Messengers, Factors, forraign Agents (Embassadors, if capable) and may shew good encrease of Substance by such men, and their means, &c.

The next *Hylegiacal* place in order is ☽ *ad* ☌ ♃ without latitude; the direction is in the sixth and twelfth house, ♃ being *Promittor*, denotes the quality of the accident to happen, & he was Lord of the eleventh, twelfth, and had dominion in the second in the Radix, the event must either be from such things as are signified by ♃ in *radice* as Lord of those houses, or else

as

as he hath a general signification naturally. Being essentially strong, we take the former and leave the latter judgement yet it will do well to think of both.

See pag. 693 What naturally ☽ ad ☌ ♄ signifies.

The Direction falling in the sixth, threatens a slight joviall disease by drinking or surfet, or distempering the body; the reason is, ☽ was in the fifth *viz.* house (or good fellowship:) now ☽ being significatrix in an aery sign and ♄ in a fiery, may well denote the blood heated; for ♊ is hot and moyst, and ♐ hot and dry; *ergo*, two significations of blood heated. ♄ was friend in *Radice*, *ergo* the disease will rather be feared then real. Observe by the transit when ♄ comes to the place of the ☽ or two and twentieth of ♊, and be careful those times, & cleanse the blood by a gentle purge a week before the *Significator* and *Promittor* meet, or the *Transit* be. It imports some grief shall afflict the Native by reason of some unkindnesse he shall perceive from some of his familiar acquaintance: and because ♄ is Lord of the twelfth and posited there; its not safe to visit any imprisoned friends, lest he himselfe come to have some restraint of liberty by information of a *Lunar man*. Men represented by ♄ are probably like to be much prejudiciall to the Native this yeer, *viz.* Gentlemen, Clergy, Lawyers, but Gentlemen especially. It forewarns the Native to be careful of his money, lest Gentlemen get more in an hour then they pay in a yeer; Is not ♄ Lord of the second? Untill the direction is over, it's not good to be late in Taverns, &c.

The ill intended must come from the eleventh house, twelfth or second, *Ergo*, the Ascendant comes also towards *August* to the *Contrantiscion* of the ☽ with latitude, which argues some difficulty in the Natives affaires, and much ado to keep himselfe free from some that would have imployment from him, or with him, or would have him adventure to some Country or other: and it doth intimate some aspersion or scandall by means of an ill conditioned Woman, and some consumption of Substance by more then one. And this is further confirmed by ☌ his Contrantiscion of ♀ about *March* next, at what time ☽ comes to ☌ of ♄: and indeed that may also denote some prejudice by vulgar Women, &c. Here's no promising aspect of any preferment this yeer, for ☌ comes to an ill direct i-

direction of the ☉, who was so weak in the Radix he can perform nothing upon the matter to do good in point of preferment: this Contrantiscion of ♂ to ☉, ♂ being Lord of the third and tenth, and ☉ of the eighth, may denote some prejudice in matter of Inheritance or Patrimony, &c. by means of Kindred or Souldiers.

The comming of ☿ to his own e rmes and ♃ to a *Sesquiquintil*, of ☿, do argue the Native to delight in Books, reading, and to be grave, austere and religiously inclined. I had forgot the *Sesquiquintill* of ♃ to ♄ which falls in the Sign ascending, *viz.* ♍ this is a good aspect, and shew the Native to be according to the two last Directions, more grave, and solitary, and inclinable to study then formerly; and it doth also seem to take off much of the malice of former Directions, in regard ♃ was friend in the Radix, and ♄ Lord of the ascendant.

There remains but two more Directions, ♂ *ad term.* ♂; *& ad* □ ♄ they happen in ♍, in which sign ⊕ was radically in, and whose Lord was exreamly impedited; it's a confirmation of an endeavour to be used to annihilate some legacy or portion of Land which might accrew to our Native by the deceased, or of Moneys due to him; such a thing might or may be intended.

Iudgement upon the Revolution or Return of the ☉ to his place in the Radix.

Ascendant of the Figure without equation, ♏ 7. 24.

And yet becaus ♃ in the Revolution is in the place of the ☽ and in the eighth House, it seems the Native may rather fear then have prejudice that way, although ♂ be also in the eight. The ascendant of the revolution is ♏, his Lord ♂; both ☿ and ☽ applying to his □ (*Caveat a Mulieribus*) *hoc anno*. The position of ♄ Lord of the ascendant in the radix, now in the sixt, may produce the head-ach and some Melancholly fancies; the rather because ☉ is hastening to ☍ of him. But forasmuch as no Planet afflicts the ascendant, & that all are above the earth ♄ excepted, ☿ and ☌ in ♂, and ☌ in the radicall place of ♃ and ⊕, and ☽ Lady of ⊕ now is with ☿; many of those accidents which were weakly signified by the directions, shall have

have little or no influence, but as it were consume to noting, or end in fear, without any execution.

The profectional figure judged, the Ascendant being 6. 37. ♉.

♀ is divisor of part of this yeer, *viz.* from 18 *Septem.* 1644. to 29. *June* following, ☿ of the rest; ♀ she was potentially dignified at birth, and therefore she promiseth this Native health and what she materially signified at the birth; ♃ is also Lord of the tenth, and now in ♈ where he hath a triplicity, and this doth lessen some infelicity that in the revolution was threatned to the Kinred of the Native; for as much a ♉ was the place of ♄ in the Radix, and now ascends, it may also import some parcell of Land or acquisition of some modicum by the decease of a Kinsman. The return of ♂ to the cuspe of the ascendant of the eleventh of the Radix, and neer *Cor Scorpii*, may denote sudden death to one of this Natives friends by sword or fire. It's alway observed that ☽ in ♎ either in Revolution or Profection, causeth some disaster by surset or ill dyet; of which this Native must beware.

Evill dayes in the Profectional Figure.

Ascendant ad ☌ ☽ in ♉	*June* 9. 2645.
ad ♂ ♂ in ♊	*July* 10. 1645.
Medium Cœli.	
☌ ♂ in ♓	*March* 13. 1644.
♂ ☽ in ♈	*April* 14. 1645.
☉ □ ♂ in ♓	*July* 7, 1645.
☽ ad ♂ ♃ in ♎	*May* 22 1645.
☊ ♄ in ♍	*November* 7. 1644.
□ ♃ in ♍	*May* 22. 1645.
☌ ♀ in ♌	*June* 5. 1645.
☌ ☉ in ♍	*June* 8. 1645.
☌ ☿ in ♍	*July* 15. 1645.

Evil dayes by the *Revolution* are easily observed, by the transit of the Malevolents, upon the cusps of the ascendant or mid-

mid-heaven, or the radicall places of the *Fortunes*, or ☉ or ☽, or ⊕ &c.

The Hylegiacall Directions, and other Planets to themselves, for the thirtieth yeer currant of the Native, beginning *Sept.* 1645. ending *Septemb.* 1646.

♀ *ad* ☌ ♂ *in* ♏	*October* 14.
☿ *ad* ☍ ☉ *in* ♏	*October* 26.
♃ *ad* ☌ *proprium in* ♈	*October* 14.
☉ *ad ter.* ☿ in ♏	*Decemb* 8.
☿ *ad* ☍ *in* ♏	*January* 19. 1645.
☿ *ad* ☌ ♃ *in* ♏	*January* 21. 1645.
☉ *ad* ☍ *proprium in* ♏	*May* 30. 1646.
⊕ *ad ter* ♂ *in* ♏	*June* 18. 1646.
♂ *ad C A* ☿ *in* ♍	*August* 12. 1646.
☉ *ad* ☍ ♀ *in* ♏	*August* 18. 1646.
☉ *ad* ☌ ♃ *in* ♏	*August* 25. 1646.

These Directions do not afford any significant actions, onely ♀ to the ☌ of ♂ denotes familiarity with some Gentlewoman, and with some young Souldier; the ☍ of ☿ to ☉ portends some difference with a Solar man about Accompts, or brings intelligence from some Friends, concerning the Goods of some lately deceased; and it may be hoped ♃ to his own ☌ in ♈, may confirme the news to be true, but not so beneficiall, as was expected, because ♃ is in ♈ his Fall; ☉ to the Terms of ♀ induceth the Native to be studious, and to peruse his Books of Accompts, and to call in some Moneys owing, which may happily be returned, because ☿ is immediately comed to a ☌ of ♃ in ♏, and in the tenth house; the aspect may produce some preferment to the Native, or acquaintance with some *Joviall* person, or Merchant of qualitie, from whom afterwards much good may be expected: It seems the Native continues his proper intentions, though somewhat to his own hinderance, as the ☉ to his proper ☍ doth signifie, and ⊕ to

the Terms of ♂, which designeth caution to the Native concerning Brothers and Kindred, *viz.* not to depart with much mony to them, &c. However, the ☉ about *August* 1646. comes to the ♅ of ♀ and ☌ of ♃, which may give good ending to a doubful and ambiguous yeer, by industry of the Native, and some Joviall friends, which he hapily then shal light on, or come acquainted with.

Revolution, whose ascendant without equation is 16, 59. ♍.

Which properly intimates some Travell into forreign parts, by reason the ☉ is in the ninth, and ☽ in the ascendant, ♄ is returned to the Sign he was in at the *Radix*, as if a new the Native should again set himselfe out into the world, or beginning again to look after the affairs of this world. and some Inheritance or Legacy bequeathed unto him by the Deceased: the existence of ♂ and ♀ in the tenth, seem to question the reputation of the Native, and to cast some scandalous aspersions upon him for matters formerly done, but the potency of ♀ seems to give our Native the better, and the rather, because ☽ Lady of the seventh is disposed by ♄, and ♄ by ☽ doubtlesse some small difference may arise this yeer, but of no long continuance, because both ♂ ♀ ☽ and ♃ are in Signes movable; ♉ in the ascendant confirmes the above mistrusted jealousie of scandall or aspersion, and it should be about some Moneys, because ♉ is in ♒, the sign of the second in *Radice*.

Profectionall Figure, whose ascendant is 6. 37. ♊.

Either these things really, or some like them, may happen; but both ♄ ♀ and ♂ in their exaltations in the Profectional figure, do give the Native assured hopes of evading both some scandalous clamours, & what other matters may be casually objected unto him; so that upon pensiating both the Directions, *Revolutions* and *Profections*, the year in probability may be much feared, and yet little willl be effected, here being no strong Directions to agitate any grand accident, unlesse ♄ to his own place

in

in the *Radix*, cause a small parcell of Land to drop downe to our Native, &c.

The Directions judged of 31. yeer of the Native, beginning Sept. 1646. ending Sept. 1647.

☌ *ad C A* ♀
⊕ *ad* ☍ ♄ *Decemb.*
⊕ *ad* □ ♂ *Decemb.*
♀ *to Ter.* ☿.
⊕ *conver.* to ♁ of ☽.
Ascond ad ♍ of ☿.
⊕ *ad* Q. ☽ finist.
♀ *ad* ♁ ☉
M. C. ad Ter. ☿.

Our first Direction being of ♂ to the *C A* of ♀, may note some wrangling or discontent with a *Venerial* party, or some injury done to the Native by a woman, concerning some Patrimony like to befall the Native: in *December* ⊕ is Directed to the ☍ of ♄ *cum latitudine*, and within the same month to the □ of ♂; in regard these Directions may be of some concernment, they must be copiously explicated. The *Significater* is ⊕ in 9. ♏, not far from the mid-heaven. The *Promittor* is ♄, partly in the third, but more neer the fourth. ⊕ shews the matter; ♄ his ☍ in manner, quality, and from whom.

♄ is Lord of the second house, ♂ that disposeth our ⊕ is Lord of the third and tenth; I may from hence derive this judgement, That without great circumspection the Native shal very much suffer in his Wealth and Estate movable, &c. by ancient *Saturnine* men, or in things of his nature, as Land, Rents, annuities, &c. and the more nere in kindred or consanguinity, the more losse may he receive: now for that ⊕ was radically in the eighth house, this Direction imports, That the Native shall lose or impoverish hisfortune by means of the Dead, or death of some *Saturnine* man, or ♄ his Commodities, formerly his Creditor: this Direction may also impeach the Estate of the Father, and so cause our Native to receive lesse Portion then otherwise he might, the □ of ♂ to ⊕ because ♂ is Lord of the third and tenth, and beside, naturally signifieth Kindred, adviseth the Native by no means to meddle with his Brothers or own consanguinity in matters of Money, Suretiship, or the like, and to beware of committing any Money or

matter of action or merchandizing to a man of *Martial* disposition or description; because ♂ is Lord of the tenth, it may be suggested some principal men, Magistrates, or the like, may call our Native to account and question for matter of Money, or the like; and this doth double the former signification of some hinderance from Kindred, as also by ill Servants: I do not find this yeer fitting to deal in such Commodities as are signified either by ♄ or ♂: see in *Origanus*, in his judgement on the second house, after these unlucky directions, ♀ comes to the Terms of ♀ in ♍, which gives some respite of former troubles, but that respite is again contradicted by *Pars fortunæ* to the ☍ of ☽, as if some former associates or partners, or vulgar people, Saylors, &c. or some Widow would afresh vex the Native, and scandalize his good name: the ascendant in *April* makes haste to the □ of ♀ Lord of the sixt, and having dominion of the fift and eight, the Native is still questioned for accompts, or vexed by *Mercurial* men, either Attorneys, Merchants, Factors agents forreign, or accomptants, and all this for some things materially concerning a Legacy, or the death of some party or other, or things dormant a long time: In *May* *Pars fortunæ* comes to the ☌ of ☽, and in *July* and *August* ♀ to her ☍, ☉ and the ascendant to the Terms of ☿; these Directions do induce a belief, that much about these times by mediation of a *Lunar* or short man, and by a *Venerial*, *Solar* or pleasant witted man, our Native shall compose those unlucky differences, which may seem to have vexed his Estate, and discontented his mind for some pretty time; for it may be heedfully observed, that this Direction of *Pars fortunæ* to the ☌ of ♄, is in Signes fixed, and so is *Pars fortunæ* to the □ of ♂, which doth argue the greatnesse and continuance of the matter intended by ♄, and prosecuted with much wrangling by ♂, who signifies Kindred and Souldiers; all light or flaxen hair'd or red men, fatally prove enemies or opposers of the Native; and so all Clown, crump-shouldered or splea-footed signified by ♄: But we will see if any of these things are lessened by Revolution or Profection.

Revo-

Revolution of the 31 year judged.

The ☽ in the twelft, but Sign of the fixt in the Radix, confirms our former judgement, That ill Servants, falſe reports or private enemies, or ſecret whiſperings may do miſchiefe in our Native's affairs and eſtate; ♂ is alſo Lord of the fixt, and in ♋ his Fall, and in the ſecond; no truſting red-hair'd men, Souldiers or Servants; beſides, ♄ is Retrograde, and afflicteth the cuſp, or rather the fixt houſe, *viz.* houſe of Sickneſſe, Servants; and it's not good dealing in great Cattle, Horſe, Cows, &c. this year: ♄ he imports a ſickneſſe and ill digeſtion.

The △ of ☽ and ☉ doth very much aſſiſt in exhilarating the minde of our Native, ſo doth the ✶ of ☽ to ♅, and the ☽ her application to △ of ☿, by company and ſtudy: but theſe Planets having ſmall dignity in places where they are, help not the Native quite out of the mire: certainly the Profectionall Revolution ſeems to turn all things topſie turvy in mater of Eſtate, & it ſeems to me, that the Sign of ♒ being the cuſp of the eighth, ſhould give our Native ſome Legacy, or inveſt him with ſome Patrimony or Wealth by a Womans means, if the former aſpects do not either annihilate or cauſe him to have much trouble for it, and ſo put him to much moleſtation; it will not be altogether a bad yeer, for ☌ ♂ is in the ſecond of the Revolution, and in the place of ☍ ☽ in the Profectional figure: but conſideration is alſo to be had to the *Eclipſes* or ♂ coincident with our Direction, which we muſt look for when we obſerve the Planetary annuall Tranſits upon the Radicall Hylegical places.

In effect, The Directions, Revolutions, &c. do all unanimouſly demonſtrate that unleſſe the Native do heedfully the precedent yeer direct his affairs, he will ſuſtain much loſſe in his Eſtate, as is above ſpecified; for the cauſe of the trouble this year may be occaſioned by actions of the precedent year, and it may be doubted the Native may occaſionally want Money, or wrong himſelf by ſome wilfull act in Money matter, as may be collected by the ⊕ in ♂ to ♄, he being L. of the aſcendant; *multitudo cautelæ non nocet.*

32 Yeer

32 Yeer beginning Septemb. 19. 1647. ending Septemb. 1648.

♀ *ad* ♅ ♀
♀ *ad* ☌ ♄ *D.*
♄ *ad* ☌ ☉ *S.*
ascend. *ad Ter.* ♄
♄ *ad* ☌ ♀.
♂ *ad Ter.* ♄.
♄ *ad Ter.* ♄.
♂ *ad* ✶ ♂.
⊕ *ad* ☌ ♀.
M.C ad Domum 12.
ascend *ad CA* ♄.

It's not probable that the malice of the last yeers malignant aspects of the two *Infortunes* wch be quite extinguished some dregs thereof may remaine to be determined in the directions of this yeer 1647. and 32. current of the Native: we have have first ♀ to her own ♅, which in effect cannot hurt, but solely intends oft removals, or a desire to travell into forraigne parts, but it atgueth not a Journey for ♄ comes in *Novem.* to a ☌ of ☉, as if some private friend would contradict that resolution, and indeed ♄ hath no dignities in ♍, which may intimate the Native would get no Preferment thereby; however, the ascendant his progresse to the Terms of ♄ may denote the Native to be cheerful, healthful, and nothing dismayed, but to prosecute his occasions with judgement, good successe and moderation: the ☌ of ♄ to ♀ procureth our Native new friends and acquaintance, but with some difficulty and distruft he makes use of them, because ♄ approacheth the terms of ♄ in *March*, which induceth a little to melancholly or solitarinesse for some few dayes: the ⊕ to a ☌ of ♀, makes the Native to peruse some Notes and Accounts; in *June* 1648. the ascendant comes to the *Contrantiscon* of ♄ in the second house, which may rather denote some waste of Substance by ill servants or *Saturnine* men, then any want of health unlesse the Native grow discontent at some small losse he may casually sustain, by the private and underhand-dealing of some intrusted friends, which may apertly be gathered from the mid heaven to the cuspe of the twelfth house, towards the latter end of the year 32. ♂ to his own ✶ being Lord of the tenth, our Native concludes all differences, and provides or intends for a journey, or with more earnestnes followes his Calling; and herein the ☽ to the ☌ of ♂ seems much to put forward his

his intentions, or incites the Native to a willingneſſe therein: but becauſe theſe directions are not very ſtrong, it behoveth to conſider the Revolution; for if the judgement precedent which we have given, have no confirmation from the Revolution, its probable the effects of the directions will be leſſened.

32. *Yeers Revolution, or the Sunne to his place in the Radix.*

Heres ♃ upon the cuſpe of the aſcendant, the ☽ increaſing in light and motion, and ☿ Lord of the aſcendant in his own houſe, ſtanding almoſt to direction: heres nothing in contradiction of any good may accrew to the Native, but ♄ returned to the place of the ☽ in the Radix, and locally placed in mid heaven, in □ to the degree, aſcending: It will for ſome ſmall time a little diſturbe the actions or Profeſſion of the Native, and cauſe them to ſucceed with ſlowneſs; and it adviſeth the Native to be carefull that during the Moneth of *September*, he ride not much on Horſe-back, leſt he get a hurt on his right ſhoulder: the ☽ in the third may produce ſome journey into the Countrey North-Weſt to ſome Brother or Kinſman, but none beyond Sea; for ♂ Lord of the ninth is fixed in ♏: the Native is this year to beware of crude fruits, and ſuch like meats as provoke winde or obſtructions, becauſe ☽ is going to ♂ in a cold ſign, &c.

32. *The Profectional Revolution.*

Seeing that ♌ aſcends neer the place of ♂ in the Radix, it imports the Native ought to make uſe of our directions in preſerving his health, which is almoſt the onely thing conſiderable in this Profectionall figure: the poſition of ♃ in ♋ his exaltation, being now Lord of the fourth, may give period to ſome unhappy diſturbances in the courſe of our Natives living, and reduce all our Natives actions to a fit temper of Meliora-tion, and give him an abſolute victory over ſome former moſt potent and miſchievous enemies: doubleſſe our Native will now have thought of travell, but not put his intentions into action untill the next ſucceeding year, which what it is, you may read immediately.

33. *Yeer*

33. *Yeer, beginning* 19 *Septemb.* 1648. *ending Sept.* 1649.

M. C. ad ☌ ♄ ☽	♐ *October* 5.
☽ *ad Ter.* ♂	♊ *October* 27.
Ascend. ad ☍ ☉	♒ *October* 30.
♂ *ad* △ ☽	♎ *November* 11.
♂ *ad* ☐ *A* ♀ *Lat:*	♎ *November* 17.
Ascend. ad ☍ ♀	♒ *December* 24.
Ascend. ar ✶ ♃	♒ *December* 31.
M. C. ad ♡ ♀	♐ *May* 3. 1649.
♂ *ad* ♂ ♀	♎ *May* 19.
♂ *ad* ☌ ♄	♎ *May* 30.
♂ *ad* ♂ ♀	♎ *June* 27.
M. C. ad ☍ ♂	♐ *September* 16.

This yeer not impedited by any generall infelicity seems to promise our Native much happinesse upon these ensuing Directions; for *Octo.* 5. *Medium Cœli* comes to the *Byquintil* of ♄ Lord of the ascendant in the Radix; as if now divers aged Merchants or men *Saturnine* would ingratiated themselves into the Natives favour, and in some beneficial course of life imploy the Native, or he imyloy himselfe. Who now may seem to be desirous of Purchasing, or taking some house or houses; its good for the Native to deal in Commodities *Saturnine*, and with men also: however, the ☽ in *October* to the terms of ♂, and the ascendant the same time to the ☍ of the ☉, may admonish our Native to be carefull of his health, and to take notice that choller increaseth, which humour he ought in this Moneth to lessen by the advice of the learned Physitian: the later aspect doth also afford dissention betwixt some solar Merchant and the Native, concerning a thing called Money, or the like; but ♂ Lord of the tenth hastening to a △ of the ☽ in ♎; in *November* some opportune proffer of partnership by men of great account, or principal Magistrates, or some intentions for a voyage beyond Seas; much prattle and many meetings to accomplish it, for ♂ not long after meets with the ☐ *A* of ♀, with latitude, as if either the Native should be retarded in

his

his intentions by *Mercurial* Merchants, or that his Partners, or such as he deals with, and he, could not agree about propositions and contracts: part of *December* 1648, seems to be spent in fair meetings and overtures, as the ascendant to the ☌ of ☿ doth note, but the preceding aspects and Directions onely prepare matter for a greater blessing shortly to befall the Native, by the ascendant to the ✶ of ♃, and this Direction being neer the cusp of the second house, giveth undoubted assurance, that the remainder of the year will be very propitious and succesful to the Native, and that he shall herein much augment his Estate and Fortune, by dealing in Commodities *Joviall*, and with men of Sanguine, *Joviall* condition: it may seem the Native may have some preferments, or a place of eminency in the Common-wealth, or in the course of life he then may use. Here follows the *M.C.* in *May*, to a ♡ of ☿, as if he should have plentifull negotiation to many parts of the world, and be much conversant with *Mercurial* Merchants, men talkative, &c. nor can *Mercurial* Commodities be much disadvantagious to the Native, who shall now augment the number of his friends, and have extraordinary society with Nobility, Gentry, &c. Judges, Advocates, Lawyers, &c.

But the occurse of ♂ to the body of ☿, and the Lord of the sixt in *Radice*, give caution not to be too confident of a long lean *Mercurial* Servant, who may occasionally either forge some false Letter, or corrupt our Native's Accompts, which may be discerned and detected by an aged friend of this Native's, as the ☍ of ♂ to ♄ doth premonstrate: and whereas ♂ doth come to the body of ☿ in *June* 1649. it may point out some short Journey Westward, and yet not greatly to the Native's content, because *M.C.* about *September* comes to the ☐ of ♂, who may endanger, in some small measure, our Native's repute with false aspersions; but because the ascendant his ✶ to ♃ hath principall dominion, and is most forcible this yeer, I conceive this to be a prosperous yeer and wherein the Native may freely adventure into the world for purchase of a more noble fortune.

Revolution.

♏ is ascendant, and ♂ neer the place in the *Radix*, elevated

and posited in the ninth house, it incites our Native to aspire to great matters, and advances our Native's Purse and Fortune, and he seems to hold what he hath or may get, because ♂ is Lord of the first and second, and is in a fixed Sign; the positure of ☿ and ♃ in the eleventh, procure new Acquaintance and new Friends, onely ♃ his place in the *Radix* being now vitiated by the ☌, may shew some trechery in one *Jovial* friend, if he have either a scarre in his face, or be in some disrespect in the world, that is, if the world have suspition of his being *BANKRUPT:* this Revolution inclines to Choler, wherefor the Native must advise about its evacuation in *September*, 1648. *viz.* Choler and Flegm especially.

This Revolution is directed especially by ♂ ☿ and ♀, all well dignified; it argues, our Native will violently, or with mighty desire follow his occasions this year, and it will do well, &c.

Revolutio Profectionalis.

♄ is now divolved to ♈, or his own house, and the ascendant in the *Radix*, and ♃ to ♌, in △ to his being at Birth, ♂ is also come to ♈, and the ☊ to almost the degree culminating: the three superiours so essentially dignified, denote the grand action of the Native this year, and that it will be advantagious for the Native to agitate much in the way he seeth best for his profit all this whole year, &c. ♄ as now posited may produce the purchaseor inheritance of some things he formerly mistrusted.

We must not forget where Eclipses fall, &c. *& magnæ sive mediæ conjunctiones.*

34. *Yeer currant, beginning Septemb.* 19. 1649. *ending Septemb.* 19. 1650.

Which seemeth by the blessing of almighty God, to promise what ensueth, probably deduced from significant Directions; as first, the progress of the ascendant to the cusp of the second house, irradiated in the *Radix* with the ✶ of ♃, denoteth to the Native an encrease of the Goods of Fortune, the furnishing of himselfe with curious Housholdstuffe, great profit by dealing in things and Commodities *Jovial, viz.* Cloth, Tyn, &c. which

which the ☉ to the Terms of ♃ confirmeth and adviseth to traffick beyond Sea, for and with such like Wares as are of the nature of ♃: the going of ☿ to the Termes of ♄ in *January*, retards some accompts for a few dayes, or denotes some damage by pilfring old men, but of no great value, for the ☉ to a ☌ of ☉ and ♀ in ♏, doe still put forward our Native in his Commerce, to good purpose and profit it insinuates, that *Solar* and *Venerial* men may be advantageous to our Native, and Commodities or Wares of their nature and condition: towards *May* ☉ to a ♄ of begets a little distaste with some Merchant, a friend, and *Joviall*, about some Sea-adventure, our Native conceiving some unkindnesse in his friend, but ♃ to a ☍ of himselfe cleers that doubt; and being the aspect is in the ascendant, it showes the Native to be cheerfull and pleasant, and his body in good condition. In *July* the ascendant comes to the Termes of ♂, which may stirre up some cholerick Humour, or prenuntiate some small detriment in his Estate by *Martial* men, or may endanger him with a Law suit; but these passions continue not, for ♄ to the Termes of ♀ in the sixt house, reduceth to a perfect temper; which is furthered by ☉ *ad Terminum* ♀. In *August ad* ☾ ☽ in the ascendant, induceth our Native to be somewhat malecontent with and concerning Women, or some Agents or Partners, or some vulgar people, perhaps Saylors, &c. which the ☉ to the Termes of ♄ seems to augment with melancholly thoughts for some few dayes, untill ♂ in *September* comes to the Terms of ♀, whereby the Native is perfectly cured of some melancholly distemper.

Revolution 34.

Had we any ill Directions this year? or were the scurvy position of ♄ in ♋ seconded with other malignant positures of the Erraticals? we might fear the health of the Native, but it rather imports some dejected thoughts and ill Digestion, and a crude oppressed stomack, then any backslyding in fortune; but it's not good to trust men *Saturnine*, either with Commodity or Money, any part of this year, but upon a treble security. ♀ in the eighth with *Cor Leonis* may give our Native some ample encrearse of substance by death of Friends, or a Woman; ♂ in

the tenth advice to deal as well with *Martial* Commodities as Men, and ♑ with *Spica Virginis* in the ninth, doe seriously invite to traffick with his Wares South-west, and shews great advance thereby; the ☽ and ♄ in the seventh doe prenote many Enemies, and some scuffling with vulgar fellowes, and some of *Lunar* quality; ☿ ☌ ☽ in the eleventh either killeth or prenoteth much falseness in Courtiers which have been of the Native's acquaintance; the ☽ in the seventh afflicted of ♄ may prenote sickness to the Mother or Wife, if not death. The Profectionall Revolution doth not crosse in the least measure any the preceding judgement, onely ♎ ascending giveth warning of surfetting &c. and for any thing I find, having the place of ♀ in the *Radix* now ascending in the Profectionall Scheam, it may insinuate some Journeying to and again: and the rather, because both ♀ and ☿ are now devolved to ♋, and ☽ to ♓; ♄ now in ♒ his joy, giveth good hopes of purchasing some House, Houses or Farmes, &c.

35. *Yeer beginning September* 19. 1650. *ending Septemb.* 19. 1651.

♂ *ad* ♂ ☉ ♎ *Decemb.* 23.
♂ *ad* ♂ ♀ ♎ *Jan.* 28.
♄ *ad Do.* 6 ♊ *Apr.* 19. 1651.
Asc. ad ♡ ♄ ♒ *June* 20.
⊕ *ad* ☍ ♄ ♏ *July* 27.

The *Hylegiacall* Directions of this yeer are not many, but they very significant, and of some concernment; for we have ♂ to the body of the ☉, it imports some quarrelling or controversie with a *Solar* man concerning some Woman, and stirres up some vitious Humours in the Body, and some sharp rheumes in the right eye, and it shews some distaste betwixt the Native and some of his Kindred: immediately after the occurse of ♂ to ♀, may give the Native some eminent repute and credit in the Common-wealth he shall then live in, as also, some honourable Journey and profitable, according to the quality he shall then live in: It's true, the Direction may deterre the Native from much copulation with loose women, least he get the Gonorrhea, &c. and indeed unlucky Partners, or people with whom he deals, will so vex the Native, that a Sick-

Sickneſſe is threatned, or a diſtemper in the body: the acceſs of ♄ to the cuſp of the ſixt houſe, ſhew the Native vexed with crooked and peeviſh Servants, and his health impairing, and the Hypocondry melancholly much to abound, and yet multitude of buſineſſe hinder the Native from repairing his health, although the aſcendant come to the ☍ of ♄, which argues his much painfulneſſe and induſtry in the Negotiations of this world, and a ſlow progreſs of his Affaires, or in the encreaſe of his Eſtate; for immediately the ☉ to an ☌ of ♄ without latitude, doth import much damage to our Native by ſome Sea adventure, and in ſuch Commodities, or from men *Saturnine*, and alſo from Brethren, Kindred, or ſome of conſanguinity; and theſe things to happen from the North-eaſt part, if our Native traffique thither.

Revolution 35. yeer.

☿ is Lord of the aſcendant now, but radically Lord of the ſixt, and at preſent by poſition, in the ſixt: this yeer muſt be heedfully obſerved, and carefully taken notice of, for ♄ in the ſecond confirms want of Money, and an eclipſe of Eſtate by ♄, and ſuch as he prenotes: it's true, ☉ falls well to be in the tenth, but its Depoſitor ſo weak, can give ſmall aſſiſtance, care and caution muſt preſerve it.

As a conſumption in Eſtate, and much tergiverſation in Trade and Commerce is to be feared, ſo alſo may a very dangerous Sickneſſe; which although the *Hylegiacal* Directions do not pertinently diſcover, yet the multiplicity of Planets in the ſixt houſe, doth apertly demonſtrate it: now if we acquire into the nature of the Diſeaſe, and from what cauſe, we are to obſerve, that ♎ is the cuſp of the ſixt, and that ☿ ☽ ♄ ♃ ♀ and ☽ are all in the ſixt; abſolutely it may be feared the Native ſhall have ſome violent fits of the Stone, or ſome very unlucky diſaſters in his privy Members, as alſo, extream heat and paine in the Reines and Kidneys; the happy poſition of ♃ and ♀ in the ſixt, may promiſe a comfortable recovery, though ♄ in the ſixt will leave a ſting or rottenneſſe behind, which will not be ſo eaſily cured.

This year ſeems to put a demurrer to our Native's proceed-

ings;

ings, and do advise to more then ordinary care in all his Affaires. for things seem to goe on slowly, and with difficulty, &c. Tht Profectionall figure doth not assure much better successe; for ♂ to the place of the ☽, incites some whining Woman to vex the Native, and ♄ where the ☊ in the *Radix* was, doth give caution of old men and ill Kindred, and to beware of having much stock entrusted in the hands of vulgar Creditors: care and a discreet managing may as well lessen the detriment presignified to chance in our Native's Substance, as in the want of health he may undergo, if no prevention be used; Wine and Women are not wholesome, Cattle this yeer, &c. the unlucky transitting of ♄ through ♋, may unjustly excite many Law-suits, and many difficulties against the Native, and may shew much sickness to his Wife; but forasmuch as ♄ was friend in the *Radix*, I doubt not but he will assist to overcome; yet the influence of ♄ being ever somewhat formidable, I thought good to give the more caution of it.

36. *Yeer beginning Sept* 19. 1651. *ending Sep.* 1652.

Ascend. ad ☌ ☿	♒ *Septemb* 21.	Which is *Climacte-*
☿ *ad C A* ♂	♏ *October* 9.	*riacall*, and in which
♃ *ad Ter.* ♄	♒ *November* 3.	men usually expect
⊕ *ad* ☍ ☿	♏ *November* 16.	much Action, ei-
♄ *ad* ☍ ♄	♓ *December* 22.	ther good or evill,
⊕ *ad Lucid. Lancis*	♏ *December* 24,	according to the na-
♂ *ad* ♂ ☿	♑ *January* 9.	ture of either be-
♂ *ad* ☌ ♄	♑ *January* 9.	neficiall or malevo-
♀ *ad Ter.* ♄	♏ *March* 24 1452.	lent Directions, our
☿ *ad C A* ♂	♏ *May* 25.	Native hath vari-
♂ *ad* ▽ ♃	♑ *May* 31.	ety of weak Dire-
♃ *ad* ♂ ♂	♒ *June* 19.	rections, which lead
M. C. ad ▽ ☉ ☽	*July* 13.	me to judge as fol-
♄ *ad* ☌ ☿	♓	lowеth: The occurse
☿ *ad Dom.* 11	♏ *July* 20.	of the ascendant to
☿ *ad Ter.* ♃	♐	the ☌ of ☿ falling in
☉ *ad C A* ♂	♏ *September* 8.	the second, may give

our Native much encrease of his Wealth by accompts, and reception of former Debts

Debts, much society and acquaintance with Merchants, Factors &c. but in *October* ☿ ad *C A* ☌, threatens some overslips in accompts, and detriment therein by a red-hair'd Agent, which may induce the Native to thought of melancholly, as ♄ *ad Ter.* ♄ imports; but the hastening of *Pars fortunæ* to a ☌ of ☿, and ♄ to a ☌ of himselfe, make our Native more cheerfull, and better satisfied to his own content, and shew the Native somewhat austere, covetous, or willing to enrich himselfe, wary, and what not; opportunity seems to offer our Native very good encrease in his Patrimony by the sudden return or purchase of some Merchandize, as *Pars fortunæ* to *Lucida Lancis* in the ninth make us judge; wherein notwithstanding ☌ to the ☌ of ☿ may insinuate slye pretences to hinder the Native, by some precedent or pretended contract, by such as are Brokers, Scriveners, &c, yet ☌ to the ☌ of ♄ much helps; but ☿ *ad Ter.* ♄, and ☿ *ad C A* ☌; all *January*, *February*, *March*, and *Aprill*, seem to keep our Native in suspence of his former Bargain and some difference, if not Law-suit about it, or the like, but ☌ to the ♈ of ♃ in or about *May* 1652. portends a reconcilement by *Jovial* persons: and although in *June* ♃ comes to the ☍ of ☌, which again provokes to new Law-suits, differences or molestations, and also causeth some heart-burning betwixt the Native and his Kindred, or Souldiers, or principall Commanders or Magistrates of *Martiall* conditions: After which the *M. C.* to a ♈ of the ☉, being the *Luminary* of the time in the *Radix*, gives our Native prosperity, fame and reputation, & an absolute conquest over those he contends with, or shewes an end of all differences by mediation of friends; however, this being a material Direction, may point out some better preferment then the Native did dream of, and it invites the Native to trade in *Solar* things, and with *Solar* men, from whom he shall receive much respect and encouragement in his occasions; nor doth ♄ to the ☌ of ☿ confront this judgement, but induceth our Native to agility and quickness in his actions, whereby, as ☿ to the eleventh house, and to the Terms of ♃ import; he shall advance his dealings in the world, and casually come acquainted with some new friends, by whose means he may expect great benefit: the ☉ the eighth

of

of *September* 1652. to the *CA* of ♂ in ♍ threatens another fit of the Stone, or some cholerick matter now more prevalent then formerly, of which the Native ought to take notice, and take advice of the learned Physitian in time, this also enlargeth our judgment concerning some unlucky Kindred; it doth also premonish to traffick carefully with *Martial* men, and not much to trust them.

Revolution for the six and thirtieth yeer of the Native; ☉ *ad Radicem* 1651.

With equation of time, here's the degree of the eighth in the *Radix* now ascending, the Native must be doubly carefull of his health, which may seem most concerned in this Revolution, by reason the ☽ is lately separated from ☌ of the ☉; the proximity of ☽ to the ♌, and her friendly △ to the degree ascending, give me great comfort, our Native will have no strong Disease, but by God's blessing and the benefit of Medicine, evae: *Sol* is in the third, and ☽ in the ninth, our Native should seem to visit some friends North-west, and some Eastword: the degree of ♄ and Sign in the *Radix*, is now culminating, it may please God, with some difficulty, to give our Native a permanent Inheritance, the Angels being fixed, should fix the Benefit: ♃ in the fourth house, and devolved to the Sign he was in the *Radix*, is an argument to confirme the precedent judgement: ♄ now upon the cusp of the twelfth, either kils or imprisons many of our Native's ills friends: & certainly who observes the Profectional figure, shall find the place of ♃ in the Revolution, the Sign and degree of the Profectionall Scheam, and ☉ ☿ and ☿ to the Signe of *Pars fortunæ* in the *Radix*; as also, ♌ to ♒, a fixed Signe, and joy of ♄; all which do for the major part, concurre in one and the self same judgement, according as is formerly prescribed.

Di-

37. *Yeer of age, beginning Sept.* 19. 1652, *ending Sept.* 1653.

Ascend ad Ter. ♀	♓	*November* 2.
♂ *and Ter.* ♃	♎	*November* 30.
♄ *ad* ☐ ♂	♊	*December* 3.
♃ *ad* △ ☽	♒	*Ianuary* 9.
M. C. ad ▽	♐	*Ianuary* 14.
☉ *ad C A* ♂ *Lat.*	♏	*Ianuary* 19.
Ascen. ad ☌ ☉	♓	*February* 8.
M. C. ad Ter. ♄	♐	*February* 8.
☉ *ad Dom.* 11.	♏	*March* 18.
☉ *ad Ter.* ♃	♐	*March* 18.
Ascend. ad ☌ ♀	♓	*Mar.* 30. 1653.
Ascen. ad Q. ♂	♓	*Mar.* 30. 1653.
♀ *ad* △ ♂	♐	*April* 5.
♃ *ad* ☍ ♂	♒	*April* 11.
Ascend. ad □ ☽	♓	*August* 19.

This year the ascendant comes to the terms of ♀ in *November*, and ♂ to the termes of ♃, both salutiferous Direrections as concerning Health, so also in point of Honour, Reputation and the Affaires of the world; they induce the Native to Wanton thoughts, and offer opportunity; & although ♄ to the ☐ of ♂ *may* denote some slackneſſe and failings in Servants, and private conteſts with some men of better qualitie, yet the occurse of ♃ to the △ of ☽, and immediately after the *M. C.*, to a ▽ of ♀ in *Ianuary*, do compleat the desires of our Native concerning some Journey Westward, and promise him very much Honour, Wealth and Estimation by means of a second Marriage, if he now want a Wife: the Directions do also advise the Native to traffick in such things, and in such Commodities or men, as are *Veneriall*; they introduce to our Native some publick office in the Common-wealth, with large encreaſe of his Patrimony; as also, the betaking of himself to some new house, and curiously furnishing the same with fit ornaments, &c. the ☉ to the *C A* of ♂, may import some aspersions, and engage our Native in a Law-suit with a man or men of *Martial* corporature, and for *Martial* Crmmodities; or it may argue disagreement with Neighbors or Kindred, about the Wives Portion, for some weeks, but the force of the benevolent Directions preceding, and now the ascendant its subsequent, ☌ to the ☉, doth to our Nativ's great content, for matter] of Portion, conclude all; for the last aspect is in ♓, and in the

second of our Native's *Radix*, which doth also augment our Native's private Fortune by his own industry, and in his own way of Trade and Commerce: *M.C.* to the Terms of ♄ gives another rub to the Native, by means of a *Saturnine* man; and some little time protracts his occasions, untill in *March* the ☉ hath occurse to the cusp of the eleventh house, and also to the Termes of ♃ in ♐, and the ascendant to a ☓ of ♀ and ☾ of ♂ in *March* 1653. which in my judgment seems to be either the very time, or near the consummation of Mariage, if a Wife be wanting: and certainly these Directions are not vain, or will have little effects, they do undoubtedly design this yeer 37 to be a year of extraordinary advancement, by the Natives own industry, or by means of a Marriage, if not formerly consummated, and of new and honourable friends in the Courts of Princes: ☿ followes the precedent auspicious Directions with his △ to ♂, inducing the Native to perfect some Reckonings, and cast over his Accompts, and bestirre himself in the world, it augments his credit in the place he lives in; but then in *April* 1653. ♃ to the ☍ of ♂, and the ascendant to the □ of the ☽, do denote, our Native shall receive some damage by *Martial* men in his trusting of them, they becomming *Bankrupts*; and that he shall have some jarring with his Wife, and with other Women also; and it also threatens danger in Estate by Women, and by entrusting *Lunar* men, perhaps some small disaster at Sea; our Native may endanger his health, and get a feaver by surfet, on crude raw Fruits, or a surfet of cold, as the ascendant in □ to ☽ in ♓; the ☽ in ♊, being *Promittor* and posited in the fifth of the Radix; this Sickness may therefore come by drinking Healths, or overcharging the Stomack, of which the Native must take care, and purge Flegm especially.

Revolution 37.

I find ♀ is Lady of the ascendant, Retrograde, and ♂ Lord of the sixth in ♂ with ☽ in ♍, as if the Wind chollick in the Bowels, and some rheumatick matter would offend the Native's Eyes; the return of ♄ to the place of ♂ incites and stirres up choler, and yet not to impeach the Native's health much, for ☉ ☌ is in the sixt, and not a Planet in the Revolution

is

ix fixed but ♄, who was Lord of the ascendant in the Radix, and now elevated in the tenth house.

♂ and ☽ are in △ of ♃ out of the eleven and third, as if the Native should receive some good from his Kinred; the ☍ so neer to the ☉, is an argument of some aspersion upon the Natives good name; as also, of hurt in the Eyes; and yet the □ of ☉ and ♃ may somewhat mitigate the evill intended by it: ♄ I observe is returned to a perfect □ of his own place in the Radix by his transit, it portends a quartan Ague; which together with the ascendant his progresse to the □ of the ☽, may confirm; and although he is fixed, and so may produce the Disease to a great length, yet do I find ♃ by transit to touch almost the radicall degree ascending, as if Physick, and careful observation of Dyet should lessen the malice portended by the influences: and doubtlesse the year cannot but be of much action in matters of the world, and so in health, as the Professionall Revolution, being the same of the *Radix*, doth evidently insinuate: The maine things intended both in the Directions and in the Revolutions, is a Marriage and a Sickness, &c. or if he be married, wanton thoughts, and such infirmities as proceed from ☽ and ♄ ill affected, do most detriment to the Native.

Directions for the three and thirtieth year of age begining Sept. 19. 1653. *ending Sept.* 1654.

☌ *ad* ♎ ☉	♍ ♎	*September* 20.
♂ *ad* ♈ ♂		
☌ *ad* ♎ ☿	♍	*December* 2.
☿ *ad* ♂ ☽	♐	*December* 20.
♀ *ad CA* ♂	♍	*December* 26.
☉ *ad* △ ♂	♐	*March* 18.
♃ *ad* △ ☿	♒	*June* 3. 1654.
Asc. ad ♌ ☿	♓	*June* 5.
☽ *ad Ter.* ♂	♋	
☌ *ad* ✶ ♄	♋	*June* 11.
☌ *ad Ter.* ♀	♍	*July* 24.
♀ *CA* ♂	♏	
Asc. ad ♈ ♃	♓	*August* 9.
☉ *ad* ♂ ☽	♐	*August* 24.

Which seems here to begin well, by reason that ☌ to a ♎ of ☉, and ♂ to a ♈ of himselfe happens in *Septemb*, 1653. which directions do signifie, that our Natives may expect good encrease, (according to the measure of trade) in that way of Mercature or course of life he shall then lead, and that in Commodities *Veneriall* he shall

much enlarge his Profession, as ☉ to a ☌ of ♀ insinuates; the ☌ of ☿ to ☽ out of the eleventh to the fift, directs the Native to be curious and watchfull over his Servants, and of such as he may entrust with his Commodities, there being pregnant signs of some counterfeit obliterations in their accompts, reckonings bils of credit, and the like, belonging to the Native: now for that ♀ in *December* comes the *C A* of ♂, it may onely point out some distrust of a losse at Sea, and some unkind passages with some *Martial* Magistrate or Kinred, but in a slighting way; for the ☉ in *March* comes to a △ of ♂, which promoteth our Native to great preferment with the most principall men or Magistrates of the City or Country he then lives in; it produceth the friendship of the Nobility, Gentry, &c. and inclines our Native to hunt, ride Horses, and adviseth now to deal in Armes, or with *Martial* men, for that he himselfe may expect some Command or Office in the place he liveth in; and if it so happen that Mariage was not confirmed the precedent year, this doth most confidently perform it, by reason ♂ is in the *Radix* a principall *Significator* of Wife, and now it will be advantagious and profitable to deal in Armes, Iron, &c. blessings one after another seem to happen to the Native, for ♃ to the △ of ♀, being Disposer of ⊕, and Lord of the fift, may produce our Native a young Sonne, and afford him some further increment by portion of the Wife: the ascendant afterwards in *June*, 1654. hath direction to the ☌ of ♀, as if the Native should now have rectified his Books of Accompts, and receive much benefit in and from *Mercurial* men and things, & have society more then usual with Scholars, Secretaries, Factors, Atturneys, &c. and yet at the same time, and in the same moneth of *June*, 1654. the ☽ her occurse to ♂, gives caution of distemper in the Body, by reason of ill digestion and too much frequent keeping company; but I see no continued Disease, onely matter preparing for one: the ⊕ to ✶ ♄ commands trading and dealing in Mines, *viz.* Lead, Coals, &c. if they are of the nature of ♄, it points out some more encrease of Estate, or purchase of Land by means of aged people of the Wives consanguinity, &c. a thriving time also is seem'd to continue, for that *Pars fortunæ* to the Terms of ♀ in *July* will have

it

it so; but immediately after ♀ to the *CA* of ♂, provokes the anger of some Magistrate against him, but to little purpose; for the ascendant to the ♡ of ♃ in ♓, and second house, affords our Native a great return, or much encrease of his moveable Estate, and showes him to live splendidly and in great esteem in the world, and that the Goods of fortune do unexpectedly come upon him; it's good, and very good for the Native to be carefull both of his estate and health even immediately after, and somewhat before this good aspect; for the 24 of *August* 1654. at what time the Plague is like to be very briefe in *London* and the adjacent parts; the ☉ comes to the ☍ of ☽: now although the ☉ by reason of his existence in the eighth house, radically, could not be *Hyleg*, nor yet the ☽, yet Directions of this nature do not likely passe without some eminent action; I do in the whole course of your life dehort from suretiship, as a thing most pestilentially ill for the Native, but in 1653. & 1654 especially; neither is the ☉ or ☽ essentially strong in the *Radix*, wherfore we may well hope the accident belonging to this Direction shall not be fatall: for although the ☉ is Lord of the eighth, yet he is not *Anaræta*, I conceive it intimates the death of the Father, and a violent burning Feaver to the Native by excess and over-heating the Blood; wherefore a carefull Dyet must be observed the precedent Sommer, & the Blood in *April* 1654. rectified; no drinking, no excess in Dyet, must be used: if the Disease come by surfet, vomit without doubt the day after is best: It also denotes strong ☍ betwixt the Native and his friends, concerning some parcell of Land or Goods may be bequeathed, some Law-suits; and the hatred of women in abundance; sore Eyes, or distillations in them, &c, beware of a fall from a sorrel Horse.

Revolution for the 38. *yeer.*

We have ♂ in the ascendant, and the ☽ in ♍, afflicted by his presence; ♄ is now transfired to the degree of the 8th in the *Radix*, and ⊕ is in ♂ with him, ♄ hath no diginities in ♌, here's some chearing the Native of a bequeathed Legacy, & waste of it by those should pay it: this *Revolution* is ill for mater of estate in regard ♄ his weak, & afflicts ⊕, & ☽ is in ♐ where ⊕ was in *Radice*

yet

yet the testimonies of encrease are more then of losses, for ♃ and ☉ are in ♎ out of the ninth and second, and ♀ beholds the ascendant with a ✶, and so doth ♂ also: ☽ also is in ♓ and in the second house, so that although our Native may be abused one way, yet generally the position of the Revolution and annuall Directions do overgo in fortitudes the malevolent radiations, from hence, as it may be collected our Native shall sustaine some losses, yet it may be hoped his gaines shall exceed them; onely his health generally is most concerned this year, even at the entrance of it: and at the conclusion, some good hopes the ☽ gives by her profectionall positure in ♋, otherwayes I find it not safe to reside in *London* this yeer, for in the Profection ♄ is ♊, and the ☍ of ☉ and ☽ is in ♐ and ♊; but this is to be left to the discretion of the Native, for he seeing some *epidemical* Disease to begin in *London*, must avoid the City for this yeer, lest the generality of the fate and his also now particular ill Direction, do not oppress him with an infirmnesse.

Directions for the 39. yeer of age, beginning Sept. 19. 1654. ending Sept. 1655.

☿ *ad Dom.* 11.	♍ } *October* 12.	What ever the last yeers malevolent progresse of ☉ to the ☍ of ☽ might portend, it seems to be in part lessened, but not totally evaded until the entrance of this yeer, wherein ☿ *ad Dom.* 11. & Ter. ♃, prognosticates a recovery by benefit of Medicine, and an acquisition of new, and no obscure friends, but what was either defective in the former Directions or Revolution, is amply enlarged by the auspicious meeting of *Pars fortuna* with the degree culminating, the ascendant to ☊ in ♓ *February* 1654. and *M. C.* to the ☌ of ♃ in ♐ 1655. in *April*;
☿ *ad Ter.* ♃	♐ }	
⊕ *ad M. C.*	♍ *December* 18.	
Asc. ad ☌ ☊	♓ *February* 19	
M. C. ad ☌ ♃	♐ *Apr.* 16. 1655.	
⊕ *ad C A* ♃	♋ *May* 23.	
☍ *ad* ☐ ☽	♎ *June* 3.	
☽ *ad* ⚹ ☍	♋ *June* 10.	
♄ *ad* ⚹ ☉	♊ *July* 5.	
☿ *ad* △ ☍	♐ } *July* 11.	
☿ *ad* ✶ ☿	♐ }	

Aprill; see in *pag.* 707. what *Pars fortunæ* ad *M. C.* directed signifieth, and what the Horoscope to ☊, *fol.* 664. but above all what *M. C.* to the body of ♃, *fol.* 669.

You must now provid for many yeers, nor doth ⊕ to the *C A* ♃ any more then give some gentle check in triviall affairs about money-matters with joviall men.

♂ also the □ of ☽ in ♎ may denote some little losse or ill news from Sea; but the ☽ to the ⚹ of ♂ presently brings better tidings, so that ♄ to the ⚹ of ☉ and ♀ to a △ of ♂ and ☿ to his own ✶ do unanimously denuntiate this a very successful year, of much action, gain, and increment of estate; for the strength of the former benevolent Directions of the three hylegiacal places to comfortable *Promittors*, doth assure our Native of that happinesse (or as much as he can be capable of) promised in the aforecited places by us in our judgement upon the precedent Directions.

Revolution 39th *yeer. or* ☉ *to his radical place* 1654.

♀ Lady of the ascendant in detriment afflicted by ♄ she in her fall, the ☉ in the sixth, and ☽ impedited of ♂ and lately separated from ♄ seems to confirm the sickneſse I predicted the last year; the ☽ her now separation from the infortunes and applications to ☿, who beholds the ascendant with △, may denote our Native lately escaped a scowring; the return of ♃ to the place of ☊, and *Pars fortunæ* culminating, ☿ ☽ ♂, applying to a △ thereof, make good and that to purpose our judgement of the happinesse of this yeer in matter of trade and course of life: it may be feared ♂ will excite some chollerick sharp rheume in the eyes; ♀ her affliction by ♄, and ☽ by ♂, may argue some grievous infirmity to the Natives wife, if he be then married; for they are generally designatrices of women, and both vitiated now in the fifth, perhaps it may shew danger by childebearing. The Profections give warning of a chollerick sharp matter, and of some passions at the heart, winde &c. that may molest, but not put the Native into a Feaver; for as I determined before, the ascendant to the ☊ may assure the Native of health, and that he shall evade all other casualties depending either upon the

the Revolution or Profection by the blessing of Almighty, the Native in time advising with the learned Physitian for his health. ♌ in the fifth, and almost five Planets more, must needs give Caution of Taverns, Alehouses, houses of delights, and that it will not be safe to use much feasting either at his own or friends house. ♌ in the eleventh, containeth in effect the same judgement of *M. C.* to ♄, *viz.* very honourable acquaintance, and augmentation of friendship with eminent persons, office, preferment, what not *Jovis omnia plena.*

Directions for the 40 yeer of age, begi nning Sept. 19. 1655. *ending Sept.* 1656.

Ascend. ad ☌. ☉	♓ } *October* 12.	Which have 22 Directions coincident with this year: in *October* the ascendant to the ☌. of ☉ in ♓, and *Pars fortunæ* to the ☍ of ♄ in ♏ have small signification but of the health and prosperity of the Native; nor doth ♄ to the Termes of ☿, or the ascendant to a ☌. of ♀, or ☍, prenote more then a man active and carefull in the Affaires of this world, and some enlargement of Estate by dealing in *Venerial* and *Martial* Commodities, and with men of their forme and shape, for both the *Promittors* are in ♓, they may procure some new office, more enlarge the repute of the Native, because ♂ is Lord of the tenth: and also augment the Native's ac-
⊕ *ad* ☍ ♄	♏ }	
♄ *ad Ter.* ☿	♒ *November* 6.	
Ascend. ad ☌. ♀	♓ } *Novemb.* 24	
Ascend. ad ☍ ♂	♓ }	
⊕ *ad* ☍ ☽	♋ *January* 18.	
♂ *ad Spic. Virg,*	♎ *March* 3.	
♄ *ad* △ ☉	♒ *March* 16.	
☉ *ad* ✶ ☿	♐ *March* 21.	
♀ *ad* ☌ ☽	♐ *Apr.* 3. 1656.	
♄ *ad* ☍ ♀	♊ *April* 9.	
♂ *ad Dom.* ix.	♎ *April* 15.	
M. C. ☌ ♄	♐ } *May* 3.	
☽ *ad* ☍ ☽	♋ }	
☿ *ad Cor* ♏	♐ *May* 9.	
Asc. ad Ter. ♄	♓ *May* 16.	
♄ *ad* △ ♀	♒ *May* 28	
⊕ *ad C A* ♄	♋ *May* 29.	
♄ *ad* ♎ ♄	♒ *Iune* 3.	
♂ *ad Ter.* ☿	♎ *Iune* 5.	
⊕ *ad Ter.* ♂	♋ *Iune* 28.	
⊕ *ad* □ ♀	♋ *August* 10.	

acquaintance with persons *Martial*, or Magistrates of great account: to the ☌ of ☽ in ♋, and ♂ to *Spica Virginis* in ♎, ♃ to △ of ☉, and ☉ to ✶ of ☿, these are beneficiall and promising Directions both in Fame, Name, the Goods of fortune, and what not; and they may encourage to traffick, to trade, to commerce both with *Solar* and *Jovial* persons; and I see no cause why ♂ to *Spica Virginis* may not afford a plentifull successe from the West and Southern parts, and although the ☉ to ✶ ☿ may for a small time puzzle him with some difficulties in Reckonings, Accompts, and with witty Atturneys, Secretaries, Scriveners,, or the like, yet the bountifulnesse of the precedent Directions doe abate his overthwartnesse of Paper-affaires; however ☿ to the ☍ of ☽ doth not please, because some scandalous words are cast out to infringe the Native's reputation by some Forreigners In *April* 1656. ♄ to the ☌ of ☿, reconciles those aspertions; but ♂ to the cusp of the ninth house intends some Journey Westward, or some disputes with some of the Wives Kinred; these seem to be of no force, for there instantly succeeds the grand Directions of *M.C.* to ♃ and ☽ to her own ☌ in *May* 1656. as if more blessings were to fall upon the Native, as in the last year predicted from *pag.* 669. Usually the *M. C.* to ♃ gives the greatest preferment mortals in this world obtain, it must afford some new acquisition of repute, honour, office, magistracy, emolument and thriving in Profession, &c. Indeed the posture of ♃ in the twelfth doth a little either lessen it, or gives a little distrust of it; but never doubt, for according to the manner and quality of the Native his living and existence in the world at this time, so shall hit preferment upon this Direction succeed; the greatnesse of it is augmented by ☿ to *Cor* ♏ in the eleventh; if Kings be alive now, addres to Court:

☿ seems to transferre some Estate to the Native from the Mother or Father of the Wife; it's good to agitate lustily for here's ♃ to △ of ☿ in ♒, God giving a blessing, and these aspects being in the second house, and in a fixed sign, should by *Joviall* men and *Venerial*, perhaps a Brother or Kinsman of the Wives give the Native an ample and large encrease in Jewels, Houshold-stuffe, Money, &c. The ⊕ to *C A* of ♃ may some-

thing lessen his stock, by trusting Gentlemen or Ecclesiastical men with Ware, Commodities or Moneys, and procures some crooked distaste with them, because they would borrow, but not pay; for ♄ in ♑ to himself signifies this, I trow it doth. ♂ to the Termes of ♀, and *Pars fortunæ ad Terminum* ♂ & □ ♀, do in effect again vex the Native with unjust reckoning, and with unjust men, formerly confided in and supposed to be honest, but *Pars fortunæ* to □ of ♀ in ♋, argues mutability and falsenesse in some of the Wives consanguinity, but not much; so that in effect this yeer is correspondent to the precedent, and forewarnes the Native to manage his actions lustily, and stirre in the world to purpose, to venture and adventure, and accordingly to expect his encrease.

The Directions being so many, I have purposely omitted both the Revolution and Profectionall figure of this fortieth yeer

Directions for the 41 *yeer of age, beginning Septemb.* 19. 1656. *ending Septemb.* 1657.

Ascend. ad ✶ ♄	♓	*October* 23.
⊕ *ad* □ ☉	♋	*November* 23.
⊕ *ad Dom. vii.*	♋	*November* 23
☉ *ad Cor* ♏	♐	*January* 18.
⊕ *ad* ♑ ☿	♏	*July* 3. 1657.

The actions and dealings of the Native in the precedent yeer, it seems were not, or could be so managed, but that they give cause and matter of disturbance this 41 year; the ascendant now dissolved to a ✶ of ♄ in *October* 1656. doth premonstrate moderate health and much society with grave persons, some agitation or treaty for Land, Leases, or the like; it's no improsperous Direction, because ♄ in the *Radix*, was Lord of the ascendant and second, things & men *Saturnine* seem profitable Commodities to deal with: in *November Pars fortunæ* comes to a □ of ☉, and to the cusp of the seventh house, which originally is the house of suits and contentions; from whence I conjecture, our Native shall have much Law, wrangling, and many uncomfortable vexations with *Solar* men, about some Possessions, or some Debts of deceased Creditors; these contentions seem to be managed stout-

stoutly on both sides, for the Direction falls in an Angle and in Cardinall Signes; many provocations and many Law-suits concerning somewhat appertaining to the Wife, perhaps some Legacy bequeathed her; but notwithstanding these unquiet passages, the ☉ coming to *Cor* ♍ in the eleventh house, gives our Native honour and reputation, victory and conquest over all enemies, but he is advised to be cautious of his health, for usually this Direction points out a violent Fever; it's good to avoid Horsmanship all *January*, least a fall doe endanger the right Eye; *Pars fortunæ* to a ☌ of ☿ portends our Native busie in looking over his servants reckonings, &c. *Vide pag. 669*

Revolution.

I find ♀ in her own house, separating from Combustion, a small deal elongated from her position in the *Radix*; ☿ in ☌ with ♀ this doth declare the constitution of Body to be right in temper, and no excursion of humour, for ☽ is in △ to ☉ ♀ ☿, and to ♄; that which is of most concernment to the Native is, that ♂ Lord of the second is in the twelfth, neer ☌ with ♄, it doth concurre something with the ⊕ to a □ of ☉, and saith, our Native shall have much, or some part of his Substance detained or incarcerated by means of ill Debtors, Creditors, &c. he must beware of *Martial* men this year in his Negotiations; and this in effect is the totall of what is intended this yeer, unlesse ♂ Lord of the seventh in the Revolution, portend imprisonment to bankrupts, *viz.* that some Creditors will betake themselves to prison on purpose to cozen the Native.

Direction for the 42 yeer of age, beginning ♃ *Sept.* 19. 1657. *ending Sept.* 1658.

⊕ *ad* ♅	♍ *September* 23.	☿ *ad* ✶ ☉	♐ *March* 20.
♃ *ad* □ ♄	♒ *September* 29.	☽ *ad* □ ☿	♋ *Apr.* 25. 1658.
♂ *ad* ✶ ♃	♎ *October* 16.	☿ *ad* ✶ ♀	♐ *June* 26.
♀ *ad* ✶ ☿	♐ *November* 4.	*M.C. ad* ☐ ♄	♐ *August* 21.
♄ *ad Ter.* ♄	♊ *February* 4.	♀ *ad Cor* ♍	♐ *September* 2.

Unlesse the malevolent Directions of the former yeer conti-

nue in force some part of this; I see no contradiction why this may not be a successful one, for *Pars fortunæ ad* ☌ ♂ in ♍ in *September*, is the forerunner of some profitable Bargain, & some *Martial* honour, as gain obtained by *Martial* Commodities: ♃ his access to the □ of ♄, may incline the Native to melancholly, and shewes he will have some contest in point of Substance with *Saturnine* men, by means of some *Joviall* acquaintance, it may come to a controversie in law, if some Gentleman of quality in *October* decide not the quarrel, which ♂ to the ✶ of ♃ do h expres: as also, a cheerful and recovered soul, and plentiful reputation in the Common-wealth, good returnes from beyond Seas, if he deals in Cloths or *Veneriall* Jewels, for ☿ is in *November* in ✶ with ☿ augmenting the blessings formerly assigned, and doth portend honest accompts shall be offered to our Native by his Servants: nor doth ♄ to his own Termes hurt, but incites our Native to be more wary and sparing then formerly of his purse, and studious and conversant in History and Divinity; ☿ hath occurse to the ✶ of the ☉, some purchase or mortgage, or new legacy, or enquiry about the Goods of deceased people, & immediately thereupon he finds himselfe involved in a laborinth of ill words, trouble and unjust molestations, by ☽ *ad* □ ☿, some forged or counterfeit Writings produced against the Native, false and scandalous Writings or Accompts or Papers molest the Native, *Mercurians* vex the Native, &c. but ☽ ☿ to a ✶ of ☿ in *June* comforts him, truth being discovered, and our Native is restored to pristine contentment, and yet *M.C.* to the ☍ of ♄, things proceed slowly by means of *Saturnine* men, and corruption in some Judicial Officers: I conceive the malignancy of last yeers ill Directions, is hardly extinguished till this year, and that that trouble which casually doth fall out, was occasioned in the last, but ☿ comming *September* 2. 1658. to *Cor Scorpii*, in my judgement procures a final end to all differences to the reputation and content of the Native; for ☿ in the *Radix* was Lady of the fourth, and *Almuten* of the Geniture and in this yeers Revolution, we have ♌ in the ascendant, ♃ Lord of it in his Exaltation; ♄ Lord of the second in ♎, and ♂ Lord of the eleventh, twelfth and fourth in ♈: the combustion of ♄ doth

doth shew some detention of Moneys, movables and Lands from the Native for a time; and ♂ with ☽, the aspertions I mentioned, and the controversies he may expect: but yet in the Profectionall Revolution all is well, ♄ being there in ♎, ♂ in ♒, ♀ in ♓ *viz.* three Planets in their Exaltations; all which may argue, that although some misfortune in Estate may chance unto him, as predicted, yet he shall expect to overcome the casualties threatned, the prevalency and the strength of most of the Planets being so great, and fortified with such essential Dignities.

Directions for the 43 year of age, beginning Septemb. 19. 1658. ending Septemb. 1659,

♂ *ad Ter. propr.*	♎ *October 9.*	♂ to his own Termes in ♎, heats the reigns of the Back, and causeth difficulty in Urine, or obstructs those passages with a cholerick windy matter; but the ascendant to the Termes of ☿ in ♓ doth quicken his spirits, and cheeres the Native, he being active and stirring to procure in Debts and Moneyes owing; instantly in *Novemb.* ⊕ to his own ✶ in the 11th of the *Radix*, & in his own Triplicity, and house of ♃, doth afford much honour and some preferment from and by means of the Servants and Officers of great Princes, an apt & convenient time it is to be conversant in the Court of Princes; but ♄ in *December* to the ♂ of ♃ in ♊, stirres up many envious people, and some great persons, underhand, by indirect means to malice, and seek to prevent the Native in the preferment above named, and either his own Servants, or such as he imployes in the nature of Servants, or men of inferiour rank and quality prove very treacherous unto him;
Ascend. ad Ter. ☿	♓ *November 9.*	
☉ *ad* ✶ *propr.*	♐ *November 28.*	
♄ *ad* ♂ ♃	♊ *December 29.*	
⊕ *ad Ter.* ☿	♍ *January 15.*	
♄ *ad* ♂ ♃	♊ *February 16*	
☉ *ad* ✶ ♀	♐ *March 6,*	
♀ *ad Ter.* ♀	♐ *June 19. 1659.*	
♃ *ad Ter.* ♀	♒ *July 8.*	
⊕ *ad* ♁ ☉	♍ *July 20.*	
♂ *ad* ☌ ☽	♎ *August 1.*	
M. C. ad ☌ ♂	♐ *August 14*	
Ascend. ad ☐ ♂	♓ *August 26.*	

him, the Direction a little chils the blood, and causeth windy, melancholly vapours to ascend, whereby for some weeks the Native is nothing so pleasant, yet *Pars fortunæ* to the Terms of ☿ intimates a carefulnesse in prosecuting his Affairs; and although ♄ again obviate the ♂ of ♃ with latitude, in *February* 1658. thereby involving his affaires into some difficulties, which intricate & unheard of villanies, by some former friends, yet the ☉ having a ✶ to ♀, repleniſheth our Native with plentifull matter to rejoyce his heart, and converts all his dumps into pleasing an profitable matters, and if the Native be now unmarried, without doubt it produceth him a gallant wel-bred Gentle-woman, or some eminent and advantagious Preferment or office, great and generall estimation every where, successful returns or bargains, and perhaps he may take a journey Westward; now let the Native follow his affaires without distrust, and largely imploy that Tallent God hath given him, and I conceive *Venerial* Commodities will be prosperous, &c. ☿ in *June* 1659. comes to Term. ♀, Servants become trusty, *Mercurians* I mean; and ♃ in *July* to Term. ♀, a well-ordered body, in good temper, no result appears, nor doth the ♄ of ⊕ to ☉ impeach our Native's happinesse, some small diminution by a *Solar* Creditor a man formerly of good account, & some squabling with a Magistrate; but ♂ to the ♅ of ☽, & *MC*, to a ♅ of ♂ insinuate more estimation from men of *Martial* condition, and from the vulgar; and it may prenote some *Martial* preferment for the Native: but the ascendant in *Aug.* 1659. to the ☌ of ♂, doth point out some rubs in attaining it, or the malice of some that would, but cannot impeach it.

Revolutio Solis ad punctum radicis, Sept. 19. 1658. 6. 38 P.M.

If generally we expect good from those Houses where the *Fortunes* are radically collocated, we may put in for a share this year into the seventh, where we have both ☽ and ♀ Lady of the ascendant in the Revolution; we have ♃ in the fifth, in his own Triplicity, in ✶ with ☉ and ♂, in □ to ♀ and ☽ in Signes of long ascentions, equivalent to a △; it concurres with the annuall Direction-judgement, that if our Native be unmarried, he shal celebrate Matrimony again, & with good advantage

advantage in Portion, for ♄ is in ♌, and ☊ in the seventh, the ☽ separates from □ of ♄ to a ☌ of ☿ doubtlesse ♄ in the fifth promiseth a Son this yeer (if there be a capacity) but we must also have or expect some gall, for the ☉ is in ☌ with ♂, and is thereby afflicted, some symptomes of a Feaver, or much vexed with private enemies, and *Martial* ill servants, or heat in the Kidneys, for ♂ hath dominion in the twelfth in ♈, being intercepted and he is Lord of the seventh, and this may prove rather a vexation in mind, then any real or actual harm, because ♄ is in friendly partill ✶ with them both, and ♄ Lord of the ascendant in the *Radix* is now in his Exaltation; there's also like to be some small diminution in our Native's stock, because ☋ is in the Sign of the second, or some distrust thereof; doubtlesse *Sol* and ♂ in ♎ confirm the former judgement, that the Native may be subject to the Stone, or pain in the Reines and Kidneys. The profectionall Revolution having the Sign of the seventh ascending, stirres up vulgar *Lunar* enemies, and yet giveth hopes of Marriage (if indotated) and strong caution to be carefull of trusting *Martial* or red headed men with his Estate; here's probability that he may lay in prison some rascall Creditors, for ♄ is in ♊ and ♄ is in ☍ to ♄ in the Directions of this year; I cannot commend *Joviall* men much this year for auspitious men to deal with.

Directions for the 44 yeer age, beginning ☽ Sept. 19. 1659. *ending Sept.* 1660.

M.C. ad Ter. ♂	♐ *Septemb.* 21.	☿ *ad* ☌ ♄	♐ *May* 25. 1660.
⊕ *ad* ♎ ☿	♏ *Septemb.* 27.	♄ *ad* ☌ ☽	♒ *July* 13.
☿ *ad* ☍ ☽ *Lat.*	♐ *Ianuary* 28	☿ *ad* ✶ ☉	♐ *July* 19.
⊕ *ad* ♓ ♄	♏ *February* 3.	☉ *ad* ☍ ☽	♐ *July* 25.
⊕ *ad* □ ☿	♋ *February* 9.	♄ *ad C A* ☽	♒ *August* 13.
☉ *ad Ter.* ☿	♐ *March* 6.		

The entrance of the yeere begins in scuffling with men of some good Quality, the Native finding those enemies whom he expected friends, as is apparent by *Medium-cœli* to the Terms

Terms of ☌ is the oc curse of *Pars fortunæ* to a ☌ of ♀ is not ill, but lessens and quiets the preceding stirres by means of some *Venerial* friends, who reconcile those differences; and yet men active in many things, must expect actions good and bad correspondent; now ☿ to the ☍ of ☽ procures some new suits in Law, and the Native puts many men in suit, and stirres up much trouble to the Native about his accompts, and with his own Servants and Creditors, men forge and counterfeit false Writings, or deny Debts, and ill news comes from beyond Seas, or remote parts but no great detriment in fortune succeeds, for *Pars fortunæ* in *February* to ☌ of ♃, permits no visible losse, but comforts the Native, and giveth good hopes; but instantly *Pars fortunæ* to the □ of ☿ threatens damage by *Mercurial* men, waste & consumption of estate by ill Creditors, surmised, false accompts, forgeries and perjuries, many contentions, law-suits for Money, &c. and yet the ☉ to the Termes of ♀ keeps our Native healthfull, gives him hopes of victory, and victory it selfe in the end: In *May* 1660. ☿ comes to the ☌ of ♄, inclining the Native to gravity, sobriety and temperateness, and perfect some reckonings with people aged, to the good content of the Native; which good succes is augmented by ♃ to the ☌ of ☽, procuring love and estimation amongst his Neighbours, and concluding some differences; the aspect seems to bring in some substance &c. the ✶ of ♀ to the ☉ succeeds, affording new, and those no obscure acquaintance and friends, and seems to promise great worldly happinesse, to the exceeding content and good liking of the Native: but as if there were no settled happinesse in this life, ☉ hath accurse to the ☍ of ☽ in the latter end of *July*, which shews great distemper in the Natives health and constitution, heats the blood, and procures a violent burning feaver, and sore eyes; and because one mischief comes seldome alone, it stirres up many great men against the Native, and causeth the Native's own friends to desert him, and they to deal in point of trust faisly with him, and kept back that Moneys or stock he hath trusted them with; it stirres up much jealousie betwixt the Native and his Wife, many and sundry Law-suits, much vexation and torment both in minde and body: the precedent ✶ of ♀ to the ☉ doth somewhat

what leſſen theſe unhappineſſes, but being precedent and not ſubſequent to this malevolent Direction, it cannot quite take away the malice; the *C ☌* of ♃ to the ☽ in ♒, doth rather ſtrengthen then diminiſh this aſpect; but what is ſignified hereby, is rather in matter of Eſtate then health.

Revolution for the 44. yeer of age, ☽ *Sept.* 19. 1659.

The ☉ Lord of the aſcendant is in ✶ to it, as if the Native would by his proper vertue ſtruggle with and for his health; foraſmuch as ♌ poſſeſſeth the firſt and ſecond houſes, our Native ſhould hold faſt his own, and not altogether loſe, as in the Directions portended.

♂ in the eleventh and ♍ in the tenth, do manifeſtly declare men *Martial* will be unlucky friends and acquaintance to the Native; he muſt be very carefull, for they will be very perfidious: ♃ is in the ſecond, he is friendly every where, and now is in ✶ with ♄ in the fourth, a purchaſe may be offered of Lands; it's good to deal ſafely: the *Luminaries* are both ſafe and free from affliction, ☽ the temporall light encreaſing in light, and in ☌ almoſt with ⊕; theſe ſeem to be aſſiſting in repreſſing the malice of the ☍ of ☉ to ☽, which happen in *July* 1660. in *June*, *July* and *Auguſt*, uſe no violent motion or action, beware of hunting, riding, &c. leſt you hurt your right ſhoulder with a fall; and of this I give the more caution, becauſe I find ♂ in ♊ in the Revolution, and ♄ in ♐ in the Profectionall Scheam, which are the two Signes afflicted by the Direction; that little affection ſhall be in your acquaintance, the ☽ doth in the Profections expreſſe, being in ♍ her Detriment, and Lady of the eleventh; nay, they will prove Vipers, for the ☽ was Lady of the ſeventh in the *Radix*, &c. we muſt carefully peruſe the tranſit of the *Infortunes* upon or neer the ☍ of ♐ and ♊ this year, and that will point out the time of moſt danger, and the days eſpecially to be taken notice of.

45. *Yeer, beginning* ☌ *Sept.* 19. 1660. *ending Sept.* 1661.

Aſc. ad ♀ ☽ ✶ *Octob.* 14. *Aſc. ad Ter.* ☌ ✶ *Apr.* 17. 1661
♀ *ad* ✶ ♀ ♐ *Octob.* 26. ♄ *ad* ♅ ♄ ♊ *May* 30:
Aſc. ad Ant. ♀ ✶ *Nov.* 20. ☽ *ad Dom.* 7. ♋ } *July* 12,
☉ *ad* ☌ ♄ ♐ *Febr.* 14. ☽ *ad* □ ☉ ♋ }
☌ *ad* ☌ ♄ *Lat* ♏ *March.* 5. ☌ *ad Ter.* ☌ ♏ *Aug.* 31.

It's not totally improbable, but the unkind influence of ☉ *ad* ☍ ☽, will be retarded untill this moneth of *September* 1660. which I the rather judge, becauſe in this annuall Revolution I find ♂ in the aſcendant; the aſcendant hath occurſe to the ♈ of ☽ in ♓ in *October* and ♀ to her proper ✶ in ♌, the aſcendant in *November* to the *Antiſ.* of ♀ in ♓: theſe Directions do annihilate the poyſon of any evill Direction, and doe quickly recover the Native to his health in Body, and his miſtruſted Subſtance in paltry peoples hands; here's ſome good and profitable returnes, and preferment in the Common-wealth: to deal in Jewels and Curioſities were now good; is not the *Antiſ.* of ♀ in ♓, and was not ſhe *Almuten* in the *Radix*? certainly the Directions ſhould exceedingly advance our Native's Affaires; and do give him encouragement to beſtirre himſelfe for the firſt half yeer of this his 45. currant, it may promote ſome journey towards the North weſt &c. in *February* ☉ to ☌ of ♄ in ♌, makes our Native inquiſitive after ſome cold reckonings and former lent-moneys to his ancient acquaintance.

♂ to the ☍ of ♄ in ♎ *cum Lat.* March 5. 1660. may be the forerunner of much diſtraction betwixt the Native and kinred, but principally occaſioned for Moneys, whereof the reaſon is clearly, becauſe the degree of the Direction is the cuſp of the ſecond in the Revolution.

The aſcendant in *April* 1661. to the Termes of ♂, raiſes ſome choller in the Nativve, and diſcontents him and perplexes him about ſome Moneyes he cannot well obtaine, which makes the Native ſomewhat remiſſe in his owne affaires, not caring which end goes forward, a ♄ to ♅ of ♄ doth declare; it's now no time to be lazy and timorous, for ☽ in *July* comes at the ſame inſtant to the cuſps of the ſeventh houſe, and therein alſo to a □ of the ☉. our Native muſt have his wits about him; and in the firſt place take notice, theſe Directions threaten another Sickneſſe, or if the former Directions were retarded by approach of ſome benevolent, this will be more dangerous, and now jump in with theſe two evill ones, ſickneſſe preceding from ſome Surfet, or a crude cold Stomack, be more offenſive for the time; but the cuſp of the ſeventh is in the ſalutiferous Termes of ♃, which is comfortable

ble; without any cause given, the Starres provoke many enemies to arise against you, if not the death of your Wife; & certainly you must be wondrous carefull of your selfe, for these Directions being upon the cusp of the West angle, in partil □ of ☉ Lord of the eighth, are more dangerous then many beleeve, for sometimes the accesse of Direction to the cusp is interficient and fatall to the life of man, it may be some scurvy Ague, and the lesse it appears at first, the more it will endanger, if not cautiously prevented.

♂ in *August* to his own Terms, doth but encrease the ill portended by the precedent Directions, and give double caution of what was formerly threatned.

Revolution for the 45. yeer currant.

The ☉ is upon the cusp of the horoscope, and the ☽ separates from his ✶ to a △ of ♂ in the ascendant, and he is Lord of the seventh, eighth and second, so that it seems the yeer begins not ill, but showes reconcilement with some former adversaries, and in effect seconds the good promised by the ascendant *ad* ♀ ☽; yet ♂ being naturally of evill influence, now posited in the ascendant when the *Lunar* Directions operate, may design some sickness or malady, occasioned by Choller or some sudden Surfet: the position of ♄ in the second, is an argument, these *Lunar* Directions do threaten, that the originall of his worldly disturbances may be for Money: the almost partil ✶ of ☉ and ☽, both angular, and ascending into the upper Hemisphere, the ☊ neer the second, do questionlesse lessen the precedent Directions, *viz.* of ☽ *ad Dom.* 7 & ☽ *ad* □ ☉, but the Native must arme against afflictions beforehand, and then he is that *Sapiens qui dominabitur astris.* ♂ will slander, &c.

Profectional Revolution.

♄ to ♍ the Signe ascending in the Radix, ♃ to ♌ where he hath triplicity and ☿ to ♊, ♂ to ♈ ⊕ to the place of ♄; these do exceedingly mitigate some things intended in Directions, and may by reason the ascendant of the Radix is now the

the fourth and ♄ therein; give the puchase of some Lands or Tenements and to good profit.

Directions for the 46. yeer of age, beginning ♃ Sept. 19. 1661: ending Septemb. 1662.

♀ *ad Ter.* ♀.	♐ *October* 25:	The □ of ☽ to ☉ the
☽ *ad* □ ♀	♋ *November* 13.	last yeer, might variously
♀ *ad* ♂ ☽	♐ *December* 14.	afflict the Native with
☽ *ad Ter.* ♀	♋ *December* 19,	such casualties as are in-
Ascend. ad □ ♃	♓ *January* 26,	cident to mankind, as
⊕ *ad* ♌ ☽	♋ *February* 1.	with Law-suits, and some
♂ *ad* □ ♂	♍ *February* 7.	troublesome, scandalous
☽ *ad C A* ♃	♋ *May* 13. 1662	women, or *Solar* Sick-
♄ *ad* ♌ ♂	♊ *May* 23.	nesses, &c. but if they
♄ *ad Ter.* ♂	♊ *June* 23.	gave the occasion of di-
♂ *ad* ☊ ☽	♍ *July* 5.	sturbance the last yeare,
Asc. ad Ant. ♀	♓ *July* 11.	they pay for it this, as ♀
Asc. ad Ant. ☉	♓ *August* 24.	*ad Ter.* ♀ insinuateth, and
		☽ to a □ of ♀ in Tro-

picall or Cardinall Signes, he shall have some slight discord with a Lady or Gentlewoman, but shall in fine receive much good and comfort from and by her meanes, and it imports a healthfull constitution in our Native, as also, some extravagancy in affection to a fair Gentlewoman; for certainly in the beginning of this 46 yeer, the Native is much concerned in womens occasions, as the four first Directions do intimate, whereof ♀ to the ♂ of the ☽ will break off all familarity with one old friend, at which some female stormes will arise, but again pacified by ☽ *ad Ter.* ♀ in *Decemb.*

Here followes a significant Direction, *viz.* of the ascendant to □ of ♃, out of the twelfth and second: i'ts the more forcible because that ♃ his strength in the Radix, and the casuall falling of the aspect in both his houses, & in that house where he is alwayes a Consignificator; this produceth much alteration in the course of our Native's living, and involves him in Suits, or differences with the Nobility, Gentry, or principall Gentry, or men where he then shall reside, The Clergy shall be pernicious unto him, either about increase of Tithes, or the like;

like; the Gentry contend in point of honour; but certainly the maine and principal rub will be, that some Nobleman or Gentry may be much at this time indebted unto the Native, and he laborious to acquire his stock; whereupon arises unkindnesse amongst them, but the victory is radically promised to the Native, or a good conclusion to our own content; for it will do well that our Native in *October* 1661. doe evacuate and cleanse the body of superfluous humours proceeding of abundance of blood corrupted, and of flegmatick matter residing in the miseraicks; sometimes this occurse give the small Pox, or some such corrupt disease: it's good to begin betimes to purge the body, or let blood with good advice, for instantly the ⊕ to a ♌ of the ☽ occasions much action and labour in the Native to advance his affaires; wherein if the potency of ♃ aforesaid help not, he will find stiffe contradiction, by reason the Judges or great Magistrates do wilfully and with strong hand oppose the honour and felicity of him, as ♂ to his own ♉ doth demonstrate out of fixed Signs; and here may seem to be noted some unlucky dissention betwixt the Native and some Brother or Kinsman, and also vexatious suits in Law: now no Martiall, red haired men or flaxen are fit to be trusted; here's the ☽ to the *C. A.* of ♃, doubtless it will be a yeer of some unseasonable unquietnesse, one mischiefe arising in the waine of another: here will be much defection in your acquaintance and familiar friends, and this duplicates the Signification of *Asc.* □ ♃, that he shall have both the Civill and Common Lawyer, and the pettifog Atturney against him; *Quilibet Levi de causa:* ♄ in *May* & *June* meets with a ♌ of ♂ and in his terms: the Native stands stiffe to it, and with moderation quietly followes his occasions, and hath recovered some favour from a martial Magistrate or man, whereby his affaires proser the more, as ♂ to the *Quincunx* of ☽ doth promise; but in *July* the ascendant is divolved to the *Antiscion* ☌ ♀, and then in *August* to the *Antiscion* of ☉, which saith no more, but *Post tot tantosque labores, tendimus in Latium, &c.* The end crowns all things, after a laborious & vexatious yeer you have victory, reputation, & acquire what you desired, and some extarordinary preferment, even out of these Molests. Now you must

must know, none of the Directions are extream obnoxious, they will procure more unquiet of minde then losse, &c.

Revolution.

I will say nothing of this, but that ☽ is in ☌ with ☉ and applying to a ☌ of ♄, and he neer *Spica* ♍ in the tenth being Lord of the ascendant, ♄ Lord of the second in the twelfth, and he a ponderous Planet, bids you look to *Saturnine* men for money matter; many that wish you ill, or trouble the Native dye either in prison or otherwise; for ♂ and ♄ are in △ out of the eighth and twelfth: you see ♂ out of the eight is in ♂ to the second; beware again of Martial men.

In the profectionall figure ♎ ascends, and in the yeerly Revolution is culminating, which presages some honour and preferment, and ♄ in his joy in ♒ doth preserve, and disanuls much of the intention of the *Hylegs* Directions; but indeed ♃ ☉ and ♀ elevated in the Annuall revolution, and ♄ and *Mars* cadent and in dejected houses, do promise the lessening of former ils.

Directions for the 47. yeer of age, beinning ♀ Sept. 19. 1662. 5. 54. P. M. ending Sept. 1663.

☽ *ad* ☍ ☽	♋	*September* 25.
♀ *ad* □ ♄	♈	*October* 6.
Asc. ad ☍ ♄	♓	*December* 1.
☽ *ad C A* ♃	♋	*February* 6.
⊕ *ad* ☌ ♂	♋	*February* 25.
♃ *ad* ☍ ☿	♒	*March* 9.
⊕ *ad Ter.* ♄	♏	*Apr.* 28. 1663.
♂ *ad* ☌ ♀	♏	*June* 10.
☽ *ad* ✶ ♄	♋	*July* 29.
Asc. ad Ter. ♄	♓	*September* 10.

It's impossible the two last Directions in the precedent yeer, can be yet extinguished, although they fall in a double-bodied Signe; the ☽ to a ▽ of her selfe, in ♋ her own house, puts either forward the precedent influence, or stirres up more matter for a future good from such *Lunar* people or Merchants as the Native deals with, as also, by some new way of adventuring to Sea, or in Commodities *Lunar*; it may also mention some Journey North-west, or a Sea voyage causing our Native to be unstable in his inclinations, whether it be bet-

ter

ter to traffick this way or that: ♀ to the Q. of ♄ ſettles his reſolution, and confirmes his judgment in that which is advantagious, by means of a *Saturnine* man; and in *December* the aſcendant to a ☌ of ♄ puts the Native into new doubts and feares, and ſome ſmall impediment he finds to provide Moneys convenient, or he is diſtruſtfull according to the nature of ♄; and in deed the ☽ to *CA* of ♃ may ſhew much fa ſity in thoſe friends of ♃ his condition, in ſuch things as wherein they were to have aſſiſted the Native; but the *CA* is in Signs movable, though in angles, the contention may be hot, but of ſmall continuance; for *Pars fortunæ ad* ♌ ♂ in the ſame Signe, ♂ being a friend in this yeers Revolution, our Native by means of this man is ſupplyed, or his cares leſſened by ſuch a one: in *March* ♃ to the ☍ of ♀ begets a deſire in the Native to look over his Servants Accompts, *viz.* Bils, Bonds, &c. it will do well, and it will be time: *Pars fortunæ* to the Termes of ♄ again makes ſlow payments to our Native, ſo that what he is out, cannot with ſpeed be obtained: but ♂ to a ♌ of ♀ ſeems to promiſe by means of a *Mercurial* man, or ſome Atturney, quickneſſe and ſpeed to obtain the ſame.

In *July* the ☽ to a ✶ of ♄, giveth our Native ſome inheritance, or encreaſe of Subſtance by death of an aged Gentlewoman, and begets the Native much reſpect amongſt the moſt grave and beſt where he lives, it concludes the yeer with a bleſſing; ſo that all his Neighbours and friends rejoyce with him, ſome Office in the Common-wealth ſeems not much pleaſing, for the aſcendant comes to the Terms of ♄.

In the Revolution many things are conſiderable.

The degree aſcending radically now culminates, and ⊕ therein, ☽ to the place of ♄, ♀ to his own being Lord of the ſecond, ♀ to the ☌ in the *Radix*, ♃ to the degree culminating radically, and ♂ Lord of the aſcendant in ♏; theſe agree with the Directions, and ſhew the yeer ſomewhat laborious, and danger of a ſickneſſe but care muſt be had of Servants, and yet ſome Honour or Preferment, or Inheritance; for ☽ Lady of the fourth, is in ♉, and in the aſcendant, confirming ſome bleſſing from an aged Lady or Gentlewoman.

The

The Profectionall Revolution promiseth little, but some Dignitie because ♏ ascends, in other things it's a very weak one.

Directions for the 48. *yeer, beginning* ♄ *Sept.* 19. 1633. 11. 43. *P. M. ending* 1664.

Asc. ad Ant. ☿	♓ *November* 11.	The Directions of this
♃ *ad Ter.* ♃	♒ *December* 12.	yeer are few; and promise
⊕ *ad Ter* ♃	♓ *December* 18.	not much; the ascendant
♂ *ad Ter.* ♃	♏ *Apr.* 10. 1664.	to the *Antisc.* of ☿ in the

house of ♃ and second of the Birth, insinuates much stirring and action in the Native, and he totally inclined to Divinity, to study the Fathers, Councels, &c. as also, diligent in managing his affaires, by taing Accompt, by dispatching Letters, Commissions to parts beyond Sea, or to many parts of the Kingdom, &c: procuring in Moneys by putting Bonds in suit, &c. as also, much conversant with Divines, Atturneys, Civilians, &c. ♃ to his own Termes augments the Native's Substance; nor doth the ⊕ to the Termes of ♂ impeach the benevolent influence of ♃, in regard they fall both in one Moneth, and that ♃ is more powerfull then ♂; as also, ♂ in *April* comes to the Terms of ♃ in ♏, where ☿ in the annuall Revolution is posited: the Directions being of no more concernment, come we now to the *volution.*

Wherein the Native is advised the positure of ♂ so neer the *Horizon*, and the existence of the radicall ascendant in the sixt, to be careful of his health; The third ♂ of ♄ and ♃ in the fiery Triplicity this yeer is, and falls in the twelfth of this Native's *Radix*, whereby he shall find many aged men and women to envy and maligne him, though they can give no reason for it, it portends victory over your enemies, and designs their confusion, for that ♃ was potent in the the *Radix* & so is again in this ♂; [*Europe will be tost ere this time:*] You shall receive some losse by dead Creditors, as ☽ in the eighth denotes, and your selfe will be afflicted with sore Eyes: ☿ with *Spica Virginis*, confirmes what the ascendant to his *Antisc* prenoted, and that in a high nature; the ✶ of ☉ ♄ and ♃ may prenote a Pur-

purchase of Lands or Leases, ☊ in the second confirmes your Substance.

The Profectional figure commands care to be taken of ill Neighbours and false Friends, for ♐ ascends, and the ♂ of ♄ and ♃ falls therein and the cusp of the *M. C.* in the *Radix*, is now in the twelfth; here's a concurrence of all, to give the precedent caution; ☊ in ♒ in this Figure, addes to the former judgement, and promiseth conservation both of what *ascend. ad Ant.* ☿, ☊ in the second of the Revolution in ♌ signified.

Directions for the 49. yeer of age, beginning ☉ Sept. 18. 1664. 17. 32. P. M. ending Sept. 1665.

♃ *ad* ☍ ☉	♒	*October* 17.
⊕ *ad C A* ♂	♏	*November* 10
♃ *ad* ☍ ☿	♒	*December* 11.
♃ *ad* ✶ ♃	♒	*December* 17.
♂ *ad* ☌ ☉	♏	*December* 30.
☿ *ad ter* ☿	♐	*January* 17.
♂ *ad* ☌ ☿	♏	*February* 23.
♂ *ad* ☐ ♃	♏	*March* 1.
Asc. ad ter ♃	♈	*March* 1.
M.C. ad ter. ☿	♍	*March* 1.
Asc. ad △ ♂	♈	*Aug.* 2. 1665.
⊕ *ad Dom.* 11. ♏ ⊕ *ad ter.* ♃ ♐		*August* 9.
⊕ *ad C A* ♂ *lat* ♐		*September* 3.

The major part of this 49. participates of slender Directions, onely we must observe ♃ *ad* ☍ ☉ stirres up a small scuffling with men of good quality, and some disgust with Gentlemen for Money, which *Pars fortuna* to the *Contr.* of ♂ seconds, with a little discontent to the Native, and that his owne Brother or Kinred shall deal untowardly with him; Souldiers, men or Commodities of *Martiall* condition, will not be beneficial to the Native this first part of the yeer; much evill comes not from the precedent Directions, for ♃ *ad* ☍ ☿, and his owne ✶, both in *December* 1664. banish all former fear, and recovers what was supposed to be doubtfull, and it imports some Honour, Preferment, or exceeding good successe to the Native in his affaires with *Jovials* and by such Commodities, but the aspect being principally in the second, it should denote some ample encrease of Fortune by some Office: ♂ *ad* ☌ ☉ augments his reputation, and reconciles the *Solar* man or men to the Native, and stirs up noble conception in the Native, which

neither ☿ *ad term.* ♄ or ♂ to ☌ of ♀ doe impeach, but advance and put forward, fitting both matter for what is immediately to succeed, and preparing men to perform what is intended by the Direction not long after succeeding: the ☩ of ♂ to ♄ gives some retarding in a businesse neer hand by means of a great man, (great according to the manner of life the Native shall live) but what is decreed must succeed: the ascendant *ad ter.* ♄ in ♈, takes off all contradiction, assists our Native in the execution of his intentions and proceedings; the same moneth *M.C. ad ter.* ♀ doth assist to purpose, so that in *August* 1665. the ascendant comes to the △ of ♂, and *pars fortunæ* to the eleventh house; if these are not promising Directions, let us question *Lucas Gauricus*: and consider also, ♂ had exaltation in the Birth, and that in this yeers Revolution he is in ♏ his owne house, ♀ in ♎, ♄ in the fourth, blessing the degree almost arising at birth with his presence; ☌ in the eleventh: from all which we may derive this judgement, That our Native shall have some honourable Military Preferment in the Commonwealth, (*Quoad capax*) shall much addict himselfe to Hawk, Hunt, ride Horses, and shall be in great favour with a King, if there be any where he lives, or with the Nobleman, Gentleman, or most eminent Magistrate of those times and places where he shall live; and that he shall advance and benefit his Fortunes exceedingly thereby, or he shall now procure many Courtiers for his friends (if there be any Courtiers,) by whose friendship our Native's fortune is to better purpose advanced; yet in *September* 1665. *Pars fortunæ* coming again to the *CA* of ♂; involves our Native in the midst of his jollity with some difficulties about obtaining his Debts, Moneys, &c. especially those he entrusted to his friends and familiars.

Instead of Courtiers, let him apply to great mens Favourites.

Revolution.

The *Luminaries* are safe, essentially weak, but accidentally by position, of good strength; ☽ in □ to *Pars fortunæ*, some detriment by vulgar fellowes, not much it can be, for that ♀ is separating from Combustion, and lately separated from the □ of ♄; if the generall fate hinder not the Native's particular,

I

I see no evill influence threatned by this Revolution, but the contrary. The Profectionall Revolution being the same at the Birth, insinuate the Native to be very cheerful, lustily intent to prosecute his affairs in the Common-wealth, &c.

Directions for the 50. *yeer of age, beginning* ☽ *Sept.* 18. 1665. 23. 21. *P. M. ending Sept.* 1666.

♃ *ad Dom.* 2.	♒ *September* 22.	♃ to the cusp of the se-
☉ *ad ter.* ☿	♐ *October* 22.	cond house begins the
☿ *ad dom.* 12.	♐ *October* 22.	yeer well, in expectation
Asc. ad ♂ ☿ *Lat.*	♈ *November* 16	of some gaine and good
Ascend. ad ✶ ☽	♈ *December* 4.	Returnes, which ☉ *ad ter.*
☿ *ad* ☓ ♄	♐ *January* 16.	☿ in ♐, doth not con-
⊕ *ad* △ ♂	♐ *Mar.* 25. 1666.	tradict; but in *October* ☿
M. C. ad ☌ ♂	♉ *April* 7.	to the cusp of the twelfth,
♂ *ad* ♂ ♄	♏ *April* 25.	and the ascendant to the
Asc. ad Ant. ☿	♈ *May* 8.	♂ of ☿, bid our Native
Ascend. ad ♎ ♄	♈ *June* 7.	be carefull of treacherous
☉ *ad Dom.* 12.	♐ *June* 13.	and theevish Servants, let
♃ *ad ter.* ♂	♒ *July* 14.	him have care he be not
☿ *ad* ♡ ☿	♐ *July* 27.	robbed in his Travels by
♂ *ad* ♎ ☿	♏ *August* 8	common Theeves; it in-
Ascend. ad ♂ ☿	♈ *August* 15.	volves the Native into

much variety of troubles, and questions the Native for Moneys, perhaps he is sued for Suretiship; the Native is molested for that or those things he never dreamed of; it stirres up many adversaries, and many lawsuits, produceth the Tooth-ach, pain in the head, &c. or some flatuous Disease, or the Hypocondriack passion; have great care of Theeves: The ascendant to the ✶ of the ☽ instantly succeeding, seems to keep off a great part of the malevolent Direction, so that all which is predicted formerly will be lessened, and the Native well comforted and refreshed by a *Lunar* party, and will obtain some benefit by means of a young Gentlewoman.

☿ in *January* to the *Byquintil* of ♄, composeth differences with gravity add discretion, and by aged persons, ⊕ to a △ of ♂ augments the Natives substance by his way of Traffique or

Commerce, and delights the Native in riding and chaffring in horſes to good purpoſe, and it will be ſafe to deal with Martial men and Commodities, which the *M. C.* to a *Seſquiquintil* of ♂ in ♈ predicts will be profitable and produce good profit. In *April* ♂ meets with the ☍ of ♄, the aſpect falling in the tenth and fourth may ſhew ſome queſtioning the Eſtate, Lands or Tenements of the Native, and may retard a place or Office our Native looks after, whereat the Native is troubled and in danger of the Piles in *Ano*, and of ſome obſtructions in the head and throat, or the Spleen with melancholly flegme, &c. In *May* 1666. the aſcendant to the *Antiſ.* of ☿ recovers ſome Monies the Native ſued for in the beginning of the yeer, which probably it may be ſomething bequeathed the Wife, or concerning the Debts of ſome lately deceaſed creditors, &c. much and frequent converſation with the aged, as Aſc. *ad* ♌ of ♄ imports, and benefit thereby; the Native much given to be Bookiſh: The ☉ to the twelfth houſe, adviſe the Native that he may increaſe and thrive by dealing in great Cattle, but not ſo well with Men; for new enemies ariſe, ſcandall and ſlander the Native with new and undeard of reproaches; and it threatens uſually reſtraint of liberty, if other Directions concurre; but becauſe its no more then a tranſit, and the ✶ of the ☽ to the aſcendant is yet in force, no great matter comes of it. ♌ to the the terms of ♂ in *July* 1666. promotes ſome new ſtirs & ſome unneceſſary diſpute for worldly wealth: the willingneſſe of the Native to obtain it doth ☿ to ♍ of himſelfe prenote; and the much-action of the Native in mannaging the buſineſſe. ♂ to the ♌ of ☿ ſolicites the Native to proſecute his affaires with more then ordinary purſuit; but the aſcendant again afflicted by the malicious ☍ of ☿, either falſe oathes, untruſty ſervants, or common Theeves again doe impeach the Natives quietneſſe, and cauſe ſome to detain what is due to the Native from the deceaſed; and it may be alſo feared he may be troubled for ſome debts belonging to the Wife, or diſturbed about ſome Eſtate accruing to her: Mercuriall Men, Merchants, Scribes, Scriveners, Taylors, &c. will be unprofitable acquaintance, from the beginning to the latter end of this yeer. And verily the Native will hardly evade this yeer, ☿ being moſt

pro-

properly *Anareta*, and the Ascendant coming twice to his ☌, give cause to fear, either a Lethargy or pure Grief shall endanger the Native's life this yeer.

Revolution.

☽ and ☉ are in △ out of the angles, ♄ ☉ and ☽ in △ ; ♂ ☽ and ☉ in ✶ ; ♀ a significator of professed enemies, shewes the weaknesse of those are ordained in the Directions to molest him.

The ☌ of ♄ and ♂ in Signes fixed, have relation to ☉ to the cuspe of the twelfth house, it may be feared some damage by ill Debtors, may put the Native in fear of imprisonment, or strong contention with a world of malicious people, the ☽ is with * *oculus* ♉ : some danger by a Brother if at all ingaged either by bond or word : ♄ in his own house helps well, being he was radically Lord of the ascendant : but doubtlesse much expence of Substance here will be, and a yeer of variety of action, ending with much difficulty, and better then the Native imagined. Its not fit to intrust or have much agitation with the Nobility or Gentry this yeer, nor with the Clergy.

Or a sudden violent Feaver.

The Profectionall ascendant is in △ of ☉ and ☽ in the annual revolution ; but ♄ having no dignities where he is, as also afflicting the Sign of ♊ in the sixth, in the *Radix* ; points out theevish Servants, which may by care either be prevented or lessened ; but withall he imports some flatuous Disease.

In 1667. the Ascendant comes to the ☌ of ☉ and ♀ which I conceive will be fatall to the Native, or very dangerous; for ☉ is Lord of the eighth, and ♀ of the fourth : beyond that yeer it's possible the Native may live, it's not in Mans power positively to set down the certain number of yeers, he must submit to God therein ; but in that yeer I find no benevolent Directions to afford comfort : and although neither ☉ or ♀ are properly *Anareta*, but ☿ ; yet I conceive ☿ the yeer before will give the Cause, and continue the infirmity; but these Directions cut off life.

Reader

Reader,

BEhold now this Nativity judged, which if thou art courteous, thou hast reason to accept kindly of, being it leads thee to do the like upon any: It had appeared more exquisite, but the angry Angell of God visited my house with the Plague, even at that time when I was perfecting the latter part of my Book, and also this Nativity:

Quis talia fando
Temperat a Lachrimis.

In the Directions, where thou findest ☌ it signifieth *Quincunx*, a new aspect, consisting of 150, degrees; the *Semiquintils*, *Quintils Sesquiquintils* and *Byquintils*, in judgment are of the nature of the ✶ & ∠, but operate not all out so strongly: the *Semiquadrate* and *Sesquiquadrate* participate of the nature of the □ aspect.

My great affliction at present conclusion of this Work, bids thee accept my good will, and passe by my very many imperfections in the preceding Treatises, having advised with no man living in any thing comprehended in all the three Books.

Finitur Die ☿ September 8. 1647. 5. 30, *P.M. that very day five weeks my house was first shut up.*

Non me sed opera.

WILLIAM LILLY.

Before thou readest any thing, correct the Erratas; and whereas in the Directions of the Nativity thou findest ♄ ♃ ♂ ♀ and ☿ directed to their *Promittors*, thou must know I have taken their severall *Circles of Position*, and directed them, but the Work swelling so much, I was unwilling to insert their severall directions; the Pole under which they were directed, thou findest hereunto annexed.

The

Longitude of ♄	9	28♉
South latitude	2	58
North declination under the earth	11	42
Right ascention	37	36
Distance from the fourth house	4	34
Circle of Position	8	0
Oblique ascention,	35	57

Longitude of ♅	21	55♐
Latitude South	0	37
Declination South above the earth	23	52
Right ascention	261	11
Distance from Mid-heaven	39	1
Circle of Position	52	0
Oblique ascention	295	3

Longitude of ♂	0	54♌
Latitude North	0	28
Declination North above the earth	20	32

Right ascention 123	123	14
Distance from Mid-heaven	98	56
Pole of Position	51	0
Oblique descention	149	2

Longitude of ♀	6	54♎
Latitude South	1	0
South declination above the earth	1.	50
Right ascention	186	43
Distance from Mid-heaven	35	27
Pole of Position	39	0
Oblique descention	182	57

Longitude of ☿	3	34♎
Latitude South	1	32
Declination South above the earth	2	49
Right ascention	182	40
Pole of Position	41	0
Oblique descention	183	59

A Table of the Longitudes and Latitudes of certain Cities and great Towns in *England*.

	Longi. D. M.	Latit. D. M.
Barwick	21 43	55 48
Bristol	21 43	51 41
Cambridge	24 25	52 16
Canterbury		51 6
Carrnarvan	20 8	53 33
Carmarthen	20 8	52 26
Chester	20 23	53 11
Chichester	21 37	50 51
Colchester	25 25	52 00
Coventry	22 45	52 42
Carlile	21 31	54 55
Cockermouth	21 26	55 7
St. *Davids* in *Wales*	19 13	52 20
Dover	25 45	51 10
Dublin in Ireland	16 40	53 4
Durham	22 00	54 57
Exeter	19 11	50 40
St. *Edmundsbury*	24 37	52 27
Edenborough in *Scot.*	23 50	56 1
Glocester	22 11	52 20
Hereford	25 43	52 22
Lancaster	21 55	54 22
Leicester	00 00	53 29
Lincoln	22 52	53 12
London	24 20	51 32
Ludlow in *Wales*	21 46	52 43
Manchester	22 00	53 42
Newark		53 6
Northampton	22 29	52 30
Norwich	25 36	52 40
Oxford	23 26	51 42
Lyzard-point in *Cornwal*	19 25	50 10
Peterborough	24 00	52 40
Rye	25 10	51 00
Shrewsbury	21 47	53 00
Southampton	22 58	50 10
Tynmouth neer *Newcastle:*	24 20	55 10
Walsingham	25 13	52 54
Worcester	21 52	52 12
Yarmouth	26 00	52 46
York	23 30	54 30

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A Catalogue of most ASTROLOGICAL AUTHORS now extant, where Printed, and in what yeer.

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There may happily be many more Authors extant who have written of *Astrology*, but no more have as yet come unto my hands; these I mention are all my own, &c. many of these perhaps have been since printed at other places: Indeed *Ptolomey* hath been printed in *folio*, in *quarto*, in *octavo*, in *sixteens*, and hath been translated severall times out of *Greek* into *Latine*: that lately printed at *Leiden* I conceive to be most exact, it was performed by *Allatius*, &c. In a word, some may blame me that I write in the *English* tongue; yet I trust I have offended no man, sith I write in my own Language; and to such as speak as I speak; nor do I know that it is forbid unto man to write his own Lan-

guage, or is any man bound to read or hear that contenteth him not: If this Book do generally pleaſe, I ſhall account him good, and think him worthy to live: but if he diſpleaſe, I then believe the memory of it ſhall ſoon periſh, and my ſelfe ſhall count it ill: If notwithſtanding this, mine Accuſers will not be ſatisfied with this common judgement, let them content themſelves with the judgement of the time, which at length diſcovereth the privy faults of every thing: which becauſe it is the Father of truth, it gives judgement without paſſion, and accuſtometh evermore to pronounce true ſentence of the life or death of Writings.
Finis; Deo gloria. Octob. 1. 1647.

LYLLY.

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FINIS.

Christopher Wheeb

John Varley
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